CATALOGUE

OF

PERSIAN MANUSCRIPTS

SACHAU AND ETHÉ

London
HENRY FROWDE



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CATALOGUE

OF THE

PERSIAN, TURKISH, HINDÛSTÂNÎ, AND PUSHTÛ MANUSCRIPTS

IN THE

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BEGUN BY

PROFESSOR ED. SACHAU, PH.D.

OF THE UNIVERSITY OF BERLIN

CONTINUED, COMPLETED AND EDITED BY

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PART I

THE PERSIAN MANUSCRIPTS

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXIX

PREFACE.

The Delegates of the Clarendon Press have kindly consented to issue the description of the Persian MSS.—the last sheet of which has just been printed off—as *Part I* of my complete 'Catalogue of the Persian, Turkish, Hindûstânî, and Pushtû MSS. in the Bodleian Library,' in order to present this volume in a handy form to the forthcoming eighth International Oriental Congress at Stockholm and Christiania. *Part II*, which is in a forward state of preparation, will contain—(1) the description of the Turkish, Hindûstânî, and Pushtû MSS. in the Bodleian; (2) a complete Index of the whole work (in five distinct sections: index of titles, index of names of persons, index of geographical names and Ansâb, general index of subjects, and index of dates or chronological register of historical and literary events); (3) a full Conspectus Manuscriptorum; and (4) an Introduction on the various collections of Muḥammadan MSS. in the Bodleian and their origin. Those MSS. which bear the pressmark 'Onseley' were originally described by my learned friend Professor Sachau, of Berlin, but afterwards revised, i.e. enlarged or curtailed (as the case might be), by myself, and amalgamated with the present Catalogue. Section D, 'Zoroastrian Literature, etc.,' is almost exclusively Professor Sachau's work, as very few MSS. outside the Ouseley Collection belong to that older branch of Irânian literature.

H. ETHÉ.

Bodleian Library, Oxford,
June, 1889.

SYSTEM OF TRANSLITERATION.

ا ' (except at the beginning of words, where any distinctive mark appeared unnecessary)			
ب b	ت t	ث th	
ج j	چ ć		
ح ḥ	خ kh		
د d	ذ dh		
ر r	ز z	ژ zh	
س s	ش sh		
ص ṣ	ض ḍ		
ط ṭ	ظ ż		
ع ʿ (for instance, بلعمی Balʿamî)		غ gh	
ف f	ق ḳ	ك k	ل l
م m	ن n	و w (and occasionally v)	ی y

In transcribing Persian and Arabic words the principle of representing the Eastern *orthography*—not the *pronunciation*—has been followed.

CONTENTS.

LIST OF ABBREVIATIONS.

J. Aumer.—Die Persischen Handschriften der K. Hof- und Staats-Bibliothek in München. München, 1866.

B. Dorn, Auszüge.—Auszüge aus Muhammadan. Schriftstellern betreffend die Geschichte und Geographie der südl. Küstenländer des Kasp. Meeres. St. Petersburg, 1858. *Idem, Das asiatische Museum.*—Das Asiatische Museum der kaiserl. Akademie zu St. Petersburg. 1846.

Catal. Codd. Orr. Lugd. Batar.—Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae. Lugduni Batavorum, vol. i, 1851.

Catal. des MSS. et Xyl.—Catalogue des Manuscrits et Xylographes de la Bibliothèque Impériale publique de St. Pétersbourg. 1852.

Elliot, Bibl. Index.—Bibliographical Index of the Historians of Muhammadan India. Vol. i. Calcutta, 1849.

Fleischer, Catal. Dresd.—Catalogus codd. MSS. Orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831.

G. Flügel.—Die Arabischen, Persischen und Türkischen Handschriften der K. K. Hofbibliothek in Wien. 1865.

H. Khalfa.—Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa compositum, ed. G. Flügel. London, 1835 sq.

Krafft.—Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie. Wien, 1842.

A. F. Mehren.—Codices Orientales Bibliothecae Regiae Havniensis. Havniae, 1857. Pars tertia.

W. Morley.—A Descriptive Catalogue of the Historical MSS. etc. of the Royal Asiatic Society. London, 1854.

Nassau Lees, Materials.—Materials for the History of India; from the Journal of the Royal Asiatic Society, 1868, September.

W. Pertsch.—Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha. Wien, 1859. *Idem, Berlin Catal.*—Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften von W. Pertsch. Berlin, 1888.

Record.—Trübner's American and Oriental Literary Record.

Rieu.—Catalogue of the Persian MSS. in the British Museum, by Ch. Rieu, 3 vols. 1879–1883.

A. Sprenger, Catal.—A Catalogue of the Arabic, Persian, and Hindûstânî MSS. in the Libraries of the King of Oudh. Vol. i. Calcutta, 1854. *Idem, Catal. Berolin.*—A Catalogue of the Bibliotheca Orientalis Sprengeriana. Giessen, 1857.

C. Stewart.—A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore. Cambridge, 1809.

C. J. Tornberg.—Codices Arabici, Persici, Turcici bibliothecae Regiae Upsaliensis. 1849.

Uri.—Bibliothecae Bodleyanae Codicum Orientalium Catalogus. Pars prima. Oxonii, 1787.

Zenker.—Bibliotheca Orientalis. Leipzig, 1846.

ADDENDA AND CORRIGENDA.

(PRELIMINARY LIST.)

Column 21, line 34. Read *Garshâsp* instead of Gurshâsp.

Col. 22. No. 33 is not the زبدة التواريخ of Ḥâfiẓ Abrû, but merely the geographical work of the same author, described in Rieu i. p. 421 sq.

Col. 23, l. 4 ab infra. '*Alî Yazdî's Ẓafarnâma.*' According to Rieu i. p. 423, it is undoubtedly Niẓâmshâhî's earlier work of the same title.

Col. 29, l. 2. Read *Sir William Chambers* instead of Jumpers.

Col. 31, l. 1. Read *Yûsuf* instead of Yusuf; the same correction applies to coll. 59, l. 3; 62, l. 36; 63, ll. 23 and 30; and 93, l. 14.

Col. 34, No. 71. The three leaves missing in Ouseley Add. 163 (٧-٩) have been found in a collection of fragmentary pieces and inserted between ff. 6 and 7. The copy has therefore now *Ff.* 546.

Col. 43, No. 97 (General History). This is the Ta'rîkh-i-Ibrâhîmî by Ibrâhîm bin Jarîr, as a comparison with the India Office copies has shown; comp. also Rieu iii. pp. 1013ª and 1046ª, and Elliot, History of India, iv. p. 213 sq. The history goes down to A. H. 956 or 957 = A. D. 1549, 1550.

Col. 50, No. 102; comp. for the Ṣubḥ-i-Ṣâdiḳ also Rieu ii. p. 889.

Col. 54, last line. Read *Muḥammad Bakhsh* instead of Baksh.

Col. 55, No. 114. The Mirât-al'âlam, usually ascribed to Muḥammad Bakhtâwarkhân, is in reality the work of Shaikh Muḥammad Baḳâ; comp. Rieu, loc. cit.

Col. 59, l. 7. Read *'Alî Wirdîkhân* instead of Wardîkhân.

Col. 60, ll. 6 and 5 ab infra. Read *Dauḥah I-III, on fol.* 271ᵇ; *IV, on fol.* 272ª; *V and VI, on fol.* 279ᵇ; *the rest not marked,* instead of Dauḥah 1 (on fol. 271ᵇ). Comp. about the Ḥadîḳat-alṣafâ also Rieu ii. pp. 872ᵇ, and iii. p. 1096ª. In the last line read *Caghatâi* instead of Cagatâi; the same correction applies to coll. 68, ll. 24 and 25, and 91, l. 5 ab infra.

Col. 61, ll. 37. Read 1067 instead of 1068; l. 46, read 1124 instead of 1125.

Col. 63, ll. 15 and 16. 'Ḳabâća drowned A. H. 622;' so distinctly in the MS.; the usual date given is 625.

Col. 82, Nos. 141 and 142 (Maṭâli'-alanwâr). The India Office copies give the author's name as 'Afîf Nûr-i-Kâshânî; Rieu iii. p. 1037ª has 'Afîf Nawâ Kâshânî.

Col. 85, l. 39. Read *Sarbadârians* instead of Sarbâdârians.

Col. 91, l. 4. Read *the Ta'rîkh-i-Ibrâhîmî* instead of the anonymous chronicle, No. 97.

Col. 96. No. 170 is the Risâla-i-Râjâwalî; see Rieu ii. p. 855.

Col. 98, No. 173. The pressmark is to be changed into ELLIOTT 353.

Col. 99, No. 176. Comp. on the Ta'rîkh-i-Shîrshâh, also Rieu ii. p. 827ᵇ.

Col. 101, ll. 1 and 2. The proper date is 1227 of the *Faṣlî era* = A. D. 1819, March 19; l. 6 ab infra, No. 179. The original description of this MS. by Prof. Sachau has escaped a thorough revision, and several manifest errors must consequently be rectified here; ll. 49 sq. must run thus: 'stating, that the oldest translation of the Wâḳi'ât-i-Bâbarî was made by Zain-aldîn Khwâfî (fol. 1ᵇ, l. 1, who died A. H. 940 = A. D. 1533, 1534; see Rieu iii. p. 926ᵇ), after whom followed Mirzâ Pâyanda (so to be read instead of Banîda) Ḥasan Ghaznawî Fârsî (fol. 2ᵇ, l. 2), who translated the first part of these memoirs at the command of Mu'în-aldîn Bihrûzkhân, a son (not a "descendant") sq.;' comp. Rieu ii. p. 799.

Col. 102, l. 6. Read *Mu'în-aldîn Bihrûzkhân's* instead of Akbar's.

Col. 104, l. 23. Read 326ª instead of 32ᵇ.

Col. 105, l. 7 ab infra. Badâ'ûnî died A. H. 1004 or 1006 = A. D. 1596 or 1598, not, as stated in the text, A. H. 1024.

Col. 117, l. 8 ab infra. Read *Begam* instead of Begum.

Col. 123, No. 237. The proper title of this work, according to Rieu i. p. 261, is مُلَخَّص; l. 13, read *'Abd-alḥamîd* instead of Abû-alḥamîd.

Col. 124, l. 24. Read *Ḥaidarî* instead of Haidarî.

Col. 127, No. 243. Morley's statement, repeated here, that the work was composed in the 'thirty-second year of the emperor's reign' (= A. H. 1100) is wrong, since the author, according to Rieu iii. p. 1083ᵇ, died already A. H. 1092 = A. D. 1681. No. 245: The Lubb-altawârîkh was composed A. H. 1106 = A. D. 1694, 1695; see Rieu i. p. 228 sq., and the India Office copies.

Col. 128, ll. 27, 29, and 35. Read خضر instead of حضر.

Col. 129, No. 246. The Khulâṣat-altawârîkh was completed in the fortieth year of 'Âlamgîr's reign, but the bulk of the history only goes down to the death of Prince Dârâ Shukûh and 'Âlamgîr's accession; see Rieu i. p. 230.

Col. 138, l. 28. Read *Yaḥyâ* instead of Yaḥya.

Col. 139, l. 20. Read *Kâyath* instead of Kâitah.

Col. 141, No. 266. Read simply *Shâh 'Âlam* instead of Shâh 'Alam II; *last* line, read *wives* instead of women.

Col. 150, No. 285. Comp. also Rieu ii. p. 811ᵇ.

Col. 153, ll. 17 and 38. Read 1629 instead of 1628.

Col. 161, No. 308. A joint author of the Arabic original was Abû Muḥammad 'Abd-allâh bin Lâbarî (see Rieu i. p. 333, where as year of completion is given 757 instead of 755); comp. also Schefer, Chrestomathie Persane, ii. p. 6, where extracts from this work are given.

Col. 164, l. 43. Read انيب instead of اثيب.

Col. 169, No. 313. The pressmark is to be changed into ELLIOTT 331.

Col. 175, No. 323. This work, which contains besides a history of Shûstar, also a detailed account of the author's life and travels, was written A. H. 1215–1216 = A. D. 1800, 1801, see a full description of it in Rieu i. p. 383.

Col. 187, No. 343. The proper title, according to W. Pertsch, Berlin Catal., is مجمع الحسنات, based on the twenty-seventh book of Al-Bukhârî.

Col. 188, No. 347. Read in the author's name Niẓâm-*alfaḍlî* instead of al'aḳlî; comp. Rieu iii. p. 969.

Col. 191, No. 356. The pressmark is to be changed into FRASER 96.

Col. 256 (No. 21). Read *Turdî* instead of Tardî.

Col. 261, No. 383. Shaikh 'Alî Ḥazîn's autobiography was completed A. H. 1154; see Rieu i. p. 381.

Col. 287, l. 7. The date for 'Iṣmat-allâh's death, although distinctly given in the MS. as stated, must needs be altered into A. H. 826 or 829, see p. 595, l. 5 sq. in this Catal.

Col. 316, No. 395. The statement, that the Makhzan-algharâ'ib is the largest biographical dictionary of Persian poets, holds no longer good, since in W. Pertsch, Berlin Catal., p. 627 sq., a full list of the poets in the Ṣuḥuf-i-Ibrâhîmî (by 'Alî Ibrâhîmkhân Khalîl, the author of the Khulâṣat-alkalâm, No. 390) is given, which numbers 3278 (130 more than in the Makhzan).

Col. 319, l. 15. The statement that Amân-allâh Amânî lived in Humâyûn's reign, as given in the Makhzan, cannot be right, since the poet died as late as A. H. 1046 or 1044, see p. 683, last lines sq.

Col. 335 (No. 937). Read Muḥammad Ḳâsim *Zârî* instead of Râzî (which is quite distinct in the MS.), as the alphabetical arrangement requires here ز as initial letter.

Col. 340, l. 32. Read some other *Sharîf* instead of Shuhûdî.

Col. 354, l. 28. Read *Jabal* instead of Jabâl.

Col. 369 (No. 2192). Read *Kâfî* instead of Khâfî.

Col. 420, No. 439. The first missing leaf of Ous. Add. 161 has been found in a collection of fragmentary pieces and inserted. The copy therefore contains now *Ff.* 224, and the first chapter begins on fol. 7ª, the sixteenth on fol. 214ᵇ, and the conclusion on fol. 221ᵇ.

Col. 434, l. 6. Read 'younger brother' instead of friend.

Col. 435, No. 474. These two Persian stories are merely extracts from the *Mufarriḥ-alkulûb*, see No. 1320 below.

Col. 453, No. 506. The statement about the exactness of this copy of Yûsuf and Zalîkhâ must, after more careful investigation, be modified in this way, that, although preserving to a great extent the fuller and better redaction of the poem, it is in many places decidedly incorrect.

Col. 514, No. 653. Read *Ff.* 457 instead of Ff. 20–457.

Col. 572, No. 797. Read *Ff.* 86b–82a instead of Ff. 1–5.

Col. 699, No. 1136. Read *Ff.* 1–222 instead of Ff. 1–122.

Col. 728, No. 1197. The pressmark is to be changed into OUSELEY ADD. 65.

Col. 758 (No. 14). Comp. Rieu ii. p. 841b.

Col. 842, No. 1383. Another leaf of Ms. Pers. d. 9 has been found, but as the Ms. is full of lacunas, it is impossible for the present to locate it properly. It has been inserted at the end; the number of folios is consequently now 76.

Col. 950, No. 1573. Read *Ff.* 55–70 instead of Ff. 15.

Col. 956, No. 1583. The pressmark is to be changed into FRASER 210b.

Col. 981, No. 1637. The pressmark is to be changed into CAPS. OR. C. 3.

Col. 987, No. 1658. Comp. also Loth, Arabic MSS. of the India Office Library, pp. 271 and 272.

Col. 990, No. 1666. Read *Ff.* 92b–105b instead of Ff. 15.

Col. 1083, l. 14. Read *Ff.* 1–30 instead of Ff. 30.

Col. 1128, No. 1985. One leaf, missing in this fragment of the Gulistân, has been found and inserted as fol. 15; the copy contains therefore now *Ff.* 27.

Col. 1133, No. 2000. Two of the first leaves of this fragment have been found, and show at once that the work in question is merely Sa'dî's Gulistân; fol. 32a is therefore now 34a, and the number of folios 55. Beginning of the first leaf corresponds to Bodl. Or. 673, fol. 6b, l. 1; end of the last to fol. 54b, l. 9, in the same copy.

Some of the pressmarks have been misspelt in the greater part of the Catalogue; Elliot is always to be read *Elliott;* Caps., Laud and Bodley, *Caps. Or.*, *Laud Or.* and *Bodl. Or.* respectively; *Marsh.* is simply *Marsh*, and Grave correctly *Greaves.*

CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. General History.

1

A short survey of historical Muḥammadan literature, with remarks upon the value and character of the single works enumerated. It was composed, according to a note at the end (fol. 10a), A.H. 1162=A.D. 1749; the author is not known.

It is translated under the title 'A critical essay on various manuscript works, Arabic and Persian, etc.,' by J. C., London, 1832 (Oriental Translation Fund). Regarding the origin of this MS. and the work itself, see the letter of Sir W. Ouseley, printed in the introduction, p. iii sq.

Beginning: امّا بعد بر رای بیضاء ضیای طالبان علم تأریخ وسیر واخبار وآثار وراغبان فنّ روایت اخیار واضح ولائح باد الخ.

Ff. 81–89, ll. 17; Nasta'lîḳ; size, 9 in. by 5¾ in.
[Ouseley 388.]

2

Ta'rîkh-i-Ṭabarî (تأريخ طبری).

Complete copy of the chronicle of Muḥammad b. Jarîr Alṭabarî (died A.H. 310=A.D. 922), translated into Persian by Muḥammad b. Muḥammad b. 'Abdallâh Albal'amî, A.H. 352=A.D. 963. A French translation of the whole work has been published by M. Hermann Zotenberg, Chronique de Abou-Djafar, etc., Paris, 1867–1874.

Beginning: آفرین بر خدای کامگار کامران آفرینندهٔ زمین وزمان آن خداوندی که بی همتا الخ.

The first volume contains the ante-Muḥammadan history, beginning with the creation of the world; the second brings the history down from the birth of Muḥammad to the death of Ḥusain (A.H. 61); the third is the continuation till the reign of Almuktafî-billâh (A.H. 289–295). The last two chapters relate the murder of Badr, the governor of Fârsistân, and the struggle with Dhikrawaihi b. Mihrawaihi, the chief of the Ḳarmaṭs (A.H. 294).

Then follows on fol. 552a b a concluding chapter of the translator about the end of Dhikrawaihi, the death of Almuktafî, and the succession of his brother Almuḳtadir-billâh (A.H. 295). Beginning of this chapter:

انجامیدن کتاب محمد بن جریر الطبری

ومحمد بن جریر الطبری رحمه الله علیه رحمه واسعه این کتاب را بیش ازین نگفته است که خود کار قرامطه چگونه شد وبکجا رسید وتا بانجا رسیده بود که او بمرد رحمه الله ومغفره واسعه واز پس این چیز نگفت که این حدیث را تمام کردی وبدان نرسید وتمامی این کتاب تا بدانجاست وبدیگر نسختها تا بزمان خلافت المستعصم بالله بیش نیست وحدیث ذکرویه بکتها (read بکتابها) دیگر اندر هست که محمد بن الجراح الخ.

The colophon on ff. 552b and 553a states that this copy was written by 'Abdallâh b. Muḥammad b. 'Alî, known as Nûr-i-ḥudâd (مشهور بنور حداد), and finished on the 12th of Ramaḍân, A.H. 894=A.D. 1489. Some few notes on the margin with صح show that it has been collated.

See for Ṭabarî and the literature connected with his chronicle, W. Morley, p. 17, Zotenberg i. pp. i–viii, and Rieu i. p. 68 sq.

The first volume, ff. 1–186; the second, ff. 187–365; the third, ff. 366–553; ll. 25; small, but clear Naskhî; size, 9¾ in. by 6½ in.
[Ouseley 206–208.]

3

The same work.

The first volume extends from the beginning till the battles of Muḥammad at Ḥunain, Ṭâ'if, and Tabûk; the second till the time of the Khalîf Almu'taḍid-billâh (A.H. 279–289), in particular to the history of the sons of 'Abd-al'azîz (see Weil, Geschichte der Chalifen, tom. ii. p. 487 sq.) After this there follow on ff. 416, 417 short notes about the succeeding Khalîfs till the last Almusta'ṣim. Beginning the same as in the preceding copy.

On fol. 138a at the end of the chapter پادشاهی یزدجرد بزهکار there is a colophon, stating that the copy of this (the first) volume (مجلد) was finished on the 3rd of Ṣafar, A.H. 850=A.D. 1446, by Muḥammad b. Aḥmad b. Muḥammad b. Ḥusâm. No. 359 is collated throughout. In the same handwriting as the emendations on the margin there is a note on fol. 138a, stating that Niẓâm-aldîn 'Alî collated this part (ff. 1–138) A.H. 857:

قابلت وصححت وطالعت من اوّله الی ههنا وانا العبد الضعیف نظام الدین علی النجانی فی شعبان سنه ۸۵۷.

On fol. 417a there are three notes of different hands

(one in gold ink) to this effect : این کتاب تأریخ تبری را بتاریخ بیستم شهر ربیع الاوّل نواب قبله عنایت احمد صاحب سلطان بن محـ[ـمد] قریش سلطان بن عبد الرشید (sic) خان. On fol. 417b are written several chronograms. On the first page there are three seals, probably containing the names of former possessors.

The first volume and ff. ۲۲۲–۲۵ of the second seem to be written by one hand; the remainder of the second volume, ff. ۲۵۱–۴۱۵, formed originally a part of another considerably older manuscript. The handwriting of this portion is likewise Naskhî, but the paper is of a darker colour, and the single pages are bordered by two red lines. After it was bound together with the more recent part, a new pagination was put over the leaves, and the old numbers cancelled. Of the original MS. this portion was ff. ۲۲۷–۳۸۱.

This oldest MS., however, does not seem to have been complete, because after fol. 415b there is an abrupt break in the chronicle, and on the following last two folios, 416, 417, a more recent hand has continued the history by short notes relating to the succeeding Khalifs.

There seem to be at least two lacunas in this older part; at the same time the leaves are wrongly bound together. The proper arrangement of the leaves is this: ۳۹۴, ۳۹۵–۴۰۰ (395–400 are bound after ۴۱۳), th. i. ff. ۳۶۰, ۳۶۱–۳۶۹ according to the paging of the older MS. Wanting ۴۰۱–۴۰۹ (or ۳۶۷–۳۷۵ according to the older MS.) See the note of a modern hand on fol. ۴۰۰, ازینجا نه ورق رفته است. Then follow ۴۱۰–۴۱۳ (=۳۷۶–۳۷۸ of the older MS.) bound after ۳۹۴. Wanting ۴۱۴ (=۳۷۹), middle of the chapter on Almuʿtazz. The last leaves follow in the right order. Lastly, it must be noticed that the paging ۴۱۴–۴۱۷ is an alteration for ۴۱۵–۴۱۸, made in order to disguise the lacuna after ۴۱۳ (or ۳۷۸ according to the original pagination).

The first volume, ff. 1–221; the second, ff. 222–417; ll. 28; Naskhî; size, 13 in. by 9 in. A table of the contents is prefixed on five leaves, by a modern hand, to the first volume.
[Ouseley 359, 360.]

4

The same work.

The redaction of the work, contained in this copy, must be one of the oldest and best, being quite identical, as it seems, with that on the basis of which Zotenberg made his translation, that is, with the original version of Balʿamî, whose name appears on fol. 1b, l. 14; comp. J. Aumer, p. 66.

Beginning: سپاس و آفرین خدای کامگار کامرانرا و آفریدگار زمین و آسمانرا آن کش نه همتا و نه انباز و نه یار و نه زن و نه فرزند همیشه بوذ و باشذ الخ.

The dâls are marked with a diacritical point in words like بوذ, باشذ, کشاذ, etc.

The history comes down to the last year of Almuktafî-billâh's reign, A. H. 295.

This copy, which must have been made from a very good and old MS., is dated the 15th of Safar, A.H. 944=A.D. 1537, 24 July, by Ismaʿîl bin Maḥmûd bin Muḥammad bin Masʿûd bin Muḥammad الانسی الجربانی.

Ff. 383, ll. 27; Naskhî; many pages are damaged by worms; effaced ornaments on ff. 1b and 2a; size, 14½ in. by 10½ in.
[Elliot 376.]

5

The same work.

A very old and excellent but not dated MS., agreeing with Morley's *first* copy, beginning: الحمد لله العلی الاعلی ـ الولی الاولی ـ الوفی الاوفی ـ ذی الاسماء الحسنی الخ.

Comp. Ḥ. Khalfa ii. p. 136.

There is no translator's name mentioned. Dâl with a diacritical point is here found even in words like آمذ, شذ, etc. The history is brought down only to the Khalif Almustaʿîn (A. H. 248–251), the successor of Al-muntaṣir-billâh.

Fol. 103b is left blank. Some leaves are misplaced; for instance, fol. 208 must be followed by 211, 210, 209, 214, 213, 212, 215, etc., and fol. 240 by 242–245, 241, 246, and so on. This MS. was bought at Constantinople, A.D. 1638, by John Greaves, of Merton College, Oxford, and presented by him, with a great number of other Arabic, Persian, Greek, and Latin MSS., to Archbishop Laud, of Canterbury.

Ff. 309, ll. 31–32; very good Naskhî, written by different hands; a large vignette on fol. 1a, ornaments on ff. 1b and 2a; size, 13¾ in. by 10⅝ in.
[Sub Fenestra XV.]

6

The same work.

Another excellent copy of the same, quite agreeing, as it appears, with Morley's *third* copy.

Beginning: شکر وسپاس حضرت خالقی راکه انوار دقایق حکمت او از هر ذرّه از ذرّات کاینات تابانست الخ.

The translator's name does not occur.

The *first part*, on ff. 1b–136b, comprises the ante-Muhammadan history; the *second*, on ff. 136b–331a, begins with Muḥammad's birth, goes down to Almuʿtaṣim-billâh's accession, A. H. 218, and gives on the last five pages a short account of this Khalif and of twenty of his successors, concluding with Almustaẓhir-billâh (A. H. 487–512).

This copy was finished by Ibn Sayyidî Aḥmad bin Ḳâdî Jân-alḥâfiẓ Naṣr-allâh at Tabrîz, the 9th of Ramaḍân, A. H. 944=A.D. 1538, February 9.

Ff. 1–331, ll. 31; distinct Naskhî; illuminated frontispiece; the first two pages richly adorned; another illuminated heading on fol. 136b; size, 14 in. by 9 in.
[Elliot 377.]

7

The same work.

The first part contains the history before Muḥammad; the second the continuation till Almuʿtaṣim (A. H. 218–227), short extracts being added about the following Khalîfs till Almuḳtadî (A. H. 467–487).

Beginning: سپاس وآفرین مرخدایرا که کامگاران وآفریده زمین وزمان الخ.

This copy contains two introductions and an addition.

The first preface, which is the only one in Ous. 206–208 and Ous. 359, 360, probably composed by the redactor of

Albalʿamî's translation (see Zotenberg i. p. iii), corresponds in Zotenberg's translation to pp. 1 and 2, l. 13. Then follows the preface of Albalʿamî himself (Zot. pp. 2–8), in this copy fol. 1^b, l. 12; ff. 2^a, 10^a, 10^b, 11^a, l. 8. Accordingly the work of Ṭabarî begins on fol. 11^a, l. 9.

There are inserted in Albalʿamî's preface on ff. 2^a–9^a short chronological extracts and tables about the different dynasties (طبقه), commencing with the Kayânians and ending with the Bûyides, giving their full names and the duration of their reigns.

Ff. 1^b–2^a and a few other places are damaged by the worms, in spite of the invocations on the first page, يا رقيب, ياحافظ, ياكبيكج, etc.

According to the colophon on fol. 786^b this 'brouillon' was finished by ʿAlî Muḥammad, in the second Jumâdâ, A.H. 1051 = September, A.D. 1641: تمّت هذا الكتاب نسخهٔ تواريخ طبری بتأريخ ۷ ماه جماد الثانی روز جهار سنه ۱۰۵۱ من مقام اكرباك (?) تحرير يافت كاتب العبد على محمد بطريق مسوده ارمام (!) نمود معاف دارند.

There are two seals on the first page, the upper one of which seems to contain محمد شاه اعظمه اللّٰه.

The first volume, ff. 1–352; the second, ff. 353–786; ll. 21; Nastaʿlîḳ; size, 11 in. by $6\frac{1}{2}$ in. [Ouseley 298, 299.]

8

The same work.

The redaction of this copy is quite identical with the preceding one; there are inserted in Balʿami's preface on ff. 3^a–12^b the same chronological tables and extracts. The work itself begins on fol. 14^a. It comes likewise down to Almuʿtaṣim-billâh (A.H. 218–227), and contains on ff. 686^a–689^b an abridged account of the following Khalîfs till Almuḳtadî-billâh (A.H. 467–487). Fol. 237^a is left blank. This copy was finished at Ḳandahâr in the Dhû-alḥijjah, A.H. 1073 = July, A.D. 1663. See the colophon: تمّت كتاب تواريخ روزگار عالم و اخبار پيغمبران وملكان و تازيان و پارسيان و گردش روزگار جهان كه هر ملكی برچه سان بود و برچه سيرت زيست و درچه حالت ازينجهان رفت همگی اندرين كتاب آورده اند ابو جعفر بن محمّد جرير بن يزيد الطبری رحمة اللّٰه عليه بتازی گفت و ترجمهٔ آن بپارسی ابو علی محمّد بن عبد اللّٰه البلعمی وزير ابو صالح منصور بن نوح بن نصر بن احمد بن اسمعيل البيلقانی كرده است بتأريخ سنه ۱۰۷۳ ماه ذی الحجّة الحرام در قندهار نوشته شد.

Ff. 689, ll. 17; Nastaʿlîḳ; size, $12\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [Elliot 375.]

9

The same work.

The text of this copy is rather different from that in the preceding ones, quite agreeing, as it appears, with Morley's *second* copy.

Beginning: سپاس و آفرين مرخدای جهانيان و آفرينندهٔ زمين و زمان الخ.

The translator's name occurs on fol. 1^b, l. 11.

This copy consists of two portions; the first of which, on ff. 1^b–248^a, comprises the historia ante-islamica (including Muhammad's birth and childhood on fol. 217^asq.); the second, on ff. 249^b–569^a, Muhammad's genealogy and life, as well as the history of his successors down to the Khalîf Almustaẓhir-billâh, who died A.H. 512.

Beginning of the second portion: الحمد للّٰه ربّ العالمين والصلوة والسلام على حبيبه محمّد وآله الخ.

On ff. 570^b–587^a there is added by the same hand a short *geographical* abridgment, anonymous and not belonging to Ṭabarî's history. It begins without preface or introduction, مگر در رودخانه افتاده است و آنجا زرع نمی باشد الخ, and treats at first of Madînah, Yanbuʿ, Khaif, etc.; from fol. 571^b there are single dhikrs, for instance, ذكر ديار مصر (fol. 571^b); ذكر ديار مغرب (fol. 572^b); ذكر بلاد اندلس (fol. 573^a); ذكر جزيرهای دريای روم and ذكر بلاد شام (fol. 573^b); ذكر بلاد ارمن درشام (fol. 575^a); ذكر جزيره كه درميان دجله و فراتست (fol. 575^b); ذكر خوزستان (fol. 577^b); ذكر ديار فارس and ذكر كوه اردشير (fol. 578^a); ذكر ديار كرمان (fol. 578^b); ذكر بلاد هند (fol. 579^a); ذكر ديار چين (fol. 580^a); ذكر بلاد روم (fol. 580^b); ذكر ارمنيه واران و اذربيجان (fol. 581^a); ذكر بلاد جبال (fol. 582^b); ذكر بلاد طبرستان و مازندران و جيلان و ديلم (fol. 583^a); ذكر بلاد خراسان (fol. 583^b); ذكر زابلستان و غزنه and ذكر بلاد طخارستان و بلغار (fol. 584^b); ذكر خوارزم and ذكر بلاد ما وراء النهر (fol. 585^a); ذكر بلاد سودان and ذكر بلاد زنج و غيرهم (read واتراك) وادراك (fol. 586^b).

No date. Fol. 260 must be read immediately after fol. 47.

Ff. 587, ll. 25; clear and distinct Naskhî; illuminated frontispiece; size, $10\frac{5}{8}$ in. by $6\frac{1}{2}$ in. [Fraser 131.]

10

Fragment of the same work.

The latter half of the same work, beginning with the history of Muhammad and going down in full length to the Khalif Almuʿtaṣim (A.H. 218–227). Then follow short notices on the following Khalifs till Almustaẓhir (see fol. 407^a, l. 6).

According to the introduction on fol. 1^b and the colophon on fol. 407^a, this copy was made by Abû ʿAlî Ḥusainî Ṭarafî (بوعلی حسينی طرفی) for Sayyid Ibrâhîm; commenced the 26th Dhû-alḥijjah, A.H. 1077 = June, 1667; finished the 1st Dhû-alḥijjah, 1078.

Colophon: كتبه احقر العباد سيّد علی فی يوم الاحد من شهر ذی الحجّة سنه ۱۰۷۸.

The underlined words are evidently an alteration; originally there must have been written ابو علی حسينی.

Beginning of Abû ʿAlî's introduction: بعد از تمهيد قواعد محامد الهی وتأسيس مبانی ثنا خوانی حضرت رسالت پناهی. The first heading: خبر ولادت پيغامبر ما محمد مصطفی صلّى اللّٰه عليه وسلّم.

The whole MS. is in good preservation and has been collated throughout.

Ff. 407, ll. 21; Nastaʿlîḳ; size, $12\frac{1}{2}$ in. by 7 in. [Ouseley 376.]

11

Another fragment of the same.

This copy contains the history of the ʿAbbâside Khalîfs. First chapter, خبر بیرون آمدن بو مسلم صاحب الدعوة آل عبّاس, corresponding to Ouseley 360, fol. 325a.

The last chapter, حدیث ذکرویه بن مهرویه القرمطی وحرویه لعنه اللّه, corresponding to Ouseley 208, fol. 548b.

In the last four pages there are many lacunas, as the original, from which this was transcribed, was here probably illegible.

According to the note on fol. 287a it was copied by ʿAbd-alrazzâḳ, A.H. 1197=A.D. 1783. In the same handwriting several other MSS. of the Ouseley Collection (see Nos. 51, 52, 166, etc.) are written. The copyist is probably the same, who is mentioned in Elliot's History of India, ii. p. 386, as Sarrishtadâr of the Civil Court of Farrukhâbâd.

Ff. 34–287, ll. 15; Nastaʿlîḳ; size, 8¾ in. by 7½ in.
[Ouseley 53.]

12

Part of Abû-alḳâsim Simnânî's modern edition of the same work.

Another, quite modern and revised, edition of the Persian translation of Ṭabarî's history. The redactor, Abû-alḳâsim Simnânî, collated all the former versions, especially the several redactions of Balʿamî's translation, and another one, published in ʿUbaid-allâh Khân Uzbeg Sheibânî's name, with the old original work, and so made, as he believes, a correct new paraphrase, see fol. 1b, l. 8: امّا بعد بر رای عالم آرای جویندگان اخبار و تماشائیان روضة الصفای اسمار واضح باد که روزی این احقر متوانی ابو القاسم سمنانی وفّقه اللّه فی یومه (? یوم) بعده قبل ان یخرج الامر من یده در محفل ارم مشاکل مرتع ارباب کمال و منبع جود و نوال کشوادکش بزرگ مهر دانش فریبرز فرپور سینانیش وحید احیان و فرید عصر واوان حکیم محقّق و فیلسوف مدقّق مستر گلاڈون صاحب ابّد اللّه بقاوه وایّد دولته و ارساه حاضر بود تأریخ طبری معه چند ترجمهٔ آن حاضر بود ایما رفت که ترجمه هارا با اصل مقابله نمایند وپرده از روی صحیح و سقیم آنها بردارند، بعد از ملاحظه منکشف شد که ترجمهٔ که برای امیر کبیر امیر نصیر (sic instead of نصر) ابن نوح سامانی شده است مترجم آن دخل بسیار نموده و مطالب بسیار بر آن افزوده و قدم بر قدم مصنف نه پیموده و ترجمهٔ که بنام عبید اللّه خان اوزبك شیبانی است درآن حرف (? حذف) بسیار و اسقاط بیشمار محضا للاختصار رو داده و این دو فاضل ماهر با مترجمین آخر تصرّفات چند در آن نسخهٔ رایقه نموده اند که شایان آن نیست بحدی که اگر ظریفان زمان نام تأریخ طبری از آنها حك نمایند بجاست و اگر ستم شریکان دوران آنهارا از مسوخات دانند رواست لهذا بدین قلیل البضاعت اشاره شد که خلعت فارسی بدان شاهد لیلی وش عربی پوشاند و بر خلاف دیگران طابق النعل بالنعل مصنف پیماید الخ.

The work itself begins on fol. 2b, l. 3: باب در بیان سبب آفرینش.

The first part, ff. 1–176b, goes down to the year of the Hijrah (A.D. 622); the second, ff. 177b–328b, is incomplete, and breaks off with A.H. 32 in the midst of a chapter. The last two headings are باب در بیان جمعی از صحابه که در سال سی و دوم هجری بمردند on fol. 325b, and باب در بیان بر خاستن فتنه‌ها بر عثمان on fol. 326b.

Beginning: کورنش بیشمار و ستایش ناپیدا کنار سزاوار داداریست که مویدان (? موبدان) خورده‌بین و دانشوران موگزین نتوانند که بدستیاریٔ خامهٔ دو زبان الخ.

The last words which occur in this copy are و معاویه از عمر چندان می ترسید که غلام از بنی عمر از عمر نمی ترسید.

The catchword is واو امروز.

Quite modern handwriting. A blank on ff. 253b and 261b.

Ff. 328, ll. 19; large and distinct Nastaʿlîḳ; size, 12 in. by 7¼ in.
[Elliot 373.]

13

Another part of the same modern edition.

This part begins with Muhammad's funeral and Abû-bakr's inauguration, and closes with the death of Marwân, the last Khalîf of the Umayyade dynasty, at the end of the month Dhû-alḥijjah, A.H. 132.

Beginning (corresponding to fol. 262a, l. 1 of the preceding copy, so that the last sixty-seven leaves of that are repeated here): پس علی بر آمد وبا ابو بکر بیعت نمود و بعضی بعد از چهل روز و برخی بعد از چهار ماه و لختی بعد از دوماه گفته اند الخ.

Dated the 6th of Jumâdâ-alawwal, A.H. 1222=A.D. 1807, July 12. A note, written by J. B. E. (J. B. Elliot), states that this version was made from the old Persian translation by Maul. Abû-alḳâsim, in the service of Mr. Gladwin (مستر گلادون). A blank on fol. 118b.

Ff. 205, ll. 20; Nastaʿlîḳ; size, 12¼ in. by 9¼ in.
[Elliot 374.]

14

A large fragment of a general history, which seems to be, for its greater part, an abridgment from the Taʾrîkh-i-Ṭabarî. It begins with the first of the Sâsânians, Ardashîr Bâbak, and comes down (the arrangement of the single materials being upon the whole the same as in Ṭabarî) to the martyrdom of Hasan, Ḥusain, and the sons of Jaʿfar Ṭayyâr. The principal contents are—The Sâsânians from Ardashîr to Nûshirwân on fol. 3b; the kings of Yaman, beginning with Tubbaʿ, on fol. 17b; the Aṣḥâb-aluhdûd on fol. 19b; the Aṣḥâb-alkahf, or the seven sleepers, on fol. 27b; history of Salmân the Persian on fol. 33a; history of the four persons who abandoned idolatry before Muhammad's mission, on fol. 36a; account of Jesus and story of the

Ashâb-alfîl on fol. 37^a; detailed story of Muhammad's life and exploits on ff. 46^b–146^a, in twenty fasls; Abû Bakr's Khilâfat on fol. 146^a, 'Umar's on fol. 154^a, 'Uthmân's on fol. 168^a, 'Ali's on fol. 174^a; encomiastical account of Khadîjah on fol. 198^a, of 'Aishah on fol. 199^b, of Fâtimah on fol. 206^b; story of Hasan and Husain on fol. 213^b, of Ja'far Tayyâr's sons on fol. 245^b.

On fol. 1^a an Arabic invocation to God, beginning: يا مونس فى وحدتى يا صاحب فى شدّتى ياعظيم الخطر الخ.

Fol. 2 is left blank.

Beginning of the fragment itself on fol. 3^b: از مختصرى طبرى تأمّل كردن در كارها و فوايد آن چون اردشير پادشاهى بگرفت اورا از قصّهٔ ساسانيان خبر كرده بودند كه الخ.

This copy was written by Muhammad ibn Amîr Dûst Muhammad, after A. H. 1000 (سنه هزاو, the remainder is torn away).

Ff. 250, ll. 19; Nasta'lîk; size, $9\frac{7}{8}$ in. by 7 in.

[Fraser 165.]

15

Zain-alakhbâr (زين الاخبار).

Parts of a work on history, chronology, religious ceremonies, and ethnology, compiled by Abû Sa'îd 'Abd-alhayy b. Aldahhâk b. Mahmûd Kardîzî (cf. fol. 139^a, last line; fol. 217^b, l. 12; fol. 220^a, ll. 6, 7), and entitled زين الاخبار; cf. fol. 179^a, l. 9: چنين گويد جمع كنندهٔ اين كتاب زين الاخبار. (Besides this title is written on the first page by the same hand which wrote the whole.)

The author wrote during the reign of the Ghaznawî Sultân 'Abd-alrashîd, to whose name he adds اطال الله بقاءه وادام سلطانه وثبّت ملكه (see ff. 140^a, $175^{a\,b}$, etc). It formed part of his object to narrate the rise of the house of Sabuktagîn, more particularly the history of the reigning Sultân 'Abd-alrashîd, A.H. 443–444 = A.D. 1051–1052.

Unfortunately this MS. does not contain the whole work, but only selected chapters; it was probably copied in India for Jonathan Scott, the translator of the Bahâr-i-dânish, whose name is written on the first page.

Contents:

Fol. 1^b. *History of the ancient kings of Persia*, the commencement of which is wanting; it begins with Tahmûrath. After the Pîshdâdian dynasty follow:

Fol. 6^b. The Kayânians (طبقهٔ دوم).

Fol. 12^a. The Mulûk-altawâ'if (طبقهٔ سيوم).

Fol. 14^a. The Sâsânians (طبقهٔ چهارم).

Fol. 21^b. The Kisrâs (طبقهٔ پنجم), viz. Anûshirwân and his successors till Yazdajird.

Fol. 28^a. باب هشتم, containing two diagrams with introductions; one represents the relations and wars of Muhammad, the other gives a survey of the Umayyade Khalifs, with various particulars relating to their life and rule.

Fol. 32^b. باب نهم, short history of the first four Khalifs and a diagram with an introduction, representing the dynasty of the Banû 'Abbâs, stating, besides their names and those of their mothers, the names of their Wazîrs, chief judges, secretaries (دبيران), chamberlains (حاجبان), the inscriptions of their seals, the duration of their lives and reigns. The last Khalif mentioned is Alkâdir (Alkâdir-billâh, died A. H. 428 = A. D. 1037).

Fol. 37^b. باب بيست وهفتم در معارف روسيان, 'Caput XXVII de scientiis Graecorum.' Here the epitomator has made great confusion. The chapter begins with stating that in Greece sciences were very flourishing, and that Greek sages composed inestimable books, particularly on medicine and physics; then it proceeds to give a short account of the following princes: كركس (Xerxes ?), صفرياقوس (Cypriacus ?), دارنوش (Darius), ارطاكسركسس (Artaxerxes), اوخوش بن اردشير (Ochus), دارا بن دارا, ارسين اوخوس, of Alexander and of the Ptolemaic kings of Egypt.

Then follows another lacuna.

The work proceeds with the history of Abû Muslim and of the rise of the Banû 'Abbâs. On ff. 41^b–67^b a concise history of the 'Abbâside Khalîfs, as far as Alkâdir-billâh, and Alkâ'im-bi-amr-allâh. On ff. 68^a–71^a a diagram of the governors of Khurâsân and the other eastern provinces of the nominal empire of the Khalifs, stating their names, the names of the Khalîfs under whom they served, the names of the places where they resided, the number of the years of their office, the dates when they were appointed. The last prince mentioned in this list is the Ghaznawide 'Abd-alrashîd.

Fol. 71^b. باب يازدهم اندر اخبار امراى خراسان, history of the rulers of Khurâsân, beginning with 'Abdallâh b. 'Abbâs, who was appointed governor A. H. 23 by 'Uthmân.

Fol. 101^a. Tâhir b. Alhusain and his successors.

Fol. 104^b. Ya'kûb b. Laith and his successors.

Fol. 110^b. The Sâmânide dynasty.

Fol. 140^a. The family Sabuktagîn (Ghaznawides) till Maudûd b. Mas'ûd b. Mahmûd, who died A.H. 441 = A.D. 1049.

This part is incomplete at the end, the end (the greatest part) of the history of 'Abd-alrashîd being wanting. There is an abrupt break on fol. 176^a, l. 6, between the words بستند and علم.

On fol. 176^a, l. 6, to fol. 177^a, follows part of a history of Greek medicine.

Fol. 177^a. باب چهارم اندر اخراج چهار تاريخ از يكديگر, derivation of the Greek, Arabic, Persian, and Hindû eras from each other. This is the last part of a (the first ?) Makâla.

Fol. 179^a. مقالهٔ دوم اندر جدولهاى عيد واسباب آن اندر رسمهاى پنج است, introduction to the second part on the festivals of different nations.

Fol. 179^b. باب پانزدهم اندر جدول عيدهاى مسلمان, diagrams representing the festivals of the Muslims. But these diagrams are left out by the copyist.

Fol. 180^a. باب شانزدهم اندر اسباب عيدهاى, an account of the festivals of the Muhammadans.

Fol. 189^a. باب هفدهم اندر شناختن عيدهاى جهودان بجدول, a diagram representing the festivals of the Jews, with an introduction.

Fol. 191^{b}. باب هژدهم اندر اسباب عیدهای جهودان, an account of the Jewish festivals.

Fol. 198^{b}. باب نوزدهم اندر عیدهای ترسایان بجدول, a diagram representing the Christian festivals, with an introduction.

Fol. 202^{b}. An account of the Christian festivals. This would be باب بیستم, but the heading is left out.

Fol. 206^{a}. باب بیست ویکم اندر عیدها ورسمهای مغان بجدول, a diagram representing the festivals of the Zoroastrians.

Fol. 208^{b}. باب بیست ودوم اندر شرح چشنها وعیدهای مغان, an account of the festivals of the Zoroastrians.

Fol. 213^{b}. باب بیست وسیوم اندر عیدهای هندوان بجدول, a diagram representing the festivals of the Hindûs.

Fol. 215^{a}. باب بیست وچهارم اندر شرح عیدهای هندوان, an account of the festivals of the Hindûs.

This part ends on fol. 220^{a}: وتمام شد مقالت عیدها وشرحهای آن واز پس ازین سخن اندر معارف وانساب گویم وتوفیق از خدای الخ.

In the following part, on ff. 220^{a}–262^{a}, the author treats of ethnology (انساب) and of civilization in general (معارف). In the introduction he divides the inhabitants of the earth into people of the east (Hindûs), people of the west (Greeks), people of the north (Turks), and people of the south (Zangîs). The chapters on the Greeks and Zangîs are omitted.

Account of the Turks on ff. 221^{a}–246^{b}.

Account of the Hindûs on ff. 246^{b}–262^{a}.

From this table of contents it will appear that this MS. contains portions of a most valuable work, which seems to be entirely unknown. These portions are not very judiciously selected; in several places the order is disturbed, and quite incoherent parts are put together, as if the copyist has wished to conceal the lacunas of the book.

The author quotes in several places Abû-Raihân Albîrûnî (on ff. 179^{b}, 217^{b}, from the latter passage it is evident that Kardîzî was acquainted with, and probably a pupil of Bîrûnî, who died A.H. 440; it runs thus: چنین گوید فراز آورندهٔ این کتاب ابو سعید عبد الحی بن الضحاک که چنین شنیدم از خواجه ابو الریحان محمد بن احمد البیرونی رحمه الله); ʻAbdallâh b. Khurdâdbih on fol. 221^{a}; Abû-ʻAbdallâh Jîhânî (see Ḥ. Khalfa v. p. 510) on fol. 249^{b}; حمد بن ولك کردیزی on fol. 248^{a}; Abû-ʻAmr ʻAbdallâh b. Almuḳaffaʻ (کتاب زبع الدنیا) on fol. 221^{a}.

This copy is dated A.H. 1196, the 21st Dhû-alḥijjah = A.D. 1782, the 27th November.

Ff. 262, ll. 15; Nastaʻlîḳ; size, 9¾ in. by 6 in. [Ouseley 240.]

16

Ṭabaḳât-i-Nâṣirî (طبقات ناصری).

A general history from beginning to A.H. 658 = A.D. 1259, when it was composed by Abû ʻUmar Minhâj-aldîn ʻUthmân b. Sirâj-aldîn al-Jûzjânî. He was born at Fîrûzkûh in Khurâsân A.H. 589, and came to India A.H. 624, where he became a high official of Nâṣir-aldîn Maḥmûd bin Altamish, to whom this work is inscribed. See Nassau Lees, Materials, etc., p. 30 sq., and W. Morley, pp. 21–25; C. Stewart, p. 7, and J. Aumer, p. 67; Rieu i. p. 72, and Elliot, Hist. of India, ii. pp. 259–383, where extensive extracts are given.

It is divided into twenty-three Ṭabaḳât:

I. The prophets, fol. 3^{b}.
II. The first four Khalîfs and the Imâms, fol. 40^{b}.
III. The Banû Umayyah, fol. 49^{b}.
IV. The ʻAbbâsides, fol. 55^{a} (here the title is missing).
V. The kings of Persia down to Yazdajird, fol. 71^{a}.
VI. History of Yaman, fol. 96^{a}.
VII. The Ṭâhirides, fol. 105^{a}.
VIII. The Ṣaffârides, fol. 108^{b}.
IX. The Sâmânides, fol. 114^{a}.
X. The Bûyides, fol. 120^{b}.
XI. The Ghaznawides, fol. 123^{b}.
XII. The Saljûḳides, fol. 135^{a}.
XIII. The Sanjariyyah kings, fol. 149^{b}.
XIV. The kings of Nîmrûz and Sijistân, fol. 154^{a}.
XV. The Kurdiyyah kings, fol. 160^{b}.
XVI. The Khwârizmshâhs, fol. 167^{b}.
XVII. The Ghûrides, fol. 180^{b}.
XVIII. The kings of Bâmyân and Ṭukhâristân, fol. 218^{b}.
XIX. The Shansabâniyyah Sulṭâns of Ghazna, fol. 224^{a}.
XX. The Muʻizziyyah Sulṭâns of Hindûstân, fol. 236^{a}.
XXI. The Shamsiyyah Sulṭâns of Hindûstân, fol. 250^{a}.
XXII. An account of the eminent men who served under the Shamsiyyah dynasty, fol. 280^{b} (the title is missing).
XXIII. On the inroads of the infidels, Cʻingîzkhân and his descendants, ff. 323^{a}–384^{b}.

End: کتب المنهاج بن سراج فی الخامس من شهر ربیع الاوّل سنه خمسین وستمایة, corrected by a modern hand into سنه ثمان خمسین وستمایة.

The most important portions of this work are published in the Bibliotheca Indica, by Captain W. Nassau Lees, Calcutta, 1864 (Series III), viz. ṭabaḳas XI, XVII–XXIII.

The introductory prayer in this MS. is different from that of the edition: بعد از وظایف حمد وسپاس وشکر بی قیاس.

The MS. is not dated.

The first volume, ff. 1–192; the second, ff. 193–384; ll. 19; Nastaʻlîḳ; size, 8¾ in. by 4¾ in. The greater part of the first page is torn away. [Ouseley 66, 67.]

17

Ṭabaḳât-i-Nâṣirî (extract).

An abridgment of the Ṭabaḳât-i-Nâṣirî, mostly verbatim corresponding with the original. There is no preface. The name of the compiler is not stated. At the end of the history of Nâṣir-aldîn Maḥmûd b. Altamish (fol. 115^{a}, l. 2 sq.) we read: واین مختصری از طبقات ناصری نقل افتاده وطبقات ناصری هم بنام این

سلطان ناصر الدین محمود تألیف کرده اند ومولانا منهاج سراج که در کشور دهلی قاضی القضات وصدر جهان بود آن نسخه در قلم آورده است چون سکونت ومقام او در بلاد هند بود در ذکر ایشان مبالغه نموده است واطنابی داده واین فقیر اندك بعضی از اخبار او روایت کرد کفاف خواهد بود او در ذکر ملوك شمسی که در عهد این سلاطین حکومت کرده اند حدیث بسیار میگوید وکیفیّات واحوال هر یك مشرح بیان میفرماید ولیکن این فقیر اسامی ایشان در قلم می کرد تا این نسخه از ذکر ایشان خالی نمانده باشد که بعضی از آن طایفهٔ ملوك کبار بوده اند. This is at the end of the 21st Ṭabaḳah of the original.

The arrangement of the single chapters (here they are not called Ṭabaḳah) is somewhat different from the original; besides the compiler had made three additions, and in some places the MS. has lacunas (there are left blank ff. 22, 23, 30ª (for the greater part), 30ᵇ, 31, 98ᵇ, 100, 101ª, and a part of 142ª). Compared with the original the order is this: I, II (the greater part), III wanting; VI, V, IV, additions (on ff. 71ᵇ–85ᵇ); VII–XII, XVII–XXII, XIII–XVI, additions (on ff. 130ª–134ª, and ff. 134ª–142ª); XXIII, addition.

Missing is the history of the descendants of ʿAlî (II) and of the Banû Umayyah (III).

The additions are:

a (ff. 71ᵇ–85ᵇ). History of Mukhtâr b. Abî ʿUbaidah Thaḳafî. See Weil, Geschichte der Khalifen, vol. i. pp. 354–392.

b (ff. 130ª–134ª). End of the history of the Khwârizmshâhs (Jalâl-aldîn and Ghiyâth-aldîn Aḳsulṭân), taken from the Taʾrîkh-i-Jahânkushâ, the author of which died A.H. 681.

c (ff. 134ª–142ª). The creed of the Assassins and their history from Ḥasan Ṣabâḥ to Rukn-aldîn Khâwarshâh, and their extirpation by Hulâgûkhân A.H. 654=A.D. 1256. This account is not identical with that in the fourth volume of the Rauḍat-alṣafâ, but possibly originating from thence.

d. A short continuation of the history of Čingîzkhân's successors down to Hulâgûkhân's death and Abaḳâkhân's accession, A.H. 663 (not 773 as by a gross mistake is written on fol. 164ª, l. 25; the date ثلاث سبعین وسبعمایه must be corrected into ثلاث ستّین وستّمایه).

Beginning: امّا بعد بدانکه حق تعالی وتقدّس خواست که تخت خلافت را بفرّ وشکوه الخ.

On the first page are two identical seals, one effaced, the other well preserved: احمد شاه بهادری ۱۱۶۴ فر وبادشاه غازی عسویخان بهادر. Accordingly it seems to have belonged to the emperor Aḥmad Shâh, who sat on the throne of Delhi A.H. 1161–1167.

This copy is dated by Muḥammad Wâsiʿ, the 26th of the first Rabîʿ, A.H. 1158, or the 28th year of Muḥammad Shâh's reign (the 28th of April, A.D. 1745): کتبه العبد الضعیف محمد واسع بتاریخ بیست وششم ۲۶ شهر ربیع الاوّل سنه ۲۸ از جلوس محمد شاهی مطابق سنهٔ ۱۱۹۸ (read ۱۱۵۸) هجری.

Ff. 164, ll. 28; Nastaʿlîḳ; size, 12⅞ in. by 8¾ in. [Ouseley 325.]

18

Niẓâm-altawârîkh (نظام التواریخ).

An abridgment of general history from beginning to A.H. 674 (the preface being dated from the 21st of Muḥarram 674=A.D. 1275, 17th of July), composed by Maulânâ Abû Saʿîd ʿAbdallâh bin Abû-alḳâsim Muḥammad bin Fakhr-aldîn Abî-ʿabdallâh albaiḍâwî (or as his full title is given here on fol. 672ᵇ, ll. 9–12: مولانا امام اعظم سلطان مجتهدان عالم صاحب قران خلاصهٔ نوع عالم قاضی قضات بلاد ممالك اسلام ناصر الحق و الدین حجّة الاسلام وامام المسلمین برهان اللّه بین العالمین ابو سعید عبداللّه بن المولی الاعظم قاضی قضات ولی الوقت وامام العهد ابو القاسم محمّد بن المولی المغفور فخر الدین ابی عبداللّه البیضاوی). He died A.H. 684=A.D. 1285, according to Ḥ. Khalfa vi. p. 354, who gives his name in a somewhat different form. See about the various statements concerning his name and the year of his death, Elliot, History of India, ii. p. 252 sq.; compare also the following copies.

This copy is erroneously headed تاریخ گزیده من تصنیف قاضی عبد اللّه بیضاوی, but the proper title appears in the preface on fol. 672ᵇ, l. 19.

Beginning (different from that in Ḥ. Khalfa): حمد بی نهایت و شکر بی غایت مبدعی راکه بیك امرکن عالم ارواح واشباح را پدید آورد الخ.

The work is divided into four parts (اقسام):

First ḳism on fol. 673ª. About God's prophets and elects.

Second ḳism on fol. 674ª. History of the Persian kings, in four ṭabaḳas: Pîshdâdians, Kayânians, Ashkânians, Sâsânians.

Third ḳism on fol. 683ᵇ. History of Muḥammad and of the Khalîfs, in three ṭabaḳas: the four immediate successors, the Umayyade and the ʿAbbâside Khalîfs.

Fourth ḳism on fol. 688ª. History of the minor dynasties, in nine ṭâifas:

Ṭâifah I on fol. 688ª. The Ṣaffârides.
,, II on fol. 688ᵇ. The Sâmânides.
,, III on fol. 689ª. The Ghaznawides.
,, IV on fol. 690ª. The Dailamîs or Bûyides.
,, V on fol. 691ᵇ. The Saljûḳides.
,, VI on fol. 693ᵇ. The Ḳuhistânîs or Ismaʿîlî Sulṭâns of Ḳuhistân (که ایشانرا ملاحده گویند).
,, VII on fol. 694ª. The Salgharides.
,, VIII on fol. 696ª. The Khwârizmshâhs.
,, IX on fol. 696ᵇ. The Moghuls.

An account of this work is given by Silvestre de Sacy in Notices et Extraits, tom. iv. pp. 672–699; see also C. Stewart, p. 7; G. Flügel ii. p. 60; Catal.

Codd. Or. Lugd. Batav. iii. p. 1; Cat. Codd. Orient. Biblioth. Acad. Regiae Scient., ed. P. de Jong, p. 225.

No date.

Centre column, ff. 672^{b}–697, ll. 23; Nasta'lîḳ; illuminated frontispiece; size, 14 in. by $8\frac{1}{4}$ in. [Elliot 345.]

19

Another copy of the same.

Beginning the same as in the preceding copy. The name of the author runs here thus: Abû Sa'îd 'Abdallâh bin Abî-alḳâsim *'Umar* bin Fakhr-aldîn *Abî-alḥasan 'Alî* albaiḍâwî.

First ḳism on fol. 3^{a}; *second* ḳism on fol. 5^{b}; *third* ḳism on fol. 28^{b}; *fourth* ḳism on fol. 40^{b}. This ḳism contains exactly the same materials as the fourth ḳism of the preceding copy, but only in eight ṭâifas, since the history of the Khwârizmshâhs and Moghuls is combined in the eighth (on fol. 62^{b}).

No date.

Ff. 68, ll. 15; very clear Nasta'lîḳ; occasional notes on the margin; size, $8\frac{1}{8}$ in. by 5 in. [Sale 51.]

20

Another incomplete copy of the same.

Beginning: حمد بی غایت و شکر بی نهایت مبدعی راکه الخ.

Author's name on fol. 2^{a}, ll. 6–8: Abû-alḳâsim bin Fakhr-aldîn Abî-'Abdallâh Muḥammad bin Abî-alḥasan albaiḍâwî (!).

First ḳism on fol. 2^{b}, last line; *second* kism on fol. 4^{b} (here curiously styled: باب دویم ازقسم دوم از مقالهٔ اولی ازکتاب جواهر العلوم در معرفة تأریخ ملوك فرس); *third* ḳism on fol. 22^{a}, defective; it breaks off on fol. 22^{b}, last line, with the words رسید عمّش (corresponding to Sale 51, fol. 29^{a}, l. 14); *fourth* ḳism, also imperfect in consequence of the lacuna after fol. 22; it begins in the fifth ṭâifah with the words جانزا کوشیدند (corresponding to Sale 51, fol. 53^{b}, l. 9), and consists of nine ṭâifas like the first copy (Elliot 345).

Copied at Ḥaidarâbâd. No date.

Ff. 1–30, ll. 17; Nasta'lîḳ; size, $7\frac{5}{8}$ in. by $4\frac{3}{4}$ in. [Ouseley Add. 115.]

21

The same.

Beginning: حمد بی غایت و شکر بی نهایت الخ.

Author's name on fol. 2^{a}, ll. 5–7: Imâm-aldîn Abû-alḳâsim 'Umar bin Alimâm alsa'îd Fakhr-aldîn Abû-alḥasan 'Alî albaiḍâwî.

First ḳism on fol. 2^{b}; *second* ḳism on fol. 5^{a}; *third* ḳism on fol. 26^{b}; *fourth* ḳism on fol. 38^{b}. This ḳism is shorter here than in all the preceding copies, because there is wanting the whole ṭâifah on the Isma'îlî Sulṭâns of Ḳuhistân. The sixth ṭâifah contains in this copy the Salgharides, the seventh the Khwârizmshâhs, and the eighth the Moghuls. A ninth is consequently missing.

No date.

Ff. 57, ll. 15; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in. [Ouseley 9.]

22

The same.

Another very short copy of the same, dated the 10th of Rajab, A.H. 1033=A.D. 1624, 28th of April. Ḳism I on fol. 2^{b}, II on fol. 4^{b}, III on fol. 22^{a}, IV on fol. 31^{b}.

Ff. 1–42, ll. 15; Nasta'lîḳ; size, 8 in. by $5\frac{1}{2}$ in. [Bodl. 206.]

23

Jâmi'-altawârîkh (جامع التواریخ).

The *first* volume of Rashîd-aldîn's general history, entitled Jâmi'-altawârîkh, beginning: فهرست کتاب داستانها وفذلك حساب بیانها حمد و ثنا و آفرین الخ.

Faḍl-allâh Rashîd or Rashîd-aldîn bin 'Imâd-aldaulah Abû-alkhair ibn Muwaffiḳ-aldaulah 'Alî (born at Hamadân about A.H. 645=A.D. 1247, executed A.H. 718=A.D. 1318) completed his famous history A.H. 710=A.D. 1310. According to the preface in this first volume, which is dedicated to Ghâzânkhân and called after him very often Ta'rîkh-i-Ghâzâni, the whole history is divided into three volumes, the last of which contains the geographical part. For further information we refer to the full account of Rashîd-aldîn and his work, given by Etienne Quatremère in the 'Mémoire' prefixed to the 'Histoire des Mongols de la Perse' (where the greater part of this first volume is published, text and French translation), Paris, 1836, pp. i–cxlvi; comp. Elliot, Bibliogr. Index, pp. 1–69, and History of India, i. p. 42, and iii. p. 1 sq.; W. Morley, pp. 1–11; Journal of the Royal Asiatic Society, 1841, pp. 11–41; G. Flügel ii. pp. 179–181; Rieu i. p. 74, etc. etc.

This *first* volume (مجلّد اوّل که درین وقت شهنشاه اسلام اولجایتو سلطان خلّد اللّه سلطنت فرمود که برقرار بنام برادرش سلطان سعید غازان خان انار اللّه برهانه تمام کند) begins on fol. 336^{a}, and contains two books:

باب اوّل در بیان حکایات ظهور اقوام اتراك وکیفیّت انشعاب ایشان بقبایل مختلفه وشرح حال آباء واجداد هر قوم برسبیل کلّی' on fol. 339^{a} (subdivided into a preface, دیباچه, and four chapters, چهارفصل, on ff. 340^{a}, 342^{b}, 351^{a}, and 358^{b}).

باب دوم دربیان داستانهای پادشاهان اقوام مغول واتراك وغیرهم on fol. 370^{b} (subdivided into two chapters, دوفصل, the first of which relates the history of the ancestors of C'ingizkhân, the second that of this great monarch's reign and of his descendants down to Uljâitûkhân).

This copy was finished by Ibn Sayyidî Aḥmad alḥâfiẓ Naṣr-allâh, A.H. 944=A.D. 1537.

Ff. 332^{b}–567, ll. 31; distinct Naskhî; illuminated headings on ff. 332^{b}, 370^{b}, 402^{a}, 409^{a}, 423^{b}, 434^{a}, 437^{a}, 451^{b}, 454^{a}, 471^{b}, 483^{b}, 489^{b}, 495^{a}, and 498^{b}; size, 14 in. by 9 in. [Elliot 377.]

24

Ta'rîkh-i-Banâkitî (تأریخ بناکتی).

A general history, abridged from Rashîd-aldîn's Jâmi'-altawârîkh, by Abû Sulaimân Dâûd, surnamed Fakhr of

Banâkit (a town in Transoxania), who composed this work A.H. 717=A.D. 1317, and dedicated it to the Moghul sovereign, Sultân Abû Sa'îd bin Uljâitû Sultân. Its full title is روضة اولى الالباب فى تواريخ الاكابر والانساب, and it consists of nine kisms, each of which, except the last, is subdivided into several tabakas, bâbs, fasls, or tâifas.

Contents:

Preface and index on fol. 1b, beginning: حمد بيحد و سپاس بيقياس سزاى حقيت (? حقيقت) پادشاهى تواند بود كه سواد و بياض ليل و نهار را نسخهٔ تأريخ هركونه بدائع و عجائب ساخت الخ.

First kism: History of the prophets from Âdam to Abraham, in two tabakas, on ff. 3a and 4a (طبقهٔ اوّل از آدم تا بنوح طبقهٔ دويم از سام تا ابراهيم).

Second kism: History of the Persian kings from Gayûmarth to Yazdajird, in four tabakas, on ff. 10a, 11b, 16b, and 18a (طبقهٔ اوّل پيشداديان طبقهٔ ثانى كيانيان طبقهٔ ثالث اشكانيان طبقهٔ رابع ساسانيان).

Third kism: History of Muhammad, his four immediate successors, the twelve Imâms, the Umayyade and 'Abbâside Khalîfs, in three tabakas, on ff. 27a, 46b, and 52b (طبقهٔ اوّل محمّد مصطفى و خلفاى راشدين تا حسن بن على طبقهٔ دوم امراى بنى اميّه طبقهٔ سيوم خلفاى بنى عبّاس).

Fourth kism: History of the Persian dynasties contemporary with the 'Abbâsides, in seven tâifas (classes, or tabakas, according to the index), on ff. 88a, 88b, 89a, 91a, 93b, 95b, and 97b (طائفهٔ اوّل صفّاريان طائفهٔ دويم سامانيان طائفهٔ سيم ديالمه طائفهٔ چهارم غزنويان طائفهٔ پنجم سلجوقيان طائفهٔ ششم خوارزمشاهيان طائفهٔ هفتم ملاحده).

Fifth kism (heading wanting in the text): History of the Jews, in three tâifas, on ff. 99b, 103a, and 108a (طائفهٔ اوّل از زمان موسى تا زمان اسوست (or ايشوشت) پسر شاوك (read شاول) كه بزبان عربى اورا طالوت گويند طائفهٔ دويم داود و فرزندان او تا زمانى كه بخت النصر ايشانرا هلاك كرد طائفهٔ سيوم يروعم پسر نواط تا هوشيع پسر ايلا).

Sixth kism: History of the Franks and Christians, in two bâbs, each of which contains three fasls, on ff. 110b and 118a (باب اوّل در معرفت ولايت افرنج و ارمن از بحار و سواحل و جزائر وذكر قياصره كه پادشاهان ايشانند باب دويم در ولادت مسيح و معتقدان اقوام نصارى و مراتب پادشاهان).

Seventh kism: History of the Hindûs in the ante- and post-Muhammadan time, in three bâbs, the first two of which contain four fasls each, on ff. 124b, 129b, and 132b (باب اوّل در حساب ادوار و قرون وصور اقاليم و ذكر ممالك هندوستان باب دويم در ولادت شاكمونى وحالات ومقامات او و وضع دين تناسخ ازرسخ و نسخ و فسخ باب سيم در تأريخ پادشاهان هندوستان وايشان دو طائفه اند هنود و مسلمان).

Eighth kism (heading wanting): History of the Chinese, in two bâbs, the first containing two fasls, the second thirty-six tabakas, on ff. 135a and 136b (باب اوّل در ذكر مملكت خطاى و حساب ادوار اقوام و معتقدان ايشان باب دويم در ذكر پادشاهان ايشان).

Ninth kism (heading also wanting): History of the Moghuls from Cingîzkhân to Sultân Abû Sa'îd, on fol. 144a (در تأريخ مغول ونسب چنگزخان و شرح خروج او و گرفتن ايران و توران و شعب فرزندان او الى غايت شهور سنهٔ سبع عشر و سبعمائة).

For further details we refer to Elliot, Bibliogr. Index, pp. 70–74, and Hist. of India, iii. pp. 55 sq.; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. 23, part i, p. 232, No. 24; W. Morley, pp. 25–28; G. Flügel ii. p. 61; H. Khalfa ii. p. 121, iii. p. 499; Wiener Jahrbücher, No. 69, Anzeigeblatt, p. 33, No. 73, p. 26; Handschriften Hammer-Purgstalls, 1840, p. 194. Other copies are found in the British Museum, Add. 7626 and 7627, see Rieu i. p. 79 sq.; in the Royal Asiatic Society, in Vienna, etc. The whole of the eighth kism was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd edit., Jena, 1689, and translated into English by S. Weston, London, 1820. A short extract from the sixth kism is given in Elliot's Bibliogr. Index, p. 9.

This copy was finished in the month Rajab, A.H. 1088 =A.D. 1677, September, by Ridâ bin Thâbit.

Ff. 193, ll. 21; Nasta'lîk; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in. [FRASER 119.]

25

The same.

Another copy of the Ta'rîkh-i-Banâkitî, not dated, containing the same materials as the preceding one, but differing in text from that, especially in the preface and the first kism. The beginning runs thus: الحمد لله الذى حق حمده والصلوة والسلام على خير خلقه محمّد و على آله واصحابه وخلفائه امّا بعد چون حق تعالى توفيق رفيق اين ضعيف گردانيد و هو اضعف عباد الله ابو سليمان داود بن ابى الفضل محمّد البناكتى الخ.

As is to be seen from these words, the author's name is given here in a fuller form: Abû Sulaimân Dâud bin Abî-alfadl Muhammad of Banâkit. Besides there is an exact date of composition on fol. 2a, ll. 12 and 13: the 25th of Shawwâl, A.H. 717=A.D. 1317, 31st of December. The index begins on fol. 2a, l. 15.

First kism in two tabakas, on ff. 3b and 8a.

Second kism in four tabakas, on ff. 16b, 19a, 27b, and 29b, last line.

Third kism in three tabakas, on ff. 44b, first line, 75b, and 87a, last line.

Fourth kism in seven tâifas, on ff. 143b, 144b, 145b, 148b, 151a, 153b, and 156b.

Fifth kism in three tâifas, on ff. 159a, 163a, and 166b.

Sixth kism in two bâbs, on ff. 170b and 176a, last line

(instead of باب دويم on fol. 170ᵇ, first line, must be read قسم ششم).

Seventh kism in three bâbs, on ff. 181ᵃ, 187ᵇ, and 191ᵃ.

Eighth kism in two bâbs, on ff. 194ᵇ and 196ᵇ (instead of قسم اوّل must be read here قسم هشتم).

Ninth kism on fol. 205ᵇ.

Ff. 268, ll. 16; clear Nasta'lîk; small illuminated frontispiece; size, 9¾ in. by 5¾ in. [Fraser 134.]

26

Ta'rîkh-i-guzîda (تاريخ گزيده).

The author of this chronicle is styled in this copy on fol. 4ᵃ, l. 5, Muhammad bin Ahmad bin Abî Bakr bin Ahmad bin Nasr Mustaufî Kazwînî, but a Turkish marginal gloss on the same page calls him simply Hamd-allâh Mustaufî, and that agrees much better with the usual form of his name, viz. Hamd-allâh bin Abî Bakr bin Hamd bin Nasr Mustaufî of Kazwîn, who finished this general history A.H. 730=A.D. 1329–1330. He died A.H. 750=A.D. 1349. The work is inscribed to the Wazîr Ghiyâth-aldîn Muhammad, the son of Rashîd-aldîn; see Elliot, Bibliogr. Index, p. 75; History of India, iii. p. 60 sq.; Rieu i. p. 80; J. Aumer, p. 68; H. Khalfa v. p. 177.

Beginning on fol. 3ᵇ: سپاس وستايش پادشاهى را كه ملك او بى زوالست ومملكت او بى انتقال وپيش از ابتدا الخ.

It contains six books (باب), a preface, and appendix.

Preface: On the creation, on fol. 9ᵃ. *Book I:* Patriarchs and Greek philosophers, on fol. 10ᵃ, in two fasls. *Book II:* Old Persian kings, on fol. 36ᵃ, in four fasls. *Book III:* Muhammad, the Imâms and Khalîfs, on fol. 55ᵇ, in a mukaddimah and six fasls. *Book IV:* The minor Muhammadan dynasties, on fol. 152ᵇ, in twelve fasls. *Book V:* Saints and celebrated sages, on fol. 244ᵃ, in six fasls. *Book VI:* Account of Kazwîn and its famous men, on fol. 282ᵇ, in eight fasls. *Appendix* (genealogy of prophets, Imâms, kings, etc.), on fol. 303ᵇ. An index of the whole work (فهرست كتاب گزيده درفنّ تاريخ) is found on ff. 1ᵇ–2ᵇ.

Old copy, finished the 25th of Safar, A.H. 847=A.D. 1443, the 24th of June.

Ff. 304, ll. 21; Naskhî; illuminated frontispiece on fol. 3ᵇ; size, 10¾ in. by 7 in. [Clarke 8.]

27

The same.

Preface on fol. 6ᵇ; Book I on fol. 7ᵃ; II on fol. 20ᵇ; III on fol. 39ᵃ; IV on fol. 132ᵇ; V on fol. 216ᵇ; VI on fol. 254ᵇ. The proper order of the leaves from fol. 228 to the end is this: 228, 248–255, 229–247, 256. Some blanks on ff. 11ᵇ and 199ᵃ. This copy was finished in the middle of Shawwâl, A.H. 851=A.D. 1447, end of December.

Ff. 256, ll. 21; Naskhî; size, 9⅝ in. by 6 in. [Elliot 354.]

28

The same.

Preface on fol. 8ᵃ; Book I on fol. 9ᵇ; II on fol. 45ᵇ; III on fol. 74ᵃ; IV on fol. 228ᵃ; V on fol. 382ᵃ; VI on fol. 442ᵃ. Many small omissions, a great number of genealogical tables (جدول) on ff. 350ᵃ–356ᵃ and 476ᵇ–488ᵇ.

The older part of this copy was finished, according to the colophon, the 15th of Sha'bân, A.H. 953=A.D. 1546, 11th of October.

Ff. 489, ll. 17; Naskhî, written by two different hands (the older part comprises ff. 1–166 and ff. 328–489; the middle part, ff. 167–327, is supplied later, which is proved by the old Arabic paging being no more in harmony with the real number of the leaves); size, 9¾ in. by 6½ in. [Elliot 355.]

29

The same.

Preface on fol. 7ᵇ; Book I on fol. 9ᵃ; II on fol. 51ᵃ; III on fol. 77ᵇ; IV on fol. 212ᵇ; V on fol. 327ᵇ; VI on fol. 367ᵃ. Fol. 168 a little damaged.

Good old copy, not dated.

Ff. 399, ll. 17; Nasta'lîk; the first page and the last supplied by a more modern hand; size, 11 in. by 6 in. [Fraser 156.]

30

The same.

Preface on fol. 9ᵃ; Book I on fol. 10ᵃ; II on fol. 40ᵇ; III on fol. 69ᵃ; IV on fol. 210ᵃ; V on fol. 342ᵇ; VI on fol. 401ᵇ. The first volume collated throughout.

No date.

First volume (No. 278), ff. 1–209; second volume (No. 279), ff. 210–415, ll. 15; Nasta'lîk; one leaf wanting in the beginning (٣); size, 10⅝ in. by 6 in. [Ouseley 278, 279.]

31

Majma'-alansâb (مجمع الانساب).

An abridgment of general history till the death of Sultân Abû Sa'îd, A.H. 736=A.D. 1335, by Muhammad b. 'Alî b. Shaikh Muhammad b. Alhasan (see fol. 75ᵇ, line 6), re-written and completed by the same A.H. 743=A.D. 1342–1343; see W. Morley, pp. 28, 29, and Rieu i. p. 82. It is dedicated to the Wazîr Ghiyâth-aldîn Muhammad bin Rashîd-aldîn (fol. 79ᵃ, l. l. غياث الحق والدنيا والدين ابو المفاخر امير محمد بن الصاحب العبد الحميد رشيد الحق والدين), the same, to whom the Ta'rîkh-i-guzîda is inscribed.

Beginning with a fragmentary line: وارواح ومحشر نفوس واشباح ومخزن.

It contains an introduction and two books.

Introduction (on fol. 82ᵇ) on the creation, the seven climates and seas, anthropology, and different eras.

The first book (kism) on fol. 122ᵃ. Âdam and the prophets.

The second book on fol. 128ᵇ. The different dynasties till the death of Abû Sa'îd, the latest date which occurs being A.H. 736.

This copy is not complete; it is a transcript from an original, which was imperfect at beginning and end, and besides in several other places entirely destroyed or illegible. The lacuna at the beginning is very small; there are other lacunas between ff. 79 and 80, ff. 220 and 221, on ff. 222ᵃ and 228ᵃ. Besides fol. 228 is not bound in its proper place; it belongs to the history of Abakâ Khân, and contains the date A.H. 671, whilst the last line of fol. 227ᵇ gives A.H. 736. From this it

will appear that the history of the Atâbegs of Lûristân (see W. Morley, p. 29) is missing.

There is no date. On fol. 74[b] is written: 'Wm. Ouseley, Shiraz, May 25, 1811.' Perhaps the مجمع النساب (C. Stewart, p. 8) is the same work.

Ff. 74–228, ll. 11; Nasta'lîk; size, $7\frac{3}{4}$ in. by $5\frac{1}{4}$ in. [OUSELEY 15.]

32

Aṣaḥḥ-altawârîkh (اصحّ التواريخ).

A work on general history, called the most solid of the chronicles, compiled on the basis of Ṭabarî and other celebrated annalists, by Muḥammad ibn alamîr alkabîr Amîr Faḍl-allâh al-mûsawî (see fol. 1[b], line 6), a native of Khurâsân, who was a younger contemporary of Timûr. It goes down from the creation of Âdam to the death of Timûr, A.H. 807 = A.D. 1405, and was finished, according to a note in W. Ouseley's Travels (London, 1819–1823), vol. i. p. 295, A.D. 1427 = A.H. 830–831.

Beginning: سپاس وستايش بيقياس حضرت قديمى را سزاست كه تأريخ عالم واصحّ التواريخ ايجاد بنى آدم الخ.

The chronological order is for the greater part identical with that in Ṭabarî (comp. Morley, p. 19); the accounts of a dynasty or nation are frequently split into several portions, intermixed with reports of contemporary events in other countries.

Immediately after the preface of five lines the history begins in the following order:

History of Âdam, Eve, and their posterity as introduction (fol. 1[b]).

First Section (قسم اوّل). History of the kings of Persia from Gayûmarth to Yazdajird (on fol. 5[a]), divided into four Ṭabaḳât.

Ṭabaḳah I. The Pîshdâdian dynasty from Gayûmarth to Gurshâsp, intermixed with the stories of the prophets Hûd and Ṣâliḥ, Isaac, Jakob, Joseph, Job, and Shu'aib; of Moses (on fol. 25[b]) and the departure of the Israelites from Egypt; of Ḳârûn, Hârun, etc.

Ṭabaḳah II. The Kayânian dynasty (on fol. 35[b]) from Kaiḳubâd to Dârâ ibn Dârâb (داراب الاصغر), intermixed with tales of Elias, Elisa, Samuel, Saul, David, Solomon, and Balḳis, queen of Sheba (on ff. 36[a]–42[b]); of Pythagoras, Rehoboam, Asa, and the following kings of Israel (on ff. 47[b]–48[b]); of Alexander the Great, of the prophet Zechariah, the Virgin Mary, John the Baptist, and Jesus Christ.

Ṭabaḳah III. The Ashkânian dynasty (on fol. 58[b]), i. e. Arsacides from Ashk ibn Dârâb to Ardawân; the kings of Rûm and Syria (on fol. 59[a]); the seven sleepers (on fol. 59[b]); Jonah, Samson, St. George.

Ṭabaḳah IV. The Sâsânian dynasty (on fol. 63[b]) from Ardashîr ibn Bâbak to Yazdajird.

Second Section (قسم دوم). From Muḥammad to Almusta'ṣim-billâh, the last of the 'Abbâside Khalîfs (on fol. 72[a]), divided into eight Ṭabaḳât.

Ṭabaḳah I. The genealogy of Muḥammad, his life and death. In this chapter are enumerated all the forefathers of Muḥammad from Âdam, Noah, Abraham (see the story of Nimrûd on ff. 76[a]–77[b], Isma'îl and the Ka'ba's erection on fol. 78[b], line 15) to 'Abd Manâf, Hâshim, 'Abd-almuṭṭalib, and 'Abdallâh (on fol. 82[b]). Then follow some larger discussions on در بيان معرفة اللّه, التوحيد, and analogous matters, a short analysis of the tribes of Arabia (قبائل عرب), and a detailed description of Muḥammad's birth, life, actions, death, etc.

Ṭabaḳah II. The first three or orthodox Khalîfs (on fol. 142[a]).

Ṭabaḳah III. The legitimate Imâms from 'Alî to Muḥammad al Mahdî (on fol. 190[b]).

Ṭabaḳah IV. The usurpation by the Umayyade Khalîfs (on fol. 229[a]). These are not called خلفاء, but only ملوك.

Ṭabaḳah V. The 'Abbâside Khalîfs (on fol. 238[b]).

Ṭabaḳah VI. The most celebrated companions and partisans of Muḥammad, and some 'Ulamâs of the Islâm (on fol. 259[a]).

Ṭabaḳah VII is wanting, and in its stead are given four pages and a half of verses on the subject of سنن, عقائد, فرضها, etc. (on fol. 270[a]).

Ṭabaḳah VIII. Useful rules and sentences of the Ḥukamâs in the ante- and post-Muḥammadan times, and other precepts (on fol. 272[a]).

Third Section (قسم سيم). The minor dynasties in Khurâsân, Îrân, and Tûrân, contemporary with and posterior to the 'Abbâside Khalîfs (on fol. 276[a]), divided into twelve Ṭabaḳât.

Ṭabaḳah I. The Ṭâhirides (on fol. 276[a]).

Ṭabaḳah II. The Ṣaffârides (on fol. 278[a]).

Ṭabaḳah III. The Sâmânides (on fol. 282[b]).

Ṭabaḳah IV. The Ghaznawides (on fol. 285[b]).

Ṭabaḳah V. The Dailamîs (on fol. 289[a]).

Ṭabaḳah VI. The Saljûḳides (on fol. 294[b]).

Ṭabaḳah VII (number wanting here and also in Ṭabaḳah VIII and X). The Ghûrides (on fol. 310[b]).

Ṭabaḳah VIII. The kings of Nimrûz or Sîstân (on fol. 315[b]).

Ṭabaḳah IX (نهم to be read instead of دهم). The Isma'ilîs, etc. (on fol. 317[b]).

Ṭabaḳah X. The Khwârizmshâhs (on fol. 335[a]).

Ṭabaḳah XI. The Ḳarâkhitâiyyah Sulṭâns of Kirmân (on fol. 338[a]).

Ṭabaḳah XII. The Turks and Moghuls (on fol. 345[a]), concluded by a full account of Tîmûr's life and exploits, down to his death, A. H. 807.

On fol. 420[b] some elegies, and on fol. 422[a] a longer discussion on the peculiarities of Tîmûr as Khâtimah.

This copy was finished in the midst of the month Dhû-alḥijjah, A. H. 843 = A.D. 1440, May. Another copy of this history is not mentioned anywhere.

Ff. 424, ll. 25; written by two different hands in Naskhî, clear and distinct in beginning and end (ff. 1–7 and 340–424), careless and nearly Shikasta in the middle (ff. 8–339); water spots on the last leaves; size, $12\frac{3}{8}$ in. by $9\frac{1}{2}$ in. [ELLIOT 2.]

33

Ta'rîkh-i-Ḥâfiẓ Abrû (تاريخ حافظ ابرو).

The first volume (المجلّد الاوّل) of the very rare and valuable work on universal geography and history, styled Zubdat-altawârîkh, by Nûr-aldîn bin Luṭf-allâh bin 'Abdallâh, called Ḥâfiẓ Abrû, who attended the courts of Timûr and his son Shâhrukh, and died at

Zanjân A.H. 834=A.D. 1430; see a full account of this excellent history in Elliot, History of India, iv. pp. 1–5; Bibliogr. Index, p. 81 sq.; Ḥ. Khalfa iii. p. 535, No. 6807; Catal. des MSS. et Xyll. pp. 265–267; Dorn, Das Asiat. Museum, p. 374; G. Flügel ii. p. 174; Histoire des Mongols par Raschîd-eldin, publ. et trad. par Quatremère, tom. i. p. ciii. This ta'rîkh is very often quoted both by Eastern and European writers, for instance, by Mîrkhwând, Khwândamir, the author of the Ta'rîkh-i-Alfî, by Sir W. Ouseley in his 'Travels,' by Hammer in his 'Geschichte der goldenen Horde,' etc. etc.

Contents of this *first mujallad:*

A detailed index on fol. 1b.

Preface (ديباچهٔ تأريخ حافظ ابرو) on fol. 6b, beginning: سپاس بی قياس قادری را كه بساط افلاك را بحركات الخ.

There is given as date A.H. 817, see the following note on fol. 8b: اين تأليف در شهور سنهٔ سبع عشر وثمانمائة اتّفاق افتاد; comp. the note in Elliot, History of India, iv. p. 1.

A map of the world on ff. 9b and 10a.

Beginning of the first mujallad on fol. 10b: حمد بيعدّ وثنای بيعدد قادری را سزد كه مشرب احديتش از كدورات اشباه وامثال منزّه الخ.

Praise of God on fol. 12a.

Praise of Sulṭân Shâhrukh Bahâdur on fol. 13b.

Motive of this work's composition on fol. 14b.

This part must have been written A.H. 820, for the author says on fol. 15a: الی يومنا كه تأريخ هجری هشتصد وبيست رسيده است.

Treatises on chronology (در تعريف تأريخ, ذكر فوائد دانستن تأريخ, درحقيقت علم تأريخ) on fol. 15b.

As authorities for *the geographical parts* of his ta'rîkh Ḥâfiẓ Abrû enumerates on fol. 8a the following works:

Kitâb-i-Masâlik wa Mamâlik (read almamâlik), by 'Abd-allâh bin Muḥammad Khurdâd (comp. Ḥ. Khalfa v. p. 511, No. 11873, and Ouseley 229).

Ṣuwar-alaḳâlîm, by Muḥammad bin Yahya, written in India (sic! comp. Ouseley 229 and Rieu i. p. 418).

Jahânnâma, by Muḥammad bin Najîb of Mukrân, see Ouseley 229.

Safarnâma, by Nâṣir Khusrau, and Ḳânûn-albuldân. Besides, the author communicates to us the results of all he saw and experienced himself during his travels through many parts of Asia.

A full table of contents of the three standard works on the basis of which Ḥâfiẓ Abrû composed *the historical parts* of his ta'rîkh, on ff. 15a and 20b, viz.

1. Muḥammad bin Jarîr Alṭabarî's Chronicon, which goes down, as Ḥâfiẓ Abrû states, to the 17th of the 'Abbâside Khalîfs, Muktafi-billâh, A.H. 295.

2. Jâmi'-altawârîkh-i-Rashîdî, completed A.H. 705, in the beginning of Uljâitû Sulṭân's reign (comp. No. 23 of this Catalogue, where the proper date of composition is given, viz. 710); and for the modern time, especially for Tîmûr's reign:

3. 'Alî Yazdî's Ẓafarnâma.

This last work having been composed A.H. 824–828, and Ḥâfiẓ Abrû having written some parts of his ta'rîkh according to the above statements already A.H. 817 and 820, he must have been engaged in this work's elaboration eleven or twelve years at least.

Description of the seven climates of the world (ذكر قسمت نوح عالم را به پسران احوال عالم on fol. 27a; ذكر قسمت اقاليم سبعه on fol. 28a; on fol. 28b).

The seas, large and small ones (بحرها و بحيرها), beg. with the آب محيط on fol. 29b, last line.

The rivers (انهار) on fol. 41a.

The mountains (جبال) on fol. 51a.

The countries, beg. on fol. 57b. This chapter is introduced by a short account of the different dynasties of Amîrs, who ruled over *Khurâsân*, viz. the Sâmânides, the Ghaznawides, the Saljûḳides, the Ghûrides, and the Khwârizmshâhs.

Arabia on fol. 60a; Maghrib (viz. Egypt, Spain, etc.) on fol. 72b; Syria on fol. 88a; the coasts of the Greek sea (بحر روم) on fol. 105a; Armenia and Frankistân on fol. 106a; 'Irâḳ on fol. 113b; Khûzistân on fol. 129a; Fârs on fol. 131b. The different rulers and Sulṭâns of Fârs on fol. 148a, from the Dailamis down to the author's own time (see, for instance, the Salgharides on fol. 150a; the reigns of the Amîrs of Fârsistân on fol. 153a; the Muẓaffarides, especially Shâh Shujâ', on fol. 164b); Kirmân on fol. 216a. The rulers of Kirmân on fol. 218b (for instance, the Ḳâdard branch of the Saljûḳides on fol. 219b; the Ḳarâkhitâiyyah Sulṭâns on fol. 229b; the Muẓaffarides on fol. 246b).

This first mujallad concludes with a history of the events which occurred in Kirmân after Tîmûr's death: در احوال كه بعد وفات صاحب قرانی در كرمان واقع شد.

Many geographical tables; several are forgotten, and consequently the pages left blank, for instance, ff. 64b, 108a, 114b, 128b, 131a, 133b, 217b, and 218a.

This copy was finished A.H. 1044=A.D. 1634.

Ff. 276, ll. 20; Nasta'lîk; two illuminated frontispieces on ff. 6b and 10b; size, 11 in. by 6¼ in. [ELLIOT 357.]

34

Bahjat-altawârîkh (بهجت التواريخ).

The grace of the chronicles, a work on general history by Shukr-allâh bin Shihâb-aldîn Aḥmad bin Zain-aldîn Zakî (see fol. 7a, ll. 1 and 2), who began its composition in the month Muḥarram of A.H. 861 (the 385th year of the Jalâlî era, founded by Malikshâh bin Alp Arslan, and the 160th year of the Khâni era, instituted by Sulṭân Maḥmûd Ghâzânkhân=A.D. 1456, December), during the reign of the 'Uthmân-Sulṭân Muḥammad II bin Murâd bin Muḥammad (the well-known conqueror of Constantinople); see fol. 7a, ll. 4 and 5; title and date of the work are found on fol. 9b, ll. 8–10; comp. also G. Flügel ii. p. 64, and Ḥ. Khalfa ii. 73. This history consists of thirteen chapters, and contains a detailed index on fol. 1a. It opens with the first faṣl of the first bâb, so that there is missing only the heading of the first bâb itself, and closes with two recommendations of this work in verse, by Maulânâ Khidrbeg C'alabî and Maulânâ Muḥyi-aldîn Muḥammad alkhusrawî, and with a short discussion on riwâyât.

Introduction on fol. 6b, beginning: بسم الله الرحمن الرحيم ـ الحمد لله الذی براء كلّ شئ ثمّ ارعاه الخ.

There is given a list of the authorities, on which this work is founded, on fol 8[b]:

عیون التفاسیر منصوری،
عیون التفاسیر شیخ شهاب الدین سیواسی،
تفسیر کواشی،
تفسیر قرة العیون،
تفسیر کشف بیان ثعلبی،
سیر الملوك،
زبدة الاصول،
تواریخ مولانا حسن بن علی بن جماد که قوت الارواح نام است،
تواریخ ابو عبد الله محمّد بن اسمعیل بخاری جعفی،
تواریخ شیخ ابو جعفر محمّد طبری،
تواریخ قاضی بیضوی،
تواریخ ابن جوزی،
تواریخ مجد الدین مولانا محمّد عدنانی که برای سلطان ابراهیم طمغاج خان تألیف کرده است در خطای،
تواریخ مولانا شمس الدین هروی،
کتاب اصول الاقالیم،
کتاب الممالك و کتاب المسالك الخ

Chapter I on fol. 10[b]. Cosmography (creation of the world, etc.), geography, and ethnology.

Chapter II on fol. 46[a]. The prophets before Muḥammad.

Chapter III on fol. 58[a]. Muḥammad's genealogy.

Chapter IV on fol. 67[a]. Muḥammad's birth, life, exploits, etc.

Chapter V on fol. 82[a]. Muḥammad's wives, children, and other relations.

Chapter VI on fol. 92[b]. The ten principal friends and associates of Muḥammad, beginning with Abû Bakr, 'Umar, 'Uthmân, and 'Alî.

Chapter VII on fol. 103[b]. The other friends and companions of Muḥammad.

Chapter VIII on fol. 114[b]. The twelve Imâms.

Chapter IX on fol. 123[b]. The famous Sheikhs.

Chapter X on fol. 146[b]. The ancient philosophers.

Chapter XI on fol. 149[a]. The ancient kings of Persia before the Islâm, from Gayûmarth to Yazdajird.

Chapter XII on fol. 183[a]. The Umayyade and 'Abbâside Khalîfs, with a short account of the Saljûkides on ff. 213[a]–214[a] (in the heading of this chapter there is written by mistake باب یازدهم instead of باب دوازدهم).

Chapter XIII on fol. 220[b]. The 'Uthmân-Sultâns, in a very short and abridged manner.

No date.

Ff. 221, ll. 17; very legible Shikasta; several pages supplied later; size, 7 in. by 4⅞ in. [Marsh. 628.]

35

Ṣafwat-alakhbâr (صفوة الاخبار).

A general history from Âdam down to the death of the Bahmanîshâh of Kalbarga Muḥammad bin Humâyûnshâh, which took place the 11th of Dhû-alḳa'dah, A.H. 887=A.D. 1482, Dec. 22, translated for the greater part from an Arabic work, entitled زبدة التواریخ, and enlarged by extracts from other sources by Muḥammad bin Ḥusain Luṭf-allâh, who being employed at the court of Maḥmûdshâh albahmanî (A.H. 887–924) began this work A.H. 902=A.D. 1496 (see fol. 4[a], l. 5), and dedicated it to his sovereign. It is divided into the following four ḳisms and a khâtimah:

قسم اوّل در بیان احوال انبیاء که از دور آدم تا آخر ایّام نوح بوده اند on fol. 6[a].

قسم دوم در ذکر سلاطین عجم که پیش از اسلام بوده اند on fol. 7[b], last line (in four ṭabaḳât).

قسم سیوم در ذکر حضرت رسالت پناه و خلفای واصحاب او on fol. 19[b] (in an introduction and six faṣls).

قسم چهارم در ذکر پادشاهان که در زمان اسلام بودند (پادشاهان بنی لیث، سامانی، غزنوی، غور، آل بویه، سلجوقی، خوارزم، اتابکان، اسمعیلیان مصر و شام، اسمعیلیان ایران، مغولان، آل مظفّر) on fol. 43[b] (in twelve faṣls).

خاتمه در ذکر سلاطین بهمنی on fol. 65[b].

(An extract from the same author's larger work سراج التواریخ).

Beginning: حمد وثنای که روائح لطائف آن چون نفائس ذو عروسان حجرهٔ گلزار رنگ و بوی دهد الخ.

Ff. 1–71, ll. 11–18; Nasta'lîḳ; the first pages supplied by a more modern hand; size, 9 in. by 4⅞ in. [Fraser 114.]

36

Rauḍat-alṣafâ (روضة الصفا).

Complete copy of Mîrkhwând's (better known as Mîrkhond) famous history, called روضة الصفاء فی سیرة الانبیاء والملوك والخلفاء.

The author, Muḥammad b. Khâwand Shâh b. Maḥmûd, was born A.H. 837=A.D. 1433, and died A.H. 903=A.D. 1497. He wrote at the request of Mîr'Alî Shîr, the Wazîr of Sultân Ḥusain, who ruled over Persia A.H. 873–911=A.D. 1468–1505. See Malcolm, History of Persia, i. p. 489. For particulars about Mîrkhond, his work and Mîr 'Alî, we refer to Elliot, Bibliogr. Index, pp. 85 and 114; History of India, iv. p. 127 sq.; W. Morley, p. 30 sq.; and Rieu i. p. 87 sq., etc. etc.

Vols. VII and VIII in their present form are compositions of the author's grandson Khwândamîr, though parts of them may already have been written by Mîrkhond himself.

Contents:

Vol. I. History from the creation till the last of the Sâsânian kings, Yazdajird. Beginning: زیب فهرست نسخهٔ مفاخر انبیاء عالی مکان وزینت دیباچهٔ مجموعهٔ مآثر سلاطین الخ.

Vol. II. History of Muḥammad, Abû Bakr, 'Umar, 'Uthmân, and 'Alî. Beginning: عنوان صحیفهٔ مرادات وفهرست مجموعهٔ سعادات مبنی از حکایات الخ.

Vol. III. The Imâms and Khalîfs to the last of the 'Abbâside Khalîfs Almusta'ṣim, A.H. 656=A.D. 1258. Beginning: حمد وثنای که مسبّحان ملاء اعلی از ادای شمّهٔ ان عاجز آیند الخ.

Vol. IV. Minor dynasties contemporary with and succeeding the 'Abbâsides till the time of Tîmûr. Beginning: فهرست نسخهٔ سعادت ابدی و دیباچهٔ کرامت سرمدی الخ.

Vol. V. C'ingîzkhân and his successors. Beginning: آرایش دیباچهٔ مناقب ومآثر سلاطین رفیع مقدار ونمایش الخ.

Vol. VI. Tîmûr and his successors till the death of Sulṭân Abû Sa'îd, A.H. 873=A.D. 1468. Beginning: جواهر حمد وسپاس و لآلی شکر بی قیاس الخ.

Vol. VII. The special history of Sulṭân Ḥusain. Beginning: حصول سعادت دارین حمد پروردگاریست که الخ.

Vol. VIII. The geographical appendix. Beginning: خاتمهٔ تاریخ روضة الصفا در بیان بدائع و صنائع ملك صانع وآنچه نگاشتهٔ کلك قدرت اوست الخ.

No. 334 is dated on fol. 456ᵃ A.H. 1024=A.D. 1615. This applies also to No. 332. Both volumes have stamps on the first pages, one giving the name Fakhr-aldîn, and the date A.H. 1112; but three other stamps, containing the name 'Âlamgîr Shâh, with another (the librarian's?) name under it, the dates A.H. 1071 and the number 33. Accordingly these two volumes belonged to the library of the emperor Aurangzîb.

No. 333 was copied by Shaikh 'Inâyat, the son of Ḳâḍi Murtaḍâ, A.H. 1066, Ramaḍân 15=A.D. 1656, in India. The colophon on fol. 261ᵇ is this: تحریر فی التأریخ پانزدهم ۱۵ شهر رمضان المبارك سنه ۱۰۶۶ در سرای کهته پرکنه انکلی سرکا (laeuna) جاکیر سیادت ونقابت پناه شهامت وعوالی دستگاه نواب خواجه عنایت اللّه حمو (lacuna) جهة سرکار صاحبی ام (laenna) بروز پنجشنبه تمام یافت بخط شیخ عنایت ولد قاضی مرتضی همربوری ملازم سرکار اقبال واجلال نماه رفعت وحشمت دستگاه است تم.

The other volumes are not dated; of these Nos. 331 and 335 may be as old as the dated ones. The most modern and least carefully copied volumes are Nos. 336 and 337. All the volumes are bound in splendid eastern binding. The entire work was lithographed at Bombay, 1848, see Trübner's Record, No. 22, p. 390.

331. Vol. I, ff. 468, ll. 21; Nasta'lîḳ; the single leaves are put into a margin of more modern paper; size, 12 in. by 6½ in.
332. Vol. II, ff. 369, ll. 21; Nasta'lîḳ; size, 12¼ in. by 7 in.; this volume and vols. IV and V (bound together) seem to be written by the same hand; the last two folios are added by a more modern hand.
333. Vol. III, ff. 261, ll. 21; Nasta'lîḳ.
334 contains vol. IV on ff. 1–248, vol. V on ff. 249–456; paper, handwriting and size the same as vol. II.
335. Vol. VI, ff. 283, ll. 31; small, clear Naskhî; size, 12½ in. by 7 in.
336. Vol. VII, ff. 179, ll. 21; Nasta'lîḳ; size the same as vol. II.
337. Vol. VIII, ff. 68; of the same handwriting and size as vol. VII. [Ouseley 331–337.]

37

The *first three* volumes of the same work.

First volume on fol. 1ᵇ of No. 126; *second* volume on fol. 1ᵇ of No. 127; *third* volume on fol. 258ᵇ of No. 127.

There is given as date only the 4th of Shawwâl at the end of the first, and the (first) Wednesday in the month Dhû-alḥijjah at the end of the third volume, but no year.

No. 126, ff. 211; No. 127, ff. 404, ll. 27; Nasta'lîḳ; illuminated frontispiece at the beginning of each volume; size, 16½ in. by 9¼–9½ in. [Fraser 126, 127.]

38

The *first* and *second* volume of the same.

An excellent copy, the first volume of which is dated A.H. 1035=A.D. 1625. To every volume a detailed table of contents is prefixed on the fly-leaves.

Vol. I, ff. 374; Vol. II, ff. 402, ll. 23; clear and distinct Nasta'lîḳ, written by the same hand on paper of different colours; illuminated frontispiece at the beginning of either volume; size, 11 in. by 4⅝ in. [Elliot 298, 299 (G.O.)]

39

The same *first* and *second* volume.

First volume on fol. 1ᵇ, *second* volume on fol. 206ᵇ. The first is dated the 14th Sha'bân, A.H. 1037=A.D. 1628, April 19, by Muḥammad bin Mullâ Ḥâfiẓ; the second, the middle of Muḥarram, 1039=A.D. 1629, beginning of September, by the same.

No. 49, ff. 1–201; No. 50, ff. 202–467, ll. 25; Nasta'lîḳ; large water spots; size, 14½ in. by 9¼ in. [Ouseley Add. 49, 50.]

40

Another copy of the *first* volume.

Dated the 25th of Dhû-alḳa'dah, A.H. 1018=A.D. 1610, February 19. Fol. 25ᵇ is left blank.

Ff. 200, ll. 30; Nasta'lîḳ; size, 14 in. by 9 in. [Marsh. 441.]

41

The same *first* volume.

This copy was finished by Ḥasan Riḍâ bin Muḥammad 'Alî Zushkî, in Ramaḍân, A.H. 1065=A.D. 1655, July.

Colophon on fol. 205ᵃ: قد اتّفق الفراغ من هذا الکتاب بعون اللّه الملك الوهّاب فی اواسط شهر رمضان المبارك المنتظم فی سلك شهور سنهٔ خمسه و ستّین فوق الالف من الهجره المصطفویه علی ید اقلّ خلق اللّه واحقر عباده خادم العلماء حسن رضا بن محمّد علی زشکی مأمورا بامرعالیحضرت رفیع المنزله ملاذ السادات والنقباء العظام و ملجاء العلماء و الفضلاء الکرام امیر زابدیعا سهریلوی (?) مشهد المقدّس طوّل اللّه عمره.

Ff. 205, ll. 25; regular Nasta'lîḳ; size, 14½ in. by 8¼ in. [Ouseley 338.]

42

The same *first* volume.

Good, but modern copy, finished the 14th of Rabî'-

althânî, A.H. 1205=A.D. 1790, Dec. 21, at Calcutta, for سروليم چنبرس (Sir William Jumpers ?), who is honoured by the following titles: جناب المستطاب المستغنى عن الالقاب عمدة الصناديد المسيحيّة شرف الدولة العيسويّة متّع اللّه اهل الفضل و العلم بدوامه وخلود ايّامه و هو الامير الاعظم و الرئيس المعظّم ناصب رايات النصفة و العدالة و الكرم.

Ff. 230, ll. 25; clear and distinct Nasta'lîk; large illuminated frontispiece; splendid eastern binding in gold; size, 13¼ in. by 8½ in. [OUSELEY ADD. 48.]

43

The same *first* volume.

Copy without date, transcribed by جمالاى شيرازى. The Arabic paging is wrong from the beginning down to fol. 192.

Ff. 340, ll. 23; Nasta'lîk; illuminated frontispiece; many leaves are mounted; size, 10½ in. by 6¾ in. [ELLIOT 302.]

44

The same *first* volume.

No date. Some parts seem to have been supplied afterwards. The Arabic paging is wrong from fol. 56 till the end. Prefixed on the fly-leaves is ذكر رستم و اسلاف او از جلد اوّل تاريخ صبح صادق, beginning رستم بن زال بن سام بن نريمان الخ.

Ff. 438, ll. 17; Nasta'lîk; no ornaments; size, 10¾ in. by 7 in. [ELLIOT 303.]

45

Another copy of the *second* volume.

Dated the 22nd of Rabî'-alawwal, A.H. 1061=A.D. 1651, 15th of March.

Ff. 280, ll. 26; Nasta'lîk; size, 15⅝ in. by 9¾ in. [MARSH. 442.]

46

The same *second* volume.

This copy was finished the 19th of Ramaḍân, A.H. 1063=A.D. 1653, August 13, by Muḥammad Ḥusain ibn Mullâ Sâlâr, and is collated throughout.

Ff. 368, ll. 23; very careless Nasta'lîk; size, 10⅝ in. by 5¾ in. [ELLIOT 304.]

47

The *third*, *fourth*, and *fifth* volume of the same.

Good old copy, finished the 13th of Rabî'-althânî, A.H. 978=A.D. 1570, 14th of September.

Third volume on fol. 1b, *fourth* volume on fol. 181b, *fifth* volume on fol. 375b. Fol. 180 is left blank.

Ff. 595, ll. 26–27; Nasta'lîk, written by different hands; illuminated frontispiece at the beginning of each volume; splendid eastern binding; size, 13⅞ in. by 9 in. [MARSH. 443.]

48

Another copy of the *third* volume.

Good old copy, finished the 22nd of Dhû-alḳa'dah, A.H. 991=A.D. 1583, December 7. Complete index on the fly-leaves.

Ff. 170, ll. 23–24; Naskhî; illuminated frontispiece; the first two pages luxuriously adorned in gold, red, blue, and other colours; size, 10⅞ in. by 6½ in. [OUSELEY ADD. 52.]

49

The same *third* volume.

Copied in the middle of the month Dhû-alḥijjah, A.H. 1015=A.D. 1607, April (خمس عشره و الف). After fol. 88 a lacuna (a comparison with Ouseley 333 shows that two or three chapters are missing).

Ff. 232, ll. 25; careless Nasta'lîk; many pages injured, both at the beginning and end; size, 11¾ in. by 6⅝ in. [ELLIOT 306.]

50

The same *third* volume.

No date.

Ff. 109, ll. 31; Nasta'lîk; many pages greatly damaged, especially at the corners; size, 16¾ in. by 9¼ in. [FRASER 129.]

51

The same *third* volume.

No date.

Ff. 174, ll. 26–27; Nasta'lîk; illuminated frontispiece; size, 12¾ in. by 7⅜ in. [OUSELEY ADD. 51.]

52

Another copy of the *fourth* volume.

Copied at Baghdâd, and finished the first of Rabî'-alawwal, A.H. 989=A.D. 1581, April 5th, by Ḳuṭb of Kirmân. A complete index of this volume on the fly-leaves.

Ff. 184, ll. 29; Nasta'lîk; illuminated frontispiece; splendid gilt binding; size, 13¼ in. by 8½ in. [OUSELEY ADD. 53.]

53

The same *fourth* volume.

Finished the 11th of Rabî'-alâkhar, A.H. 1005=A.D. 1596, December 2, at Lâhûr, by 'Abd-alraḥmân bin Maulânâ Muḥammadkhân. Fol. 260 a little injured.

Ff. 261, ll. 23; Nasta'lîk; size, 12¾ in. by 7½ in. [FRASER 128.]

54

The same *fourth* volume.

Dated from the beginning of the month Rabî'-alâkhar, A.H. 1090=A.D. 1679, May, by Ya'kûb bin Dalw. One seal at the end of the MS. shows the date 1059, but according to another one on the same page it appears to be a mistake for 1095. The Arabic paging is wrong from fol. 187 to the end.

Ff. 391, ll. 17–20; Nasta'lîk, written by different hands; illuminated frontispiece; collated throughout; some corners on the first pages injured; size, 10¾ in. by 6 in. [ELLIOT 309 (G.O.)]

55

The same *fourth* volume.

Dated from the month Rabî'-althânî, A.H. 1116 or

1111 (?) = A. D. 1704 or 1699 (?), by Muḥammad Yusuf Kâtib. Ff. 134–139 are misplaced, the proper order being this: 134, 136, 135, 138, 137, 139, 140, and so on.

Ff. 350, ll. 20–22; Nasta'lîk, written by different hands on different paper; size, $12\frac{1}{4}$ in. by $5\frac{1}{4}$ in. [Elliot 307.]

56

The same *fourth* volume.

A good old copy, but not dated.

Ff. 450, ll. 19; Nasta'lîk; size, $10\frac{1}{8}$ in. by $6\frac{3}{4}$ in. [Elliot 305.]

57

The same *fourth* volume.

Not dated copy, collated throughout.

Ff. 196, ll. 27; small Nasta'lîk; illuminated frontispiece; size, $9\frac{7}{8}$ in. by 6 in. [Elliot 308.]

58

Another copy of the *fifth* volume.

This copy is quite like Ouseley Add. 52, and seems to have been written by the same hand. It was finished the 23rd of Muḥarram, A.H. 989 = A.D. 1581, February 27th.

Ff. 202, ll. 28; Naskhî; illuminated frontispiece; the first two pages luxuriously adorned; size, $13\frac{3}{4}$ in. by $8\frac{3}{8}$ in. [Ouseley Add. 54.]

59

Another copy of the *fifth*, *sixth*, *seventh*, and *eighth* volume.

The fifth volume is dated the 23rd of Muḥarram, A.H. 1032 = A.D. 1622, Nov. 27, at Aḥmadâbâd. For the eighth volume, or the geographical appendix, we refer to B. de Meynard, Journal Asiatique, tom. xvi. p. 464, and to J. Aumer, p. 65. The beginning of this last volume agrees with that in Ouseley 337, see above.

Vol. V, ff. 125; vol. VI, ff. 192; vol. VII, ff. 70; vol. VIII, ff. 38, ll. 29–30; Nasta'lîk; illuminated frontispiece at the beginning of each volume; size, 15 in. by $8\frac{3}{4}$ in. [Elliot 310 (G. O.)]

60

Another copy of the *sixth* and *eighth* volume.

The sixth volume begins on fol. 1^b; the eighth on fol. 395^b, خاتمه در بدائع الخ.

The seventh volume, containing Sulṭân Ḥusain's history, is missing between them. No date.

Ff. 440, ll. 22–23; Nasta'lîk, written by different hands; two illuminated frontispieces on ff. 1^b and 395^b, the first two pages of either volume splendidly ornamented; size, $10\frac{7}{8}$ in. by 6 in. [Marsh. 444.]

61

Another copy of the *sixth* volume.

Dated the first of Rabî'-althâni, A.H. 919 = A.D. 1513, June 6 (perhaps a mistake for 991 = A.D. 1583, April 24, because this MS. seems to have been copied by the same hand as Ouseley Add. 52 and 54), by Mas'ûd 'Imâd-alddin Jahrânî. An index of this volume is lying loosely in this MS.

Ff. 321, ll. 28; Naskhî; illuminated frontispiece; the first two pages splendidly adorned; size, $13\frac{1}{8}$ in. by $8\frac{5}{8}$ in. [Ouseley Add. 55.]

62

The same *sixth* volume.

This copy is not dated; in some places it is damaged by the worms. It seems to be collated throughout. On the last page there is a seal, which seems to contain the name Muḥammad Salîmkhân, and the date 1112 (?).

Ff. 388, ll. 21; Nasta'lîk; size, $11\frac{1}{8}$ in. by 7 in. [Ouseley 301.]

63

Another copy of the *seventh* volume.

An index on ff. 1^b–4^a; beginning of the volume itself on fol. 5^b. Dated the 4th of Shawwâl, A.H. 1229 = A.D. 1814, September 19.

Ff. 101, ll. 25; very clear and distinct Nasta'lîk; size, $12\frac{1}{8}$ in. by $7\frac{1}{2}$ in. [Ouseley Add. 22.]

64

The same *seventh* volume.

Occasional notes in English on the margin. No date.

Ff. 139, ll. 25; Nasta'lîk; size, $12\frac{1}{2}$ in. by $6\frac{3}{4}$ in. [Elliot 311.]

65

Part of the same *seventh* volume.

This fragment of the seventh volume corresponds to Ouseley 366, fol. 4^a, till fol. 148^b, l. 2. Not dated; almost all the diacritical points are omitted.

Ff. 23–82, ll. 28; small, careless Nasta'lîk; size, 11 in. by $6\frac{1}{2}$ in. [Ouseley 303.]

66

Another copy of the *eighth* volume.

The eighth volume (not the seventh, as is stated on fol. 1^b). Beginning: خاتمه دربیان بدائع و صنائع الخ.

Finished the 4th of Rabî'-althâni, A.H. 1072 = A.D. 1661, Nov. 27.

Ff. 167, ll. 14; Nasta'lîk; size, $7\frac{5}{8}$ in. by $3\frac{3}{4}$ in. [Fraser 130.]

67

The same *eighth* volume.

Beginning: خاتمه در بیان بدائع صنائع ملك صانع و آنچه نگاشتهٔ کلك قدرت حضرت اوست الخ.

At the end on ff. 94^a and 95^b follows a note in the same handwriting, imperfect at the end, beginning: الحمد لله و المنّة که شرف اتمام و سعادت اختتام یافت این نسخهٔ الخ.

Dated by ولی محمّد بن بردی محمّد, A.H. 1073, the 11th Muḥarram = A.D. 1662, Aug. 26. The real title on ff. 1^a, 1^b, and on fol. 94^a was rubbed out by a swindling bookseller, who wrote instead عجائب البلدان,

apparently in order to sell it as Ḳazwînî's famous book of this title.

Ff. 94, ll. 23; Nastaʿlîḳ; size, 9 in. by 4¾ in. [Ouseley 38.]

68

The same *eighth* volume.

Very good copy, written by the same hand as Ouseley Add. 22, beginning: خاتمهٔ تأریخ روضة الصفا در بیان بدائع و صنائع ملك صانع و آنچه الخ.

Ff. 1–4b contain a complete index of this geographical appendix, or conclusion of the whole work.

Ff. 45, ll. 25; very distinct Nastaʿlîḳ; size, 12⅞ in. by 7½ in. [Ouseley Add. 5.]

69

Short extracts from the *Rauḍat-alṣafâ*, beginning with ʿذکر صفت ملاقات ایلچیان بدور پادشاه خطایعلی و چون مهمّ جرائم فیصل یافت ایلچیانرا نزدیك تخت پادشاه الخ.

No date.

Ff. 14, ll. 11; Nastaʿlîḳ; size, 8 in. by 6¼ in. [Bodl. 517.]

70

The *first* volume of Khwândamîr's Ḥabîb-alsiyar (حبیب السیر).

Concerning the author Ghiyâth-aldîn bin Humâm-aldîn Khwândamîr, who was born as Mîrkhond's grandson at Harât, about A.H. 880 = A.D. 1475, began this work A.H. 927, came to Agra in India, on the emperor Bâbar's invitation, in A.H. 934, and died in the emperor Humâyûn's camp in Gujarât 941 = A.D. 1534, see W. Morley, p. 42 sq.; J. Aumer, p. 75 sq.; Elliot, Bibliogr. Index, pp. 106–110 and 121–127; History of India, iv. p. 154 sq.; Rieu i. p. 98; G. Flügel ii. 70. Edited at Ṭaharân 1855 and at Bombay 1857. Like his grandfather, Khwândamîr was encouraged and assisted in his writings by Mîr ʿAlî Shîr. The whole work comprises an introduction (افتتاح), three volumes, each divided into four chapters, and a conclusion (اختتام). This copy of the *first* volume (مجلّد اوّل), with the same heading as in Flügel's, contains:

The introduction or Iftitâḥ on fol. 1b.

Chapter I on fol. 10b (جزو اوّل در ذکر انبیاء و مرسلین وسالکان مسالك یقین و بیان مجملی از احوال حکماء ʿعلی المؤمنین منهم رحمة اللّه تعالیʿ). The history of the prophets and philosophers before the dawn of Islamism.

Chapter II on fol. 105b (جزو دویم در ذکر ملوك عجم و سلاطین عرب که قبل از ظهور حضرت خاتم النبیّین صلّی اللّه علیه و آله و سلّم در ممالك عالم بلوازم فرمان فرمای قیام نموده اندʿ). The history of the kings of Arabia and Persia before Muḥammad.

Chapter III on fol. 168a (جزو سیم در ذکر شمّهٔ از سیر حضرت خیر البشر صلّی اللّه علیه و سلّمʿ). An account of Muḥammad's life.

Chapter IV on fol. 263a (جزو چهارم در ذکر وقائع زمان خلافت خلفاء راشدین رضوان اللّه عنهم اجمعینʿ). History of the first four Khalifs.

Beginning: لطائف اخبار لآلی نثار انبیاء عالی و شرائف آثار معالی دثار سلاطین ذوی الاقتدار الخ.

Good, but rather incomplete copy; there is wanting at the end a small portion, which may be supplied by the following copy.

No date.

Ff. 340, ll. 23; Nastaʿlîḳ, quite without ornaments; occasionally short notes on the margin; size, 12½ in. by 7 in. [Elliot 142.]

71

Another copy of the same *first* volume.

This copy of the *first* volume is complete at the end; the portion missing in the preceding MS. begins here on fol. 532a, l. 5: چوم مردم ازینجهت معاویه را ملامت کردند, and goes down to fol. 540b, where the first volume of the Ḥabîb-alsiyar closes. But the first pages of this MS. and also fol. 276 are very severely injured. Besides there is a lacuna in the Iftitâḥ.

The right order of the first twelve leaves (which are partly misplaced) is this: 1–6, 10, 11, 7–9, 12.

After fol. 6 a lacuna; fol. 6b, l. 14, corresponds to the preceding copy, fol. 6a, last line but one, and fol. 10a, l. 1, to fol. 7b, last line but one (the intermediate portion is missing here).

Chapter I on fol. 9a; chapter II on fol. 169b; chapter III on fol. 217a; chapter IV on fol. 388a.

Fol. 541 is left blank, and on ff. 542, 543 is found a short fragment, incomplete both at the beginning and end, on religious matters, traditions, etc.

The initial words of it run thus: بدعاء عیسی علیه السلام چهار مرده زنده گشت الخ.

No date.

Ff. 543, ll. 17; very careless and irregular Nastaʿlîḳ, written by at least two different hands; size, 11½ in. by 6½ in. [Ouseley Add. 163.]

72

The *second* volume of the same work.

This copy of the *second* volume (مجلّد ثانی) contains:

Chapter I on fol. 1b (جزو اوّل در ذکر مناقب و مفاخر ائمّهٔ اثنا عشر سلام اللّه علیهم ما طلعت شمش و القمرʿ). An account of the twelve Imâms.

Chapter II on fol. 65b (جزو دویم در ذکر وقائع ایّام تسلّط احکام بنی امیّه). History of the Khalifs of the Banû Umayyah.

Chapter III on fol. 121b (جزو سیوم در تمهید اساس بیان وقائع بنی عبّاس). History of the Khalîfs of the Banû ʿAbbâs.

Chapter IV on fol. 200b (جزو چهارم در ذکر حالات بعضی از طبقات سلاطین که معاصر عبّاسیان در اطراف جهان بنفاذ فرمان اتّصاف داشته اند و رایات استیلاء و استقلال در اقطار امصار بر افراشته اندʿ). History

of the dynasties contemporary with the ʿAbbâsides (from the Ṭâhirides to the kings of Khwârizm; see a detailed index of this chapter's contents, W. Morley, pp. 44–46, and a shorter one, J. Aumer, p. 78).

Beginning: الحمد لله الذی جعل للنبیّین لسان صدق علیًا و بعث فی الامین رسولا هادیًا مهدیًا صلّی اللّه علیه و علی آله الخ.

No date.

Ff. 381, ll. 21; Nastaʿlîḳ; good old MS.; the original leaves are put into a margin of modern white paper; illuminated frontispiece; size, 9½ in. by 6⅝ in. [Elliot 143.]

73

Another copy of the same *second* volume.

Contents:

Chapter I on fol. 1b. Beg. چون کلك سخن گوی.

Chapter II on fol. 81a. Beg. like Aumer, No. 224.

Chapter III on fol. 145a. Beg. also like Aumer.

Chapter IV on fol. 242a. Beg. also like Aumer.

Beg. of the whole volume quite like Elliot 143. There is given as date only the 20th of the month Rabiʿ-althânî, but no year.

Ff. 462, ll. 21; Nastaʿlîḳ, no ornaments; some of the first and last leaves are put into another margin; good old MS.; occasionally various readings and short notes on the margin; size, 11¼ in. by 6½ in. [Elliot 144.]

74

A third copy of the *second* volume.

Contents:

Chapter I on fol. 1b.

Chapter II on fol. 61b.

Chapter III on fol. 105b.

Chapter IV on fol. 172b.

On ff. 322, 323 there is added by another hand a prayer and invocation to God, beginning: یا اللّه یا اللّه یا اللّه یا مجیب دعوة المضطرّین الخ.

Dated the yaum-alʿarafah A. H. 1062 = A. D. 1652, November 11.

Ff. 323, ll. 23; Naskhî, eastern binding; size, 10⅝ in. by 6⅞ in. [Elliot 145.]

75

The *first* and *second* chapter of the *third* volume of the same work.

Contents:

Chapter I on fol. 1b (جزو اوّل در ذکر خانان ترکستان و بیان حکومت چنگیزخان و اولاد او در بلاد ایران و توران). History of the Khâns of Turkistân (on fol. 1b), of Čingîzkhân and his descendants in Îrân and Tûrân (on ff. 8b sq.)

Chapter II on fol. 116a (جزو دوم در ذکر بعضی از طبقات که معاصر چنگیزخان بوده اند و لباس پادشاهی پوشیده اند و کاس عنایت بی نهایت الهی نوشیده اند). History of the dynasties contemporary with the Čingîzkhânians from the Mamlûks of Egypt to the Sarbadârians and Kurts. This chapter was finished, according to the colophon, in the Muḥarram of A. H. 1026 = A. D. 1617, January.

Beginning:

یا ربّ ثنای خویش دم سازم کن
در گلشن حمد نغمه پردازم کن

Ff. 1–186b, ll. 25; Nastaʿlîḳ; illuminated frontispiece on fol. 1b, and a small illuminated heading on fol. 116a; worm-eaten; various readings and short explanatory notes on the margin; size, 12⅜ in. by 7½ in. [Elliot 146.]

76

Another copy of the *first* chapter of the *third* volume.

Copied A. H. 995 = A. D. 1587. The first hemistich of the initial bait runs thus: یا رب به ثنای خود سخن سازم کن.

Ff. 103, ll. 25; Nastaʿlîḳ; illuminated frontispiece; size, 12¼ in. by 7¾ in. [Elliot 147.]

77

The *third* chapter of the *third* volume.

Chapter III. History of Tîmûr and his descendants down to the author's time, the month Dhû-alḳaʿdah A. H. 929 = A. D. 1523, September. See fol. 457a, l. 6: و الی یومنا هذا که تاریخ هجری بماه ذی قعده سنه تسع وعشرین وتسعمائة رسیده محمد زمان میرزا در آن مملکت بامر حکومت اشتغال دارد 'and down to the present day, which is the month Dhû-alḳaʿdah A. H. 929, Muḥammad Zamân Mirzâ governs this realm (viz. Kâbul).'

The title of the whole on fol. 2b: در ذکر صادرات افعال و واردات اقوال حضرت صاحب قران امیر تیمور گورگان وبیان شمّهٔ از وقائع ایّام اقبال اولاد آن پادشاه گیتی ستان تا این زمان.

Beginning:

ای نام تو زیب نامهٔ فتح و ظفر وی ذکر تو عنوان سخن را زیور
هرگز نشود کسی بافسر سرور تا دست عنایتت نیاید برسر

There does not occur any other division but the headings of the single chapters, which are written in red ink. The last heading on ff. 454a, 454b: گفتار در بیان نهضت محمد خان شیبانی از ولایت توران بممالك ایران کرّهٔ ثانی.

The greater part of the last four verses is torn off.

Khwândamir himself describes in the preface his work as an abbreviation of the Zafarnâma of Sharaf-aldîn (W. Morley, p. 94), see fol. 3b, l. 9: و چون تفصیل تمامی احوالی که در ظفر نامه مسطورست مفضی باطناب و املال بود اختصار بر تبیین مجملی از کلیات وقائع و محاربات سزاوار نمود والتوفیق من اللّه الخ.

See on the same work fol. 3a, l. 10.

The very interesting and useful notices about celebrated men, judges, scholars, etc. are found as appendices to the different periods in which they lived, on fol. 122b, 199b, 224a, 242a, 268b, 398a sq.

There are two small lacunas on ff. 270a and 270b.

The MS. is not dated; it may be about 300 years old.
On fol. 1a this note: 'Brought from Murshedabad by Aga Mohammed Riza, 24th April, 1782.'

Ff. 457, ll. 20; Naskhî; size, 11 in. by 6½ in.; in several places the worms have destroyed the paper, but on the whole the copy is well preserved. [OUSELEY 289.]

78

Another but incomplete copy of the same *third* chapter of the *third* volume.

Title and beginning the same as in the preceding copy. The notice on the Zafarnâma is found here on fol. 188a, ll. 19–21. Many headings are forgotten. There is a lacuna after fol. 472. This copy goes down to the year 911, and breaks off in the midst of the last appendix on celebrated and learned men with Khwâjah Naṣr-aldîn Abû Naṣr; comp. Ouseley 289, fol. 421a, l. 11. There are written two baits, only one of which is found in Ouseley 289:

نماند صبر و طاقت آتش غم چون شود تیزم
از آن چون شعله بنشینم دمی صدبار بر خیزم
رسید مژده بگوشم زبلبلی سحری
که شام هجر بپایان رسید غم نخوری'

Ff. 187b–490, ll. 25; Nasta'lîḳ; illuminated frontispiece; worm-eaten throughout; size, 12⅜ in. by 7½ in. [ELLIOT 146.]

79

The *fourth* chapter of the *third* volume.

Chapter IV. History of the Ṣafawî dynasty down to Shâh Isma'îl's death, A.H. 930=A.D. 1524, with an account of the learned men of this period (ff. 92b–98b). The heading is wanting here, there is only written on fol. 1b, جزو چهارم از جلد سیم. Beginning:

ای یافته از منزل مه تا ماهی – ذرّات جهان از کرمت آگاهی

Copied in the month Rabî'-alawwal, A.H. 1010= A.D. 1601, September.

Ff. 1–98b, ll. 25; Naskhî; illuminated frontispiece; occasionally marginal notes; size, 11¾ in. by 7 in. [ELLIOT 148.]

80

Another copy of the same *fourth* chapter of the *third* volume.

Beginning: در ذکر طلوع دولت و اقبال شهنشاهی و بیان اختصاص یافتن آن حضرت باصناف و الطاف عنایات الهی' رباعیّه ای یافته از منزل مه تا ماهی الخ.

No date. Fol. 57 must be put between ff. 52 and 53.

Ff. 235, ll. 17; Nasta'lîḳ; size, 9¾ in. by 5¾ in. [FRASER 148.]

81

The *conclusion* of the *third* volume.

This conclusion (خاتمهٔ حبیب السیر) contains a geographical appendix on various countries, cities, etc., and some curious notices on remarkable animals and other wonders of the world, beginning: بر ضمیر بلغای صافی خاطر روشن و مبرهن باشد که حکمای ربع مسکون الخ.

Countries, cities, etc., arranged alphabetically, according to the seven climates, on fol. 101b.
Seas, rivers, springs, and wells, on fol. 121b.
Islands and mountains, on fol. 126a.
Wonderful creatures, men, animals, etc., on fol. 129b.
The whole work is concluded by the following mathnawî-bait:

کرم گستر آصفا سرورا – ممالك مدارا هنر پرورا

Ff. 101b–143a, ll. 25; Naskhî; illuminated frontispiece; size, 11¾ in. by 7 in. [ELLIOT 148.]

82

Another but rather incomplete copy of the whole *third* volume of the same.

This copy is imperfect at the beginning, but fortunately there is missing only one page. It opens with the words انّ اللّه یغفر الذنوب جمیعًا تمامی الخ, agreeing with Elliot 146, fol. 2a, l. 5.

Some of the first pages are a little injured, all the rest distinct and complete.

Chapter II on fol. 120b.
Chapter III on fol. 184a (جزو سیم از مجلّد ثالث در ذکر صادرات الخ).
Chapter IV on fol. 477b (جزو چهارم از مجلّد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی الخ).
Conclusion on fol. 576a, entitled: اختتام در ذکر بدائع غرائب ربع مسکون و عجائب وقائع جهان. This and also the initial words بعد از حمد و ثنای صانع جهان غرائب الخ are wanting in Elliot 148, fol. 101b.

No date; at the end of the copy there is written: صاحب این کتاب صفی قلی ولد چمشید سلطان حاکم ایر . . .

Ff. 617, ll. 27; Nasta'lîḳ, written by different hands; occasional notes and various readings on the margin; size, 13½ in. by 7½ in. [ELLIOT 312.]

83

Khulâṣat-alakhbâr (خلاصة الاخبار).

This chronicle, by the same Khwândamîr, is an abridgment of the Rauḍat-alṣafâ, down to A.H. 905= A.D. 1499; comp. Elliot, Bibliogr. Index, p. 106; W. Morley, p. 38; Ḥ. Khalfa iii. p. 163; Elliot, History of India, iv. pp. 141–148; Rieu i. p. 96. Its full title is خلاصة الاخبار فی احوال الاخیار.

Beginning: ربّ یسّر و تمّم بالخیر خلاصهٔ کلمات راویان اخبار انبیاء عالیمقدار و نقاوهٔ منشات واقفان آثار سلاطین ذوی الاقتدار حمد و ثنای الخ.

Contents:
Introduction about the creation, on fol. 3a.
Book (مقاله) I. The prophets, on fol. 5a.
II. The Greek sages, on fol. 60b.
III. The kings of Persia, Arabia, etc., on fol. 64b.
IV. History of the prophet, on fol. 108a.
V. The first four Khalifs and the Imâms, on fol. 146b.
VI. The Khalifs of the house Umayyah, on fol. 177b.
VII. The Khalifs of the house 'Abbâs, on fol. 207a.

VIII. Minor dynasties, contemporary with, or subsequent to the 'Abbâsides, on fol. 250^b.

IX. Ćingizkhân and the origin of his race, on fol. 353^b.

X. History of Tîmûr and his descendants, on fol. 389^a.

Conclusion. Description of Harât, and notices of celebrated men who lived there, on fol. 466^a.

This copy was finished the 26th of Dhû-alḳa'dah, A. H. 1001 = A. D. 1593, 24th of August.

Ff. 493, ll. 20; Nasta'lîḳ; illuminated frontispiece; size, 12 in. by 8 in. [Arch. A. Seldon 39.]

84

Another copy of the same, in three volumes.

Contents:

Introduction on fol. 4^a. Book I on fol. 6^b; II on fol. 81^b; III on fol. 87^b; IV on fol. 150^a (number omitted); V on fol. 205^a; VI on fol. 248^a; VII on fol. 285^b; VIII on fol. 337^a; IX on fol. 479^a; X on fol. 529^a; conclusion on fol. 647^b.

No date.

Vol. I, ff. 1–236; II, ff. 237–472; III, ff. 473–709; ll. 15; Nasta'lîḳ, modern handwriting; size, 8½ in. by 7 in. [Ouseley 163–165.]

85

The same.

Contents:

Introduction on fol. 3^a. Book I on fol. 5^a; II on fol. 56^a; III on fol. 59^b; IV on fol. 98^b; V on fol. 131^b; VI on fol. 156^b; VII on fol. 180^b; VIII on fol. 215^a; IX on fol. 299^a; X on fol. 327^a; conclusion on fol. 387^a.

The right order of the leaves from fol. 36 to fol. 42 is as follows: 36, 40, 38, 39, 37, 41, 42; from fol. 311 to fol. 316: 311, 314, 312, 313, 315, 316; and from fol. 344 to fol. 350: 344, 348, 346, 347, 345, 349, 350.

No date.

Ff. 400, ll. 21; Nasta'lîḳ; ff. 2–5 and 400 supplied by another hand in Shikasta; gold arabesques on the back of the binding; many lines injured; size, 10¼ in. by 6¼ in. [Elliot 203.]

86

The same.

Beginning of this copy: بسم اللّه الرحمن الرحيم خلاصهٔ كلمات راويان اخبار الخ.

Introduction on fol. 330^b. Book I on fol. 331^b; II on fol. 369^a; III on fol. 372^a; IV on fol. 401^a; V on fol. 426^b; VI on fol. 447^a; VII on fol. 467^a; VIII on fol. 497^b; IX on fol. 571^b; X on fol. 597^a; conclusion on fol. 652^b.

Not dated.

Centre column, ff. 329^b–672, ll. 23; Nasta'lîḳ; illuminated frontispiece; size, 14 in. by 8¼ in. [Elliot 345.]

87

Dastûr-alwuzarâ (دستور الوزرا).

Dastûr-alwuzarâ, or the record of the Wazîrs, by the same Khwândamîr; comp. W. Morley, p. 39; Elliot, History of India, iv. pp. 148–153; Ḥ. Khalfa iii. p. 228, No. 5078; Rieu i. p. 335; G. Flügel ii. p. 369; see the name of the author and the work's title on fol. 3^a, l. 13, and margin column, l. 19. This work, which has been composed according to the chronogram contained in the title itself, A. H. 915 = A. D. 1509 (see fol. 3^a, margin column, ll. 24–28), during the period of the author's retirement from public life in the midst of the confusion which preceded the rising of the Ṣafawî dynasty, contains shorter and larger notices on the most celebrated Wazîrs, beginning with Âṣaf bin Barkhiyâ, Sulaimân's Wazîr (on fol. 3^b), and Abûzurjmihr Hakîm, in Nûshirwân's reign (on fol. 4^b), concluding with Khwâjah Majd-aldîn Muḥammad bin Khwâjah Ghiyâth-aldîn Pîr Aḥmad Khwâfî, Wazîr of Sulṭân Ḥusain (on fol. 92^a). The Wazîrs are arranged according to the Khalîfs or dynasties under which they have served, for instance, the Banî Umayyah on fol. 5^b; the Banî 'Abbâs, fol. 6^b; the Barmakides, fol. 9^b; the Sâmânides, fol. 25^b; the Dailamîs, fol. 27^b (see an account of Ibn Sînâ on fol. 29^a); the Ghaznawides, fol. 32^a; the Saljûḳides, fol. 34^b; the Ismâ'îlîs, fol. 51^b; the Sulṭâns of Khwârizm, fol. 53^a; the Salgharides, fol. 54^b; the Muẓaffarides, fol. 56^b; Ćingizkhân and his descendants, fol. 59^b; Tîmûr and his descendants, fol. 79^a. This work opens with a Rubâ'î:

ای نام تو سر دفتر اسرار جود – وز جود تو خلق هردو عالم موجود
از حکمت شاملت زرای وزرا – شد عاقبت کار سلاطین محمود

after which the prose text begins:

فهرست روزنامهٔ نامداری و ابواب مجموعهٔ کامگاری الخ

At the end a Mathnawî. The copy was finished the 28th of Jumâdâ-alawwal, A. H. 965 = A. D. 1558, March 18. On fol. 1^a two seals, one belonging to Shâhjahân, the other dated A. H. 1049.

Ff. 96, ll. 17, with a second column on the margin, ll. 32–33; negligent Nasta'lîḳ, nearly Shikasta, written by different hands; many corners injured; size, 10½ in. by 6 in. [Elliot 125.]

88

Lubb-altawârîkh (لبّ التواريخ).

General chronicle till A. H. 948 = A. D. 1541–1542, composed by Yaḥyâ b. 'Abd-allaṭîf Ḳazwînî, who died A. H. 962 = A. D. 1555. See Ḥ. Khalfa v. p. 307; G. Flügel ii. p. 71; Catalogus Codd. Or. Lugd. iii. p. 6; Krafft, p. 87; Elliot, Bibliogr. Index, pp. 129–134; History of India, iv. p. 293; Rieu i. p. 104. It was translated into Latin by Gaulmin and Galland, in 'Magazin für die neue Historie und Geographie' of A. F. Büshing, vol. xvii, Halle 1783, pp. 1–180.

It is divided into four chapters (not into three, as Elliot states in his Bibliogr. Index); the *first* containing the history of Muḥammad and the Imâms (on fol. 3^b); the *second* on ante-Muḥammadan history (on fol. 20^b); the *third* on the history of the companions of Muḥammad, the Khalifs, the minor dynasties, etc. (on fol. 39^b); the *fourth* on the history of the Ṣafawî dynasty in Persia (on fol. 154^b).

Beginning: حمد و سپاس خدایراست که سلاطین جهان بر آستانهٔ عظمتش کمینه بندگانند و خواقین زمان بر درگاه جلالش مأمور امر و فرمان الخ.

The history concludes on fol. 173b, dated A.H. 1009, the 23rd of Ramadân (under the reign of Akbar) = A.D. 1601, 28th of March. The colophon is followed by some historical notices from the year 1008.

Ff. 175, ll. 17–19; irregular Nasta'lîk; several pages later supplied, as it seems, many others a little injured; the original leaves are put into a modern margin; size, 8 in. by 4¾ in. [Elliot 347.]

89

Another copy of the same.

Chapter I on fol. 2b (not marked); II on fol. 14a; III on fol. 27b; IV on fol. 109a. No date.

A large lacuna after fol. 104 (corresponding to Elliot 347, fol. 140b, l. 12, till fol. 149b, l. 16), comprising the last words of the fourth, and a great portion of the fifth bâb of the third chapter.

Ff. 125, ll. 19; irregular Nasta'lîk by different hands; size, 8½ in. by 5⅞ in. [Marsh. 535.]

90

The same.

Beginning the same as in the preceding copy. After fol. 1 there must be read fol. 3 (fol. 2 having been put between them by mistake, being incoherent at least with fol. 1). Ff. 6 and 150b are left blank.

Chapter I on fol. 4b; II on fol. 29a; III on fol. 54b; IV on fol. 169a.

This copy was finished the 7th of Rajab, A.H. 1055 = A.D. 1645, Aug. 29.

Ff. 197, ll. 14; European handwriting; many interlinear and marginal translations and notes, written in pencil; size, 8½ in. by 6½ in. [Marsh. 41.]

91

The same.

Beginning of this copy: حمد و سپاس خدای را که سلاطین عظمتش کمینه بندگانند و خواقین خاقان بدرگاه جلالش نامور امر و فرمان الخ.

From l. 3 down to the end the text of the preface quite differs from that in the preceding copies.

Chapter I on fol. 3a; II on fol. 20a; III on fol. 39b; IV on fol. 177a. At the end of the last chapter there are some pages omitted; it breaks off with the words و اعدای دولت, corresponding to Elliot 347, fol. 172a.

To conclude from the paper and handwriting this volume seems to be copied by the same 'Abd-alrazzâk, who copied Ouseley 51, 52, etc.

Ff. 200, ll. 15; modern Nasta'lîk; size, 9 in. by 7¾ in. [Ouseley 191.]

92

Another incomplete copy of the same.

This copy goes down to A.H. 803 = A.D. 1400, that is, to the middle of the fourth bâb of the *third* chapter (corresponding to Ouseley 191, fol. 133b, l. 6); the rest of the *third* and the whole of the *fourth* chapter are missing.

Chapter I on fol. 3b; II on fol. 20a; III on fol. 37b. The right order of ff. 21–27 is this: 21, 26, 22–25, 27.

No date.

Ff. 113, ll. 20; Nasta'lîk; size, 8¼ in. by 4⅝ in. [Marsh. 52.]

93

A fragment of the same.

This fragment of the Lubb-altawârîkh contains the last part of the first chapter, the whole of the second, and part of the third. It corresponds to Ouseley 191, fol. 19b, l. 9, till fol. 40b, l. 10.

Beginning: پسر او محمد قائم مقام او شد نبض (? نبط) پدرکه ناشی از حکم حضرت امام بود.

End: واو بر تمام ممالك اسلام حاکم شد در زمان ابو عبید الله زیاد.

Not dated.

Ff. 17–41, ll. 17; Nasta'lîk; size, 8½ in. by 4⅝ in. [O.]

94

Another fragment of the same.

A small extract of the Lubb-altawârîkh (انتخاب از لبّ تواریخ در واقعهٔ امیر کبیر تیمور گورکان واولاد او), comprising the fourth bâb of the *third* chapter, the history of Tîmûr and his descendants, agreeing with Ouseley 191, fol. 130a, last line, till fol. 156b, l. 2.

This copy was transcribed from a MS., dated the 10th of Rabî'-alawwal, A.H. 1030 = A.D. 1621, February 2, at Lâhûr, and finished at Agra, the 4th of Dhû-alka'dah, A.H. 1034 = A.D. 1625, August 8.

Ff. 1–16, ll. 14; Nasta'lîk; size, 8⅝ in. by 6 in. [Marsh. 566.]

95

The same fragment.

The same *fourth* bâb of the *third* chapter, transcribed the 6th of Dhû-alka'dah, A.H. 1034 = 10th of August, A.D. 1625 (that is, only two days after the date of the preceding MS.), from the same original MS. (dated the 10th of Rabî'-alawwal, A.H. 1030).

Ff. 20, ll. 14; European handwriting; size, 8 in. by 6¼ in. [Marsh. 6.]

96

General history.

A work on general history, imperfect both at the beginning and end; from the original Arabic paging it appears that nine leaves are wanting at the beginning.

Beginning: گریخته در مازندران مخفی بود زدند القصه قارن را بطلب او فرستادند و بعد از سعی بسیار اورا بدست آورده به پیش کاوه و لشکر آورد مردم از قدوم او شادیها نمودند وبر سر ضحّاك بکوه دماوند رفتند.

Contents:

Fol. 1b. History of the Pîshdâdian dynasty of Persia, beginning with the reign of Farîdûn b. Farrukh.

Fol. 10a. Fasl II. The Kayânian dynasty.

Fol. 32b. Fasl III. The Sâsânian dynasty; in this chapter is also given an account of the birth and rise of Muhammad, of his family, and of the twelve Shî'ah Imâms.

Fol. 106a. Fasl IV. History of the Umayyade and the 'Abbâside Khalifs, fol. 121b.

Fol. 157a. This is probably Fasl V, but this title is here left out. History of the contemporary and following

minor dynasties: Ṭâhirides (I. Ṭâifah), fol. 157ª; Saffârides (II. Ṭâifah), fol. 158ᵇ; Sâmânides (III. Ṭâifah), fol. 163ᵇ; Ghaznawides (IV. Ṭâifah), fol. 169ª; Ghûrides (V. Ṭâifah), fol. 185ᵇ; Saljûkides (VI. Ṭâifah), fol. 189ª; Khwârizmshâhs (VII. Ṭâifah), fol. 205ª; Bûyides (VIII. Ṭâifah), fol. 214ª.

Fol. 220ª. History of the Ṣafawî kings of Persia from the foundation of the dynasty till the reign of Shâh Ṭahmâsp; the latest date which occurs is A.H. 948. This part is called فصل نهم, probably a mistake for طائفۀ نهم.

The name of the author is not mentioned; he has dated his work the 20th Dhû-alhijjah, A.H. 948=A.D. 1542, April 6, in the following passage on fol. 233ª, l. 2: و ازآن تأریخ عالم از انوار آفتاب سلطنت وپادشاهی آنحضرت نور وضیا یافته تا امروز که بیستم ذی الحجّه سنه ثمان و اربعین و تسعمائة که هجده سال است. It is the eighteenth year of Shâh Ṭahmâsp, A.D. 1542.

This carefully-written copy is probably not much later than the date of the composition.

Ff. 233, ll. 15; Naskhî; size, 8¾ in. by 5 in. [Ouseley 49.]

97

General history.

A universal history, consisting of extracts of a great many historical standard works; it begins with Âdam, and extends as far as the time when Humâyûn left Persia and began to recover his dominions, A.H. 951=A.D. 1544. Neither title nor the name of the author appear to occur anywhere.

Contents:

Fol. 1ᵇ. Âdam, patriarchs, prophets, اصحاب الكهف.

Fol. 32ª. بیان شمّۀ احوال حکیمان, on philosophers, specially the Greek.

Fol. 37ª. The ancient kings of Persia.

Fol. 62ª. Muḥammad, the Arabian tribes, the prophet's family, his companions, the Imâms.

Fol. 102ª. Banû Umayyah, famous men of this period.

Fol. 126ᵇ. Banû 'Abbâs, celebrities of the same period.

Fol. 186ᵇ. Short notices regarding the minor dynasties, the Ṭâhirides, Ṣaffârides, Sâmânides, Ismâ'îlis, Ghaznawides, Khwârizmshâhs, Muẓaffarides of Fârs, Ghûrides (fol. 205ª), the Kurts (rulers of Khurâsân) from Malik Rukn-aldîn, who got Ghûr as a feud from C'ingîzkhân, and died A.H. 642, till Ghiyâth-aldîn, who was deposed by Timûr A.H. 782, and killed A.H. 785.

Celebrities of this period (fol. 214ª).

Fol. 217ª. Origin of the Turks and Moghuls; C'ingîzkhân and descendants; Karâ-koyunlû and Âk-koyunlû; the 'Uthmanlîs from 'Uthmânbeg (fol. 245ᵇ); the Ṣafawîs (fol. 251ª), till the death of Shâh Ismâ'îl, A.H. 930, after which his sons are enumerated.

Fol. 256ª. History of India from the time of Shihâb-aldîn Ghûrî to the house of Lûdî; brief account of the rise of the minor dynasties, the Afghân rulers of Bahâr, the Muẓaffarshâhs of Gujarât, the Bahmanî kings of the Dakhan, the Khiljîs of Mâlwah, the Sulṭâns of Bangâlah till the accession of Salîmkhân to the throne A.H. 952.

Fol. 264ᵇ. Tîmûr and the famous men of his time.

Fol. 273ᵇ. Shaikh 'Umar Mirzâ, governor of Farghâna, and his twelve sons; contemporary celebrities.

Fol. 279ª. Sulṭân Shâhrukh and successors. It deserves to be noticed, that the arrangement of the single leaves is disturbed by the binder: after fol. 284 follow ff. 293, 294; then ff. 285–292, 295–297.

Fol. 292ª. Bâbar.

Fol. 293ª. Humâyûn; the last date which occurs is A.H. 957. The last is a report of his coming to Kâbul and paying a visit to the grave of his father Bâbar.

Regarding the author we have to make the following statements:

a. After having reported the death of Shâh Isma'îl, A.H. 930, he says that Shâh Ṭahmâsp ruled over Shîrwân, Âdharbaijân, Fârs, 'Irâḳ-i-'Ajam, 'Irâḳ-i-'Arab, and most of Khurâsân *at the time when he wrote this.* See fol. 256ª, l. 1.

b. Humâyûn (died A.H. 963) was still alive when this was written; as to his name, there is always added خلّد اللّه ملکه.

Accordingly we get the years A.H. 951–963=A.D. 1544–1556 as the time during which this chronicle was finished. However, there is some evidence which induces us to suppose that the author did not write at a later time than A.H. 958; for in enumerating the sons of Akbar (on fol. 293ª) he makes the usual additions to the name of Humâyûn, the then emperor, but none whatever to the names of his three brothers, Kâmrân, 'Askarî, and Hindâl.

Now, as regards Kâmrân and 'Askarî, this would not be surprising, since they were mostly in rebellion against their brother the emperor, whose loyal subject the author was. Hindâl, however, fell in the year A.H. 958, gallantly fighting for the emperor against the tribe Khalîl; and if our author had written after this event, it would have been extremely disloyal not to add to Hindâl's name an انار اللّه مرقده, or some similar phrase. Comp. Elphinstone, History of India, 5th edition, p. 470.

This chronicle, though on the whole too brief, is very remarkable for its particulars and its accuracy in the chronological part. Some of the works and authors quoted by him are the following: Ṭabarî, ff. 1ᵇ, 4ª; مقصد اقصى by كمال الدين حسين خوارزمى, fol. 2ᵇ; نفائس الفنون, fol. 3ª; حافظ ابرو, fol. 4ª; نظام التواريخ, fol. 6ᵇ; روضة الصفا, ff. 12ᵇ, 16ª; حمزه حسين اصفهانى, fol. 37ᵇ; طبقات ناصرى, ff. 205ª and 209ª; فخر الدين مبارك شاه مرورزى, ff. 205ª⁺ᵇ; تأريخ فيروز شاه, fol. 259ᵇ, and others.

Beginning: بعد از حمد الهی و نعت حضرت رسالت پناهی نموده میشود که مستحفظان اخبار و مستخبران حوادث شهور و عوام درآنکه از زمان خلق آدم الخ.

End: شرف تقبیل تراب اقدام پادشاه فلك احتشام بر

مفاخرت بکیوان رسید از انجا کوچ بکوچ متوجّه شده جانب مقصد رسید.

The MS. is not dated; but it may be as old as the author himself.

Vol. I, ff. 1–150; II, ff. 151–297; ll. 13–15; Nasta'lîk; size, $7\frac{5}{8}$ in. by $3\frac{1}{4}$ in. [Ouseley 83, 84.]

98

Jahân-ârâ (جهان آرا).

Universal chronicle, by Kâḍî Aḥmad Alghaffârî (died A.H. 975=A.D. 1567). As the date of its composition he states in the preface (fol. 3b), A.H. 971 نسخ جهان آرا (A.D. 1563); however, it must be noticed that he records events of A.H. 972 (see fol. 303b).

It contains an introduction (fol. 6b) and three *Nuskhah*.

The first (fol. 7b). History of God's prophets and elects.

The second (fol. 27a). Summary history of the dynasties from the oldest known till the Âḳ-ḳoyunlû and Ḳarâ-ḳoyunlû.

The third (fol. 240b). History of the Ṣafawî dynasty till the reign of Sulṭân Ṭahmâsp, A.H. 930–984= A.D. 1524–1576, to whom this work is dedicated (see fol. 3b).

A complete index with all the subdivisions is given by the author himself on ff. 4a–6b.

Beginning:

شده نامور بنامت نسخ جهان آرا
بجلال خویش یا رب تو جمال آن بیارا

End:

جاوید حکم ران که بنام تو در ازل
یزدان اساس سلطنت جاودان نهاد

See H. Khalfa ii. p. 658; Elliot, Bibliogr. Index, p. 136, and History of India, iv. pp. 298–300; G. Flügel ii. p. 72; and Rieu i. p. 111. The four chapters containing the history of the Pîshdâdian, Kayânian, Ashkânian, and Sâsânian dynasties (on ff. 27b–31b) are published, text and English translation, by Sir William Ouseley, London, 1799, Epitome of the Ancient History of Persia. As to this MS. see ibid., p. xxxv, note.

The MS. is not dated.

Vol. I, ff. 1–153; II, ff. 154–305; ll. 17; Nasta'lîk; size, $8\frac{1}{4}$ in. by 4 in. [Ouseley 5, 6.]

99

Ta'rîkh-i-Alfî (تأریخ الفی).

A part of that most valuable and exceedingly rare chronicle of the millennium after the death of Muḥammad till towards the year A.H. 1000, during the reign of Akbar, compiled at his command by Ḥakîm Aḥmad and others, continued after Aḥmad's death in Ṣafar A.H. 996=A.D. 1588, January, by Âṣaf Khân, and revised by 'Abd-alkâdir Badâ'ûnî. Comp. Elliot, Bibliogr. Index, p. 143 sq.; History of India, v. pp. 150–176.

The first volume comprises the years 1–191 of the Riḥlat or death of Muhammad. In this copy we do not find the preface, which is said to be written by Abû-alfaḍl. Beginning: آغاز کتاب در بیان اموری که واقع شده در سال اوّل رحلت خاتم النبیّین نقلست که چون حضرت خاتم النبیّین رحلت فرمودند الخ.

The second volume comprises the years 191–552, the third the years 553–698 of the Riḥlat; the rest is wanting.

The work of Ḥakîm Aḥmad extends till vol. iii, fol. 332b; on fol. 333a follows a short account, by the continuator, of the murder of Aḥmad, the punishment of the murderer, and that he (Âṣaf Khân, see Elliot, Bibliogr. Index, p. 147) had got the order to finish the work. After this the chronicle goes on as before.

There is no other division in the work, but the numbers of the years, which are written in red ink, in this way: ذکر وقائع سال صدوسی و هشتم از رحلت سیّد البشر علیه و آله التحیّة من الملك الاکبر.

The MS. has no date; it may be written about the beginning of this century. Possibly the copyist is the same 'Abd-alrazzâḳ who copied Ouseley 53 etc. It does not seem to be collated with its original.

Other MSS. of parts of the Ta'rîkh-i-Alfî are mentioned by C. Stewart, p. 6, and Rieu i. p. 117. Comp. also Elliot, Bibliogr. Index, p. 161.

Vol. I, ff. 386; II, ff. 403; III, ff. 353; each page 23 lines; all three volumes written by the same hand in small but very distinct Nasta'lîk; size, $15\frac{3}{4}$ in. by $8\frac{3}{4}$ in. [Ouseley 339–341.]

100

Rauḍat-alṭâhirîn (روضة الطاهرین).

A general history, much esteemed in the East, from Âdam to the last year of Akbar's reign, commenced by Muḥammad Ṭâhir bin 'Imâd-aldîn Ḥasan bin Sulṭân 'Alî bin Ḥâjî Muḥammad Ḥusain bin Sharaf-aldîn 'Alî of Sabzwâr, A.H. 1011=A.D. 1602; see this chronogram on fol. 1b:

بهر تألیف این خجسته رقم -- روضة تأریخ این کتاب شده

The author was more than twenty years already at Sulṭân Akbar's court when he finished his work; comp. fol. 626a, where he relates the cause of his entering into Akbar's service in the year 987; see Stewart, p. 6. This history is divided into five sections (قسم), every section into several books (باب), chapters (فصل), etc.

Contents:

Preface and complete index on fol. 1b.

First section on fol. 17a (١). The ante-islâmian era, history of the ancient prophets, philosophers, and all the early kings before the rise of the Muḥammadan faith, in three books.

باب اوّل در ذکر انبیاء کبار و حکمای عظام, on fol. 17a, subdivided into two chapters.

باب دوم در ذکر حالات واقعات ملوك عجم وسلاطین ذی شوکت, subdivided into four chapters, containing the Pîshdâdians on fol. 25a (٩), the Kayânians on fol. 88b (٧٢), the Mulûk-alṭawâif on fol. 182b (١٦٦), and the Sâsânians on fol. 183a (١٦٧).

باب سیوم در ذکر ملوك عرب که قبل از ظهور اسلام لوای سلطنت و اقتدار بر افراشته اند, subdivided into three chapters: 1. طبقهٔ بنی لخم در عراق, on fol. 234b (٢١٧);

2. طبقهٔ غسّانیّه در شام, on fol. 235^b (٢١٨); 3. طبقهٔ حمیریه دریمن, on fol. 236^a (٢١٩).

Second section on ff. 254^b–256, 238–253^b, and 257–277 (٢٣٧–٢٣٩, ٢٢١–٢٣٦, ٢٤٠–٢٦٠, the leaves being misplaced here). The era of the Umayyade and ʿAbbâside Khalîfs, the Ṣaffâride kings, etc., in four books.

باب اوّل در ذکر خلفای راشدین و حضرت امام حسن و امام حسین و اولاد بزرگوار, in two chapters, on ff. 254^b and 238^a.

باب دوم در ذکر ملوك بنی امیّه, in two chapters, on fol. 251^b (٢٣٤).

باب سیوم در ذکر خلفای بنی عبّاس, also in two chapters, on fol. 257^a (٢٤٠).

باب چهارم در ذکر بنی لیث صفّاریّه و غیر ذلك از پادشاهان اسلام, in thirteen chapters, on fol. 261^b (٢٤٤).

Third section on fol. 278^b (٢٦١). The era of Cʹingîz-khân, Tîmûr, and the Ṣafawî dynasty, in seven books.

باب اوّل در ذکر سلاطین ترك که تا ظهور چنگیزخان از تاتارخانیّه و مغول فرمان فرما بوده اند, in two chapters, on fol. 278^b.

باب دویم در ذکر شمّهٔ از حالات و واقعات مغول که از نسل آلان . . . . واو از قوم قورلاس است, on fol. 281^b (٢٦٤).

باب سیوم در ذکر جلوس چنگیزخان و اولاد امجاد او in three chapters, on fol. 284^a (٢٦٧).

باب چهارم در ذکر مجملی از حکایات دلکشای ممالك ختای, on fol. 342^b (٣٢٥).

باب پنجم در ذکر سلاطین آل عثمان که فرمان فرمای مملکت روم اند, on fol. 346^b (٣٢٩).

باب ششم در ذکر احوال صاحبقرانی امیر تیمور گورگان in three chapters, on fol. 349^a (٣٣٢).

باب هفتم در ذکر شمّهٔ از احوال ملوك صفویّه که اوّل ایشان شاه کشورکشای شاه اسمعیل بهادرخان صفوی الحسینی است, on fol. 368^b (٣٥١).

Fourth section on fol. 387^b (٣٧٠). The era of the ante-islâmian rulers of Hindûstân, in two books, and a khâtimah in six chapters.

باب اوّل در ذکر احوال فرمان فرمایان هندوستان که قبل از ظهور اسلام بوده اند که برهمنان میگویند, in nine chapters, on fol. 387^b.

باب دوم ازکتاب مهابهارت که متضمّن آداب رزم و بزم و نصائح و موعظه و حقائق و مدار اعتقاد و عمل ایشان برآن است, in eighteen chapters, on fol. 421^b (٤٠٤).

Fifth section on fol. 468^b (٣٥١). The era of the Muḥammadan Sulṭâns of Hindûstân till Akbar, in four books.

باب اوّل در ذکر سلاطین عالیشان رفیع المکان هندوستان که در دار السلطنهٔ دهلی لوای سلطنت و پادشاهی و رایت کشور کشای و جهانبانی برافراشته اند, on fol. 468^b.

باب دویم در ذکر مجملی از فتوحات حضرت خلافت پناهی ظلّ الهی مظهر آیات ربّانی شهنشاه معدلت آئین سلطان البرّ والبحر دوست نواز و دشمن گداز ابو الفتح جلال الدین محمّد اکبر پادشاه غازی, on fol. 507^b (٤٩٠).

باب سیوم در ذکر امرای ذی شوکت صاحب طبع و شعرای عالی فطرت که بشرف ملازمت بندگان حضرت ظلّ الهی جلال الدین محمّد اکبر پادشاه غازی سرافراز بودند و ذکر علمای کبار, in three chapters, on fol. 545^a (٥٢٨).

باب چهارم در ذکر مجملی از حالات واقعات بلاد سند و پادشاهان ملتان و فرمان روان مملکت کشمیر و سلاطین ولایات گجرات و مالوه و فرمان فرمایان ممالك دکن و جونپور و مجملی از حالات و واقعات بنگ که به بنگاله اشتهار دارد و شمّهٔ ازعجائب و غرائب بنادر و جزائرکه در اطراف و آکناف بنگاله است, in nine chapters, on fol. 561^b (٥٤٤).

Epilogue of the author on fol. 626^a (٦٠٩).

See a full table of the contents of this work, Rieu i. pp. 119–121.

Beginning of this work: بعد از حمد باری سبحانه و تعالی صلوات نا محدود و درود غیر معدود بدان مظهر جود صاحب مقام محمود الخ.

No date. The contents of fol. 623^a (٦٠٦) are repeated on a fly-leaf after the conclusion of the history. Short extracts from this history are given in Elliot's History of India, vi. p. 195 sq.

Ff. 626, ll. 22–27; partly Nastaʿlîk, partly Shikasta, different handwriting; size, 14 in. by 8 in.

[Elliot 314 (Arch. Swinton).]

101

General history.

A work on general Muḥammadan history till the beginning of the eleventh century. Neither its title nor its author's name is to be found anywhere, the first leaves being wanting. It appears to have been composed during Jahângîr's reign, since it concludes with A. H. 1020 = A. D. 1611, on fol. 370^a (370^b being left blank).

The MS. opens in the middle of a very disordered and confused index (سلاطین دست راست پنج نفر فرقهٔ دویم خواقین ولایت دست چپ چهل و نه نفر الخ), and its materials are arranged in the following manner: Till fol. 226 each principal section begins without a heading, only with the word ذکر, and contains several subdivisions, styled طبقه, فرقه, فصل, باب, قسم, etc. This whole part, we suppose, is the *first book* (باب اوّل) of the work; see here a detailed table of contents:

Ancient patriarchs and prophets, on fol. 3^a, beginning with شالخ (after fol. 2 a lacuna).

The early kings of Persia, in four ṭabaḳât, on fol. 7^a.

The kings of Babylon and Syria, of the Jews, and of the Greeks, on fol. 16^a.

The Ḥimyarites, Ethiopians, the kings of Yaman, the Ghassânians, and the Banû Lakhm, on fol. 23^a.

The Turks from Yâfet, on fol. 28^b.

Muḥammad, the first four Khalifs and the twelve Imâms, on fol. 32^a.

The Khalifs of the Banû Umayyah, in two faṣls: 1. Mu'âwiyah and his successors; 2. The Umayyades in Spain, on fol. 38ª.

The Khalifs of the Banû 'Abbâs, also in two faṣls: 1. The 'Abbâsides of Baghdâd; 2. The 'Abbâsides of Egypt, on fol. 44ª.

The dynasties dependent on the 'Abbâsides, in five faṣls (the Ṭâhirides, the Banû Aghlab in Africa, the Ṭûlûnians, the Ikhshîdiyyah, the Ḥamdânides), on fol. 68ª.

The independent dynasties of the Islâm, contemporary with and subsequent to the 'Abbâsides, in the following faṣls:

1. The Ṣaffârides, in two ṭabaḳât, on fol. 73ª.
2. The Sâmânides, on fol. 75ª.
3. The Ghaznawides, on fol. 78ª.
4. The ancient kings of Gilân and Mâzandarân, in four firḳas (Isma'ilis, Bûyides, etc.), on fol. 81ᵇ.
5. The Saljûḳides in all their branches, on fol. 90ᵇ.
6. The Wâlis of the different wilâyât, in six ḳisms (that is to say, four, the last of which is subdivided into اصل and فرع, which فرع again comprises two ḳisms), viz. the Sulṭâns of Spain, the Sulṭâns of Yaman, the Sharîfs of Makkah, the Isma'ilis of Egypt, etc. etc., on fol. 116ª.
7. The Khwârizmshâhs, on fol. 126ª.
8. The Ghûrides, in اصل and فرع (together five ḳisms), on fol. 129ª.
9. The Ayyûbides, in two ḳisms, on fol. 145ᵇ.
10. The Sulṭâns of Maghrib and Arabia, in eight ḳisms, on fol. 155ᵇ.
11. The rulers of Turkistân before C'ingîzkhân, on fol. 160ᵇ.
12. C'ingîzkhân, his descendants and successors, in four ḳisms and a فرع چنگزيّه, which is subdivided into six ṭabaḳas (1. ايلكانيّه, 2. چوبانيّه, 3. طغانيموريّه, 4. ملوك سربداريّه, 5. ملوك اينجو, 6. سلاطين آل مظفّريّه), on fol. 162ᵇ.
13. The separate rulers of Îrân, in twelve firḳas (the kings of Mâzandarân and Ṭabaristân, of Rustamdâr, Gilân, Khûzistân, Kurdistân and Lûristân, of Hurmûz, Shîrwân, Ḳarâmân, Mar'ash, Malaṭiyyah, the Ḳarâ-ḳoyunlû and Âḳ-koyunlû, etc.), on fol. 195ª.

From the 9th to the 13th faṣl the numbers are forgotten.

On fol. 226ᵇ begins the *second book* (باب دوم): History of the different Sulṭâns of Hindûstân, the Turkish Sulṭâns, the Tîmûrides and Moghulshâhs, the rulers of Kashmîr, etc., in three faṣls:

1. On fol. 226ᵇ, in several ṭabaḳât and salsalât, طبقهٔ دكن سلسلهٔ نظام الملكيّه, on fol. 231ᵇ; سلسلهٔ عادلخانيّه, on fol. 233ᵇ; سلسلهٔ قطب الملكيّه, on fol. 234ᵇ; طبقهٔ سلاطين گجرات, on fol. 235ª; طبقهٔ مالوه, on fol. 246ª; طبقهٔ حكّام خانديس, on fol. 258ª; طبقهٔ سلاطين بنگاله, on fol. 259ª; طبقهٔ سلاطين شرقيّه, on fol. 261ᵇ; طبقهٔ حكّام كشمير, on fol. 264ª; طبقهٔ حكّام سند, on fol. 279ᵇ; طبقهٔ حكّام ملتان, on fol. 282ᵇ.
2. On fol. 287ª (the number is wanting), در سلاطين آل عثمان كه نسب ايشان به اغوز ميرسد.
3. On fol. 293ª, در ذكر احوال امير تيمور صاحبقران گورگان و اولاد.

Sulṭân Bâbar on fol. 311ª, Humâyûn on fol. 312ᵇ, Akbar on fol. 322ᵇ, Jahângîr on fol. 366ᵇ. This book ends with the year 1020=A.D. 1611.

After a blank page begins on fol. 371ª a new faṣl, which probably belongs to a *third book*, containing the history of the Ṣafawî dynasty; it closes in the commencement of the reign of Shâh 'Abbâs, A.H. 998=A.D. 1590. Therefore, we suppose, the author died a little after A.H. 1020, before he could continue the history of the Ṣafawîs down to the same point where he had broken off the description of Jahângîr's exploits.

The proper order of the leaves from ff. 363 to 369 is this: 363, 365, 364, 367, 366, 368, 369.

Mirkhond's Rauḍat-alṣafâ is very often quoted in this work. Not dated; it may be that this copy is the author's autograph, the missing parts of which have been supplied later.

Ff. 402, ll. 19–21; Nasta'lîḳ, written by different hands on different paper; incomplete at the beginning; the first leaves very much damaged; size, 10¼ in. by 5¾ in. [ELLIOT 346.]

102

Ṣubḥ-i-ṣâdiḳ (صبح صادق).

The first part of a most comprehensive historical, biographical, and geographical work, composed by Muḥammad Ṣâdiḳ Iṣfahânî (Mirzâ Muḥammad Ṣâdiḳ bin Mirzâ Muḥammad Ṣâliḥ Zubairi Iṣfahânî Âzâdânî, so in Ouseley 292, fol. 1ᵇ), during the years from the end of Jahângîr's reign (he died A.H. 1037) to A.H. 1048. It is dedicated to Jahângîr on fol. 4ª, ll. 3 and 6, and as the date of its completion, the author himself states 'the beginning of A.H. 1048' (=A.D. 1638) on fol. 258ᵇ (وقد وقع الفراغ من تصنيفه فى اوائل ثمان واربعين والف هجرى مقدّسه نبوى), whilst in the context of the chapter concerning Noah, on fol. 12ª, l. 25, he states as 'the present moment' A.H. 1045=A.D. 1635. A. Sprenger, in his Catalogue, mentions that this work is quoted in the خزانهٔ عامره, composed A.H. 1176 (see p. 144, No. 7); comp. also Elliot, History of India, vi. p. 453.

It is divided into four volumes (مجلّد). Contents of this (the first) volume:

Preface and table of contents, on fol. 1ᵇ.

Introduction (مقدّمه), on fol. 2ᵇ. On some things created before Âdam.

Book I (مطلع) on fol. 6ᵇ. On the prophets.

Book II on fol. 62ᵇ. On the old Persian kings.

Book III on fol. 90ª. On famous men (especially Greek philosophers) before the appearance of Islâm.

Book IV on fol. 108ª. Biography of Muḥammad.

Book V on fol. 139ᵇ. The immediate successors of Muḥammad.

Book VI on fol. 159ª. The twelve Imâms.

Book VII on fol. 177b. The Banû Umayyah.

Book VIII on ff. 210a–258b. The Banû 'Abbâs, their Wazîrs and Amîrs, etc.

Beginning: اوّل نامه نام پادشاهی شاید که پادشاهان را از بندگیش شرف افزاید پایهٔ تخت وسرفراز تاج الخ.

The end is a chapter about the Karmats and their chiefs.

The table of the contents of the other volumes we quote from the preface (on fol. 2a):

مجلّد دوم مشتمل است بر شش مطلع.

مطلع اوّل در ذکر طائفه از ملوك اسلام که پیش از ظهور چنگیزخان در بلاد ایران سلطنت کردند.

مطلع دوم در ذکر چنگیزخان واحفاد او وطائفه از ملوك که بعهد ایشان در ایران سروری یافتند مسبوق بذکر برخی از ملوك توران.

مطلع سیوم در ذکر امیر صاحب قران تیمور گورگان واولاد او وطائفه از آنان که بعهد ایشان در ایران بدولت رسیدند.

مطلع چهارم در ذکر سلاطین صفویّه.

مطلع پنجم در ذکر ملوك روم وشام وحجاز ویمن ومغرب وما یلیها.

مطلع ششم در ذکر ملوك هند.

مجلّد سیوم مشتمل است بر دوازده مطلع.

مطلع اوّل در ذکر طائفه از مشاهیر واعیان که در مائة اولی از هجرت در گذشته اند.

مطلع دوم در ذکر برخی که در مائة دوم از آن وفات یافته اند وهمچنین مطلع سیوم وچهارم تا دهم.

مطلع یازدهم در ذکر جمعی که بعد از الف درگذشته اند وطائفه که اکنون در قید حیات اند.

مطلع دوازدهم در ذکر شمّهٔ از احوال خود و برخی از دوستان وآشنایان سلّمهم اللّه تعالی.

مجلّد چهارم در ذکر اسماء انام وامصار وبلاد وبحار وانهار وجبال و عیون وجزائر ومواضع وامثال آن بترتیب حروف تهجّی و از آن وضع وکیفیّت جهان وطول وعرض بلدان وخواص هر دیار ودیگر فوائد معلوم شود واین مجلّد در حقیقت فهرست (!) مجلّدات ثلاثه است زیرا که هرچه در آن مجلّدات مذکور است مزبور است با ضبط نقط وتحقیق واشاره بانکه ذکر هرکس درکدام مطلع ازکدام مجلّد گذارش یافته و اللّه اعلم بالصواب.

This fourth volume is probably called 'Shâhid-i-Şâdiķ' (شاهد صادق), as the source of the treatises Taķwim-albuldân and Taḥķîķ-ali'râb, which are evidently extracted from this volume, is there styled Shâhid-i-Şâdiķ (see Nos. 103 and 104).

According to the colophon on fol. 258b this copy was finished A. H. 1197, the 5th of Rajab=A. D. 1783, the 6th of June, in Allâhâbâd: باتمام رسید جلد اوّل صبح صادق بتاریخ پنجم رجب المرجّب سنهٔ ۱۱۹۷ هجری مقدّسه نبوی صلّی اللّه علیه وآله و سلّم در بلدهٔ الدآباد بهمراهی صاحب والا جوناتان اسکات[1] بهادر دام اقباله وزاد عمره که شیخ صاحب مزبی (?) مشفق شیخ اللّه یار بهادر بلگرامی سلّمه به ملازم سرکار صاحب والا آند اخلاق والطاف وفهم وذکای این صاحب ما باحاطهٔ زبان قلم در نیاید که با هریك از که ومه مثل آفتاب ظل رافت او یکسان است سلّمه اللّه تعالی ابدًا الحمد للّه علی ذلك والدعا.

There is one blank (on fol. 233), where the copyist notices that 'one leaf' was wanting in his original. The margin shows occasional emendations of the same hand, which wrote the whole.

Ff. 258, ll. 29; Nasta'lîk; size, 16 in. by $8\frac{1}{2}$ in. [OUSELEY 342.]

103

Taķwim-albuldân (تقویم البلدان).

Tables stating the degrees of longitude and latitude of alphabetically arranged names of towns, by the same Mirzâ Muḥammad Şâdiķ Işfahâni. On the first page is written: تقویم البلدان تألیف میرزا محمّد صادق اصفهانی منجملهٔ کتاب مسمّی بشاهد صادق; and on fol. 1b: اسماء واطوال وعروض بلدان مشهوره منقول از کتاب شاهد صادق تالیف میرزا محمّد صادق بن میرزا محمّد صالح زبیری اصفهانی آزادانی مبنی برحروف تهجّی.

It appears to be an extract from the fourth volume of 'Şubḥ-i-Şâdiķ' (see Ouseley 342).

This copy was finished in Lucknow A. H. 1194, the 5th of Ramadân=A. D. 1780, September 4; see fol. 15b.

It was edited, text and translation, for the Oriental Translation Fund, by J. C., London, 1834 (pp. 60–147).

Ff. 1–15, ll. 17; Shikasta; size, $10\frac{3}{4}$ in. by $6\frac{3}{4}$ in. [OUSELEY 292.]

104

Taḥķîķ-ali'râb (تحقیق الاعراب).

A small geographical dictionary, also extracted from the fourth volume of 'Şubḥ-i-Şâdiķ.' On the first page we read رسالهٔ تحقیق الاعراب اسامی بلاد ربع مسکون از کتاب شاهد صادق تألیف میرزا محمّد صادق اصفهانی مبنی بر ترتیب حروف تهجّی.

This copy was finished by the same hand as the preceding copy, A. H. 1194, the 7th of Ramadân=A. D. 1780, September 6. It was translated for the Oriental Translation Fund, by J. C., London, 1832

[1] Jonathan Scott, the translator of the Bahâr-i-Dânish (?).

(pp. 1–57); see, concerning the author, Sir W. Ouseley's letter in the preface, pp. iv–xi.

Ff. 17–26, ll. 17; Shikasta; size, 10¾ in. by 6¾ in. [Ouseley 292.]

105

Another copy of the Taḥkîk-alí'râb.

It is not dated, but being written by the same hand and apparently about the same time as No. 107, we infer that it was copied by 'Abd-alrazzâk Sihâlawî (عبد الرزّاق سهالوی), A. H. 1196=A.D. 1782.

This seems to be copied from No. 104, in which, at the beginning, the end of the Nisbah [الازاد]انی] is rubbed out; in consequence 'Abd-alrazzâk writes (fol. 1b), میرزا محمّد صادق الاصفهانی الازاد.

Ff. 1–15, ll. 15; Nasta'lîk; size, 8⅞ in. by 7½ in. [Ouseley 166.]

106

مجمل تواریخ خواقین ماوراء النهر.

A short chronological list of the events in the history of Transoxania from the years A. H. 380 to 1019=A.D. 990–1610. This is an extract from Muḥammad Ṣâdik's 'Ṣubḥ-i-Ṣâdiḳ' (from the fourth part).

Beginning: در سنۀ ثمانین وثلثمائه بغراخان که اوّل ملوك آل خاقان است قصد ماوراء النهر کرد الخ.

The handwriting is the same as in Nos. 103, 104, and 108. This copy was finished the 10th of Ramadân; the year is not stated; it is probably the same as in Ouseley 292 and 309, viz. A. H. 1194 = A. D. 1780. The colophon on fol. 91b: تمّ ما نقلت من کتاب شاهد صبح فی ذکر خواقین مغول من اولاد چنگیزخان وممّن کان قبلهم واللّه تعالی اعلم فی التأریخ عاشرمن شهررمضان الذی انزل فیه القرآن والصلوة والسلام علی محمّد نبیّ آخر الزمان.

Ff. 85–91, ll. 17; Shikasta; size, 11 in. by 6¾ in. [Ouseley 280.]

107

Another copy of the same extract.

Agreeing in all particulars with the preceding copy; it is very likely a copy of it; it is dated the 18th of the second Jumâdâ, A.H. 1196=A.D. 1782, 31st of May; the scribe is the same 'Abd-alrazzâk who wrote the whole of No. 166.

Ff. 17–27, ll. 15; Nasta'lîk; size, 8⅞ in. by 7½ in. [Ouseley 166.]

108

رساله در بیان اولاد ابو الترك یافث بن نوح.

An account of the origin of the Moghul races and a short history of Ćingîzkhân, Tîmûr, and their descendants.

This, too, we suppose to be an extract from the second volume of 'Ṣubḥ-i-Ṣâdiḳ' of Muḥammad Ṣâdiḳ Iṣfahânî (like all the preceding treatises), though it does not seem to be mentioned anywhere.

Beginning: این مختصریست در بیان احوال اولاد یافث بن نوح علیه السلام آورده اند که الخ.

This copy was finished the 4th of Shawwâl, A. H. 1194 =A.D. 1780, 3rd of October, in Lucknow.

Ff. 43; handwriting and exterior are the same as in Nos. 103, 104, 106, and 110. [Ouseley 309.]

109

The same extract.

This is probably a transcript from No. 108, made by 'Abd-alrazzâk Sihâlawî; he dates it on fol. 41b from the 20th of the second Jumâdâ, A.H. 1196=A.D. 1782, June 2, and on fol. 92b from the 10th of Rajab, A. H. 1196=A. D. 1782, June 21.

Ff. 29–92; externals the same as in No. 105. [Ouseley 166.]

110

تذکرة الامراء.

Two collections of biographies of Amîrs: *a.* During the reign of Bâbar, on ff. 6b–11a; *b.* During the reign of Humâyûn, on ff. 11a–38a. Probably an extract from the third book of 'Ṣubḥ-i-Ṣâdiḳ.'

Beginning: این مختصریست در مجمل احوال امرای هندوستان جنّت نشان ایّام سلطنت سلاطین الخ.

This copy was finished the 20th of Shawwâl, A.H. 1194 =A. D. 1780, 19th of October.

Ff. 6–38; handwriting and externals the same as in Nos. 103, 104, 108, etc. [Ouseley 386.]

111

The same.

It is a transcript from No. 110, made by 'Abd-alrazzâk.

The Amîrs of Bâbar, on ff. 93b–105a; the Amîrs of Humâyûn, on ff. 105a–145b.

Ff. 93–145; comp. Nos. 105, 107, and 109. [Ouseley 166.]

112

Documents relating to the stay of Humâyûn in Persia, after being driven out from India, by Shîr Shâh (A. D. 1544), viz.

1. Ff. 41b–45a. Firmân of Shâh Ṭahmâsp to the governor of Harât, Muḥammad Khân Sharaf-aldîn Oghlû Tuklû, Beglarbeg of Khurâsân (محمّد خان شرف الدین اغلی تکلو بکلربیکی خراسان), ordering him to receive the emperor hospitably. This portion is dated the 21st of Shawwâl, A.H. 1194.

2. Ff. 45b–48b. What happened to Humâyûn in Persia; his interview with Shâh Ṭahmâsp, etc.

3. Ff. 48b–50a. List of the Persian Amîrs who accompanied Humâyûn out of Persia and assisted him in recovering Kandahâr.

4. Ff. 50a–52b. List of those followers who stayed with Humâyûn during his exile in Persia.

This also seems to be taken from Muḥammad Ṣâdiḳ (probably from the 6th Maṭla' of the second book).

The copy was finished A. H. 1194, the 24th of Shawwâl =A. D. 1780, October 23, by Muḥammad Baksh with

the Takhallus Âshûb (محمّد بخش متخلّص باشوب), at Lucknow.

Ff. 41–52; the same externals as in No. 110. [OUSELEY 386.]

113

The same.

Copied from the preceding MS. by 'Abd-alrazzâk. The firmân on fol. 154ª is dated A. H. 1196, the 10th of Sha'bân = A. D. 1782, 21st of July, the remainder the 11th Sha'bân of the same year, 22nd of July.

At the end of this treatise, being the last of the volume, the copyist remarks: تمّت هذا الكتاب مسمّى بهفت رسالهٔ تقویم البلدان واقع بتأریخ یازدهم شهرشعبان الخ.

He gets 'seven treatises' by dividing Ouseley 166, ff. 29–41 and ff. 147–164, each into two separate parts. They are the following:

1. Ff. 1–15. Taḥkîk-ali'râh (No. 105).
2. Ff. 17–27. The events in the history of Transoxania from A. H. 380–1019 (No. 107).
3, 4. Ff. 29–92. Origin and history of the Moghuls (C'ingîzkhân and Tîmûr), divided into two parts (No. 109).
5. Ff. 93–145. The Amîrs of Bâbar and Humâyûn (No. 111).
6, 7. Ff. 147–164. The firmân of Shâh Ṭahmâsp, on ff. 147–153ª; and the lists of the Persian Amirs and the followers of Humâyûn, on ff. 153ª–164 (No. 113).

Ff. 147–164; comp. No. 105, etc. [OUSELEY 166.]

114

Mirât-al'âlam (مرآة العالم).

A general history till the time of the emperor Aurangzîb (A. D. 1658–1707), compiled A. H. 1078 = A. D. 1667, and usually ascribed to Muḥammad Bakhtâwar Khân (see fol. 440ᵇ, last line). He was a high official at the court of Aurangzib, to whom the work is dedicated. He died A. H. 1096 = A. D. 1685. Concerning his own researches and works he gives a special chapter in ff. 438ª–440ᵇ.

See Nassau Lees, Materials, p. 57, and a copious enumeration of the contents in W. Morley's Descriptive Catalogue, p. 52 sq., and in Rieu i. pp. 125–127; comp. also for the title and authorship of this work, Elliot, History of India, vii. p. 145 sq.

Beginning: بهترین نقشی که آئینهٔ خاطر سخت نکویان روشن ضمیر را بارقهٔ صفا بخشد حمد وثنای صانعیست که الخ.

The work is divided into an introduction, seven Ârâish, with many subdivisions and a conclusion, which are specified on ff. 2ª–3ª.

Introduction on the creation, on fol. 3ᵇ.

I. Ârâish, on ante-Muḥammadan history, on fol. 4ᵇ.

II. Ârâish, history of Muḥammad, the first four Khalîfs, etc., on fol. 42ᵇ.

III. Ârâish, history of the Khalîfs and the contemporary and succeeding dynasties till the time of Tîmûr, on fol. 105ᵇ.

IV. Ârâish, history of Tîmûr and his descendants, of the Turks in Asia Minor, and the Ṣafawî dynasty, on fol. 158ᵇ.

V. Ârâish, history of India till the accession of Bâbar, on fol. 174ª.

VI. Ârâish, history of Bâbar, Humâyûn, Akbar, Jahângîr, Shâh Jahân, on fol. 215ᵇ.

VII. Ârâish, history of Aurangzîb, on fol. 309ª.

Conclusion, biographies of poets, arranged alphabetically, on fol. 441ª.

The biography of poets begins with *Asadî*. On fol. 155ª the first three lines of fol. 151ª are wrongly repeated; on fol. 213ª, l. 3 must be read نمایش نهم instead of پنجم; from fol. 340 to fol. 405 the right order of the leaves is as follows: 340, 365–404, 341–364, 405.

Not dated; eleventh to twelfth century.

Ff. 463, ll. 23; partly Shikasta (ff. 1–57ᵇ), partly Nasta'lîk (ff. 58–463); written by different hands at different times and also on different paper; the original leaves are put into a modern margin; size, 13¼ in. by 8¾ in. [ELLIOT 242.]

115

The same.

Introduction in No. 252, on fol. 6ª; I. Ârâish on fol. 9ª; II. Ârâish on fol. 40ᵇ; III. Ârâish on fol. 136ª; IV. Ârâish on fol. 226ᵇ; V. Ârâish on fol. 250ª; VI. Ârâish on fol. 309ª; VII. Ârâish in No. 253, on fol. 67ᵇ; conclusion on fol. 323ª.

This copy is quite modern. There is a colophon on fol. 380ª (No. 253); the date, however, is not certain: تمام شد این کتاب بعون اللّه الملك الوهّاب بتأریخ نهم ۹ صفر المظفر سنهٔ —۲.

Before the ۲ there are two dots, one under the other, the upper one the largest, perhaps ۲.., viz. 1200 = A. D. 1785, December.

Vol. I, ff. 367; vol. II, ff. 380; ll. 15; Nasta'lîk; size, 8⅞ in. by 7½ in. [OUSELEY 252, 253.]

116

The same.

Contents:

Vol. I. Introduction on fol. 8ᵇ; I. Ârâish on fol. 11ᵇ; II. Ârâish on fol. 115ª; III. Ârâish on fol. 284ª; IV. Ârâish on fol. 422ᵇ; V. Ârâish on fol. 464ª; VI. Ârâish on fol. 592ª.

Vol. II. VII. Ârâish on fol. 1ᵇ; biography of poets on fol. 305ª.

No date. The beginning of vol. I is rather different from that in the other copies: بسم اللّه الرحمٰن الرحیم و به نستعین برتری گوهری که تاجداران کشور فصاحت و تخت نشینان خطّهٔ بلاغت را پیرایهٔ افتخار باشد حمد و ثناء یگانه ایست که مرآت عالم جلوه گاه بدائع قدرت اوست الخ.

Vol. I, ff. 833; vol. II, ff. 364; ll. 17; distinct Nasta'lîk; size, 9 in. by 4¾ in. [FRASER 112, 113.]

117

Ta'rîkh-i-Kipc'âkkhânî (تاریخ قبچاقخانی).

A most comprehensive work on general history of

the east, called Ta'rîkh-i-Ḳipćâḳkhânî (vol. I, fol. 3^a, line antep.), by Ḳipćâḳ-Khân.

The author's name is قبچاقخان عرف خواجم قلی بیك بلخی بن قبچاقخان مرحوم عرف امام قلی قوس بیکی سبحان قلیخان والی توران.

Subḥân Ḳulî-Khân, ruler of Turkistân, whose Kaus-Begî the author's father was, died A.H. 1114=A.D. 1702. We learn from the preface and conclusion the following particulars regarding the author's life: He was a native of Balkh, came to India A.H. 1107, and resided at Lâhûr, where he was in connection with 'Abd-alṣamad Khân, governor of the Panjâb under the emperor Farrukhsiyar about A.H. 1125; he was from his early days given up to reading old chronicles, and resolved to compose this book, which he finished A.H. 1137, the 5th Rabî' I= A.D. 1724, November, after six years' work (vol. II, fol. 296^b; vol. I, fol. 3^a). He does not give a review of his sources; in vol. II, fol. 296^b, he mentions the Ta'rîkh-i-Fîrûzshâhî, by Ḍiyâ Barnî.

Beginning:

کنه خردم بجز در اثبات تو نیست
اندیشهٔ من بجز مناجات تو نیست
من ذات ترا بواجبی کی دانم
دانندهٔ ذات تو بجز ذات تو نیست

It is divided into an introduction, five books, and a conclusion.

Fâtiḥah on fol. 3^b. On the creation; index of the contents.

Book I (باب اوّل) on fol. 10^a. On the prophets before Muḥammad, in five parts.

Book II on fol. 44^a. On ante-Muḥammadan dynasties, in four ṭabaḳas; chiefly on the kings of Persia.

Book III on fol. 77^a. On the dynasties contemporary with the kings of Persia mentioned in the preceding chapter, in nine ṭâifas.

Book IV on fol. 93^b. On Muḥammad, the four immediate successors, the twelve Imâms, the Umayyade and 'Abbâside Khalifs, and the founders of the four schools of Muḥammadan law, in two faṣls.

Book V on fol. 247^b. On Islamic dynasties in general, in nine faṣls:

Faṣl I (fol. 247^b), in five ṭâifas: Ṭâhirides, Ṣaffârides, Sâmânides, Ghaznawides, Ghûrides.

Faṣl II (fol. 273^b), in two ṭâifas: Bûyides and Saljûḳides.

Faṣl III (fol. 4^a, vol. II), in two ṭâifas: Khwârizmshâhs and Atâbegs.

Faṣl IV (fol. 18^a). Ismâ'îlîs.

Faṣl V (fol. 27^a), in two gurûh: Tâtâr and Moghul dynasties.

Faṣl VI (fol. 80^b), in six ṭâifas: Muẓaffarides, Ilkânians, Cûpâniyyah, Kurts, Sarbadârians, Turkish princes in Asia Minor.

Faṣl VII (fol. 90^b). On the rulers of Sind till the time of Akbar, in five ṭâifas.

Faṣl VIII (fol. 97^a). On the rulers of India, in six ṭâifas: Slave kings, Khiljîs, Tughluḳ, Sayyids, Lûdî, Sulṭâns of the Dakhan.

Faṣl IX (fol. 109^b), in five ṭâifas: On Tîmûr and his successors, on the tribes of Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû, on the Ṣafawîs, on the Shaibâniyyah dynasty of Turkistân till Sayyid Abû-alfaḍl Khân.

Conclusion (خاتمه) on fol. 296^a. On the author himself. On fol. 297^a occur the following two notes: نویسندهٔ اوراق شکسته وبسته سیّد حافظ معصوم ساقی تخلّص تأریخ اتمام خاتمهٔ کلام یافت.

From this note we learn that this copy was made by a Sayyid Ḥâfiẓ Ma'ṣûm with the Takhalluṣ Sâḳî, and that the date of the completion of the work itself is embodied in the words خاتمهٔ کلام (i. e. 1137).

Then follows another note on fol. 297^b: قد فرغ هذه النسخة المبارکة المسمّی تأریخ قبچاقخانی فی یوم الاربعا خامسا من ربیع الاوّل بحسب الارشاد قدوة الخوانین والامراء منبع الجود والسخا صاحب السیف والقلم ناسخ افسخ المتأخّر والمتقدّم مورد توارد الجلیل المنّان اعنی صاحبی ومولائی قبچاقخان بهادر سلّمه اللّه وابقاه انّه قد تمّ فی التأریخ سنهٔ اربع وثلثین الف ومائه وحاسب تأریخه من اسم الشریف نعني (!) مؤلّف الکلام قبچاقخان والآن جاء فی نظر الثانی وصار تأریخ خاتمهٔ کلام فی سنهٔ سبع وثلثین الف (!) من بناء حضرت شیخ الشیوخ اخی فرّخ زنجانی قدّس سرّه فی بلده الاهور لها نور.

Accordingly this copy was finished on Wednesday, the 5th Rabî' I (N.B. Exactly the same day when the author finished his work); the year, however, when this took place is not mentioned. Secondly, this copy was made for one Ḳipćâḳ-Khân Bahâdur (probably the author himself).

We think it most likely that these two notes are simply transferred from an older MS., and must remark that these two volumes bear in all externals (as paper, writing, etc.) the greatest likeness to those copies, made by 'Abd-alrazzâḳ (comp. Ouseley 53, 166, etc.)

On ff. 297^b–302^a follows an account of A.H. 1138, dated the 27th Shawwâl, A.H. 1138=A.D. 1726, the 28th June.

Beginning: چون اتمام اوراق غرّهٔ ماه ربیع الاوّل سنهٔ سبع وثلثین والف ومائهٔ صورت انجام پذیرفته امروز که بیست وهفتم ماه شوّال شد جلوس محمّد شاهی مطابق سنهٔ ۱۱۳۸ هجریست از مقابله ونظردید ثانی[1] مجمل فراغی حاصل شد اخبار تازه معمورهٔ اقالیم سبعه چنین مسموع ومشاهده میشود اواسط سنهٔ ۱۱۳۷ هجری باعث عزل ونصب قیاصره وغلبهٔ کفّار فرنگ الخ.

No. 184, ff. 296; No. 185, ff. 302; ll. 15; small Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $7\frac{3}{8}$ in. [Ouseley 184, 185.]

[1] Of this 'collation and revision' there is no trace to be discovered in these two volumes.

118

Hadikat-alsafâ (حديقة الصفا).

A large general history in three volumes, written by Ibn Ghulâm 'Alîkhân Yusuf 'Alî (see this name in No. 155, fol. 2ª, ll. 18 and 19), and entitled Hadikat-alsafâ, or the Garden of Purity. The author says, that although he had collected the materials for this history during the government of Mihr 'Alî Wardîkhân already, yet in consequence of some obstacles he could begin his work only after the death of this Amîr (who died A.H. 1169=A.D. 1755; see fol. 2ª, ll. 24–26: بنابربعضی موانع که تفصیل آن لائق این مقام نیست درحجاب تعویق ماند تا بعد فوت آن مبرور در سنۀ هزار و صد و شصت و نه الخ), in the year 1170 (=A.D. 1756; see fol. 2ᵇ, l. 4: درسنۀ هزار و صد و هفتاد شروع آن نمود), and he was still occupied with it A.H. 1173=A.D. 1759, as we learn from the following passage in No. 156, fol. 388ª, l. 11: تا حال که سنۀ یکهزار و یکصد و هفتاد وسه هجریست.

This work is divided into an introduction (مقدّمه), three volumes (مجلّد), and a conclusion (خاتمه); each volume is subdivided into several raudas or meadows, each raudah into several dauhas or trees, and these again into ghusns or branches.

Contents:

No. 155.—Introduction on fol. 1ᵇ, containing the author's preface, an account of the creation, and a complete index of the first volume.

First volume on fol. 5ª, in six raudas.

First raudah on fol. 5ª, in two dauhas:

Dauhah I (on fol. 5ª). The prophets before Muhammad (انبیاء سلف).

Dauhah II (on fol. 32ª). The kings before the Islâm (ملوك سلف), in fourteen ghusns: The Pishdâdians (fol. 32ª); the Kayânians (fol. 34ª); the Ashkânians (fol. 37ᵇ); the Ashghânians; the Sâsânians (fol. 38ª); the Kaldânians, or kings of Babylon; the Sultâns of Syria (fol. 43ª); the Banû Sulaimân; the Ptolemies (سلاطین یونان or بطالسه); the kings of Habash, the Ghassânians (fol. 43ᵇ); the Banû Lakhm (fol. 44ª); the kings of Himyar (fol. 45ª); the Roman emperors (fol. 48ª).

Second raudah on fol. 49ª, in five dauhas:

Dauhah I (on fol. 49ª). The life of Muhammad.

Dauhah II (on fol. 81ª). The Khilâfat of Abû Bakr.

Dauhah III (on fol. 84ª). The Khilâfat of 'Umar.

Dauhah IV (on fol. 88ᵇ). The Khilâfat of 'Uthmân; here the heading is left blank, the same has happened in many other places.

Dauhah V (on fol. 92ª). The Khilâfat of 'Alî.

Third raudah on fol. 102ᵇ, in ten dauhas:

Dauhah I (on fol. 103ª). The twelve Imâms.

Dauhah II (on fol. 106ᵇ). The principal men of the Ashâb or Sahâbah, in alphabetical order.

Dauhah III (on fol. 109ᵇ). The four Mujtahidîn.

Dauhah IV (on fol. 110ª). The seven Kurrâ or readers of the Kurân.

Dauhah V (on fol. 110ª). The Tâbi'in (these three dauhas are misplaced in the index).

Dauhas VI and VII (on fol. 118ª). The 'Ulamâ, Muhaddithîn (or collectors of Muhammad's traditions), Mashâikh and Fukarâ (these two dauhas seem not to be separated in the text, at least we have not succeeded in finding out any heading of the seventh dauhah).

Dauhah VIII (on fol. 129ᵇ). The Banû Umayyah.

Dauhah IX (on fol. 132ª), in two ghusns. The martyrdom of Hadrat Sayyid Alshahîd and the affairs of Muslim bin 'Akîl, 'Abdallâh bin Zubair and the other Hakîms of the Banû Umayyah.

Dauhah X (on fol. 148ª). The Banû 'Abbâs.

Fourth raudah on fol. 163ᵇ, in two dauhas:

Dauhah I (on fol. 163ᵇ). The rulers and governors contemporary with the 'Abbâsides to the west of Baghdâd, in twenty-three ghusns: The 'Abbâsides in Egypt (fol. 163ᵇ); the Sayyids in Spain, the Sayyids in Yaman (fol. 164ª); the Sharîfs of Makkah (fol. 164ᵇ); the Banû Aghlab in Africa; the Banû Tûlûn in Egypt, beginning with Ahmad bin Tûlûn; the Âl-i-Hamdân in Mausil (fol. 165ᵇ); the Ikhshidiyyah in Syria; the Banû Mundhir in Spain (fol. 166ª); the Mulaththamîn, (بنی تاشفین, comp. Roudh el Kartas traduit par Beaumier, Paris, 1860, fol. 190 sq.), and the Muwahhidîn in Africa (fol. 166ᵇ); the Banû Marîn, the Âl-i-Mirdâs (بنی کلاب) in Syria, the Banû 'Ukail in Mausil (fol. 168ª); the Banû Asad, the Banû Tâi (آل فضل) in Syria, the Isma'ilîs in Egypt (fol. 168ᵇ); the Âl-i-Ayyûb in Egypt (fol. 170ᵇ); the Saljûkides in Syria and Rûm (fol. 175ª); the Âl-i-'Uthmân of Rûm (one of the longest accounts from fol. 176ᵇ down to fol. 216ª); the Akrâd in Diyârbakr, the Âl-i-Dhû-alkadr in Mar'ash, Malâtiyyah, etc. (fol. 216ª).

Dauhah II (on fol. 216ᵇ). The dynasties contemporary with the 'Abbâsides to the east of Baghdâd in Îrân and Tûrân, in twenty-five ghusns: The Banû Hasan and Husain in Tabaristân and Gilân (fol. 216ᵇ); the Kârkiyâs (کارکیا) in Gilân (fol. 218ª); the Kiwâmiyyah (قوامیّه) in Mâzandarân (fol. 220ª); the Bâwandiyyah in Tabaristân and Gilân, in three classes (fol. 221ª); the Tâhirides (fol. 222ᵇ); the Saffârides (fol. 223ª); the Sâmânides (fol. 224ª); the Âl-i-Ziyâr (fol. 227ᵇ); the Ghaznawides (fol. 230ᵇ); the Ghûrides (fol. 234ᵇ); the Kurts of Harât (fol. 235ᵇ); the Dailamis (fol. 237ª); the Kâkûyah of Isfahân, etc. (fol. 240ᵇ); the Saljûkides, in three classes, of Îrân and Tûrân, of 'Irâk, of Kirmân (fol. 241ª); the Atâbegs of Mausil (fol. 249ᵇ), of Adharbaijân (fol. 250ᵇ), of Fârs (fol. 251ª), of Lûristân (fol. 252ᵇ); the rulers of Sistân (fol. 253ª), of Hurmûz (fol. 253ᵇ); the Assassins (حسن صباح واتباع او); 'Alâ-aldîn Dînâr and his successors in Kirmân (fol. 256ᵇ); the Karâkhitâiyyah in Kirmân (fol. 257ª); the Âl-i-Muzaffar (fol. 258ª); the Khwârizmshâhs (fol. 266ª).

Fifth raudah on fol. 271ᵇ, in thirteen dauhas:

Dauhah I (on fol. 271ᵇ). The origin of the Turks, the line of the Tâtars, and Moghuls (fol. 271ᵇ); the story of Âlânkûi (fol. 272ª); Cingizkhân's birth, life, and conquests (fol. 272ᵇ); his successors in Karâkorum, etc.; the Khâns in Kipcâk; the Cagatâis, in two

ghusns, the second of which comprises Hulâgûkhân bin Tûlikhân; the descendants of Hulâgû down to Abû Sa'îd Bahâdurkhân (fol. 288b); the C'ûpâniyyah and Ilkânians (fol. 303a); the Sarbadârians (fol. 307b).

Sixth raudah on fol. 309a, in three dauhas:

Dauhah I (on fol. 309a). The Karâ-koyunlû.

Dauhah II (on fol. 309b). The Âk-koyunlû.

Dauhah III (on fol. 309b). The Safawi dynasty down to the death of Shâh 'Abbâs II, A.H. 1077.

At the end of this volume there is a seal of Kulî Muhammad Khân. Beginning of the volume: حمد وافر وثنای متکاثر مخصوص جناب بی مثلی است که ذرّات انبیاء و رسل را الخ.

Not dated.

No. 156.—*Second volume* on fol. 1b, containing ten raudas (the index of this volume is missing).

First raudah on fol. 1b. Tîmûr and his successors, in three dauhas:

Dauhah I (on fol. 1b). History of Tîmûr from his birth to his death, A.H. 807 = A.D. 1405.

Dauhah II (on fol. 43a). History of Tîmûr's descendants from the reign of Shâhrukh to the death of Sultân Abû Sa'îd Gûrgân, A.H. 873 = A.D. 1468.

Dauhah III (on fol. 69a). History of Sultân Husain Mirzâ, Badî'-alzamân Mirzâ, Mużaffar Husain Mirzâ, etc., down to the year 929, in three ghusns.

Second raudah on fol. 93b. The reign of Bâbar in India (A.H. 929–937).

Third raudah on fol. 95b. Humâyûn's reign (937–963).

Fourth raudah on fol. 99b. Akbar's reign (963–1014). On ff. 107–109 there are enumerated famous Amîrs, 'Ulamâ, judges, and poets of his time.

Fifth raudah on fol. 109b. Jahângîr's reign (1014–1037).

Sixth raudah on fol. 126b. Shâhjahân's reign (1037–1068). The contemporary sheikhs, physicians, and poets, on ff. 180b–194b.

Seventh raudah on fol. 194b. Aurangzîb 'Âlamgîr's reign (1068–1118).

Eighth raudah seems to be forgotten in this copy, therefore the reigns of Bahâdurshâh and Mu'izz-aldîn Jahândâr (1118–1125) are entirely missing; see the death of Aurangzîb on fol. 253b and a description of his qualities and virtues on fol. 254a sq.

Ninth raudah on fol. 259b. Farrukh Siyar's (1125–1131), Rafî'-aldarajât's and Rafî'-aldaulah's (1131) reigns.

Tenth raudah on fol. 269. Muhammadshâh's reign (1131–1161).

The chronological index on fol. 272b contains only the names of the emperors, all the dates are wanting.

Third volume on fol. 274b, containing an introduction, a fâidah, thirteen raudas (on fol. 274b, in the first line there is wrongly written fourteen), and a conclusion in three chapters.

Introduction on fol. 274b (۱), in which are given by the author general remarks on the ancient state of India, its rulers, etc., before the Islâm.

Fâidah on fol. 277b, concerning the rise of Islâm in India.

First raudah on fol. 277b (۴). The Ghaznawides or the Sultâns of Lâhûr from Sabuktagîn to Khusrau Malik, the son of Khusraushâh (defeated by Shihâb-aldîn Muhammad Ghûrî, A.H. 583, and subsequently put to death).

Second raudah on fol. 280b (۷). The Sultâns of Dihlî, in six dauhas:

Dauhah I (on fol. 280b). The Slave kings of Dihlî, from Kutb-aldîn Aibak to Mu'izz-aldîn bin Kaikubâd (dethroned and put to death), 588–687.

Dauhah II (on fol. 282b). The Khiljî kings from Jalâl-aldîn Khiljî to Kutb-aldîn Mubârak, 687–721.

Dauhah III (on fol. 285a). The house of Tughluk from Ghiyâth-aldîn to Mahmûdshâh (who ascended the throne A.H. 796).

Dauhah IV (on fol. 286b). Tîmûr's invasion in Hindûstân, A.H. 800.

Dauhah V (on fol. 287a). The Sayyids from Khidrkhân to 'Alâ-aldîn bin Muhammadshâh (who ascended the throne A.H. 849, retired to Badâun 854, died 883).

Dauhah VI (on fol. 287b). The house of Lûdî and the family of Sûr from Bahlûl Lûdî (who assumed the title of king A.H. 854) to Sikandarshâh Sûr's defeat, A.H. 962.

For the detailed history of Tîmûr's successors, of Bâbar, Humâyûn, and Akbar, the author at the end of this raudah refers to the *second volume* of his work.

Third raudah on fol. 290a (۱۷). The Sultâns of the Dakhan, in six dauhas:

Dauhah I (on fol. 290a). The Bahmanî dynasty from 'Alâ-aldîn Hasan, A.H. 748, to its extinction in 935.

Dauhah II (on fol. 301b). The 'Âdilshâhî kings of Bîjâpûr from Yusuf 'Âdilshâh to Muhammad 'Âdilkhân (died 1067).

Dauhah III (on fol. 309b). The Nizâmshâhî kings of Ahmadnagar from Nizâmshâh Bahrî to Murtadâ Nizâmshâh Mulk (who ascended the throne A.H. 973, assumed the charge of the government himself in A.H. 977, was put to death by his son in A.H. 996).

Dauhah IV (on fol. 315a). The Kutbshâhî kings of Gulkundah from Kulî Kutbshâh to the death of Muhammad Kulîshah (A.H. 1020), whose successor was Muhammad Kutbshâh (mentioned before under Shâhjahân).

Dauhah V (on fol. 316a). The 'Imâdshâhs of Barâr from Fathallâh 'Imâd-almulk to Tufâlkhân's death; A.H. 982.

Dauhah VI (on fol. 316b). The Barîdiyyahshâhs of Bidar from Kâsim Barîd to 'Alî Barîdshâh (who reigned forty-five years, and died 990), and his son Ibrâhîm Barîdshâh (reigned seven years, and died 997).

Fourth raudah on fol. 316b (۴۳). The Sultâns of Gujarât from Żafarkhân (styled as king Mużaffarkhân), A.H. 793, to Mużaffarshâh III, and the kingdom's destruction by Sultân Akbar, A.H. 991.

Fifth raudah on fol. 323a (٥٠). The Sultâns of Mâlwah and Mandû from Dilâwarkhân Ghûrî to Bâz Bahâdur and Mâlwah's conquest by Akbar, A.H. 978 (here is written by mistake 897, هشتصد ونود و هفت instead of نهصد و هفتاد و هشت).

Sixth rauḍah on fol. 327^{a} (٥٤). The Fârûḳiyyahshâhs of Khândîs from Malik Râjah to Bahâdurkhân bin Râjah 'Alîkhân, who humbled himself before Akbar's throne, A.H. 1008.

Seventh rauḍah on fol. 328^{b} (٥٥). The Sulṭâns of Bangâlah from Fakhr-aldîn (who proclaimed himself king A.H. 739) to Dâudkhân's death and the kingdom's subjection to Akbar, 983.

Eighth rauḍah on fol. 329^{b} (٥٦). The Sharḳîshâhs of Jaunpûr from Khwâjah Jahân to Sulṭân Ḥusain Sharḳî and the subjugation of that principality by Sikandar Lûdî A.H. 881.

Ninth rauḍah on fol. 330^{a} (٥٧). History of the rulers of Tattah, Sind, and Multân, and the Islâms' rise in these countries. It concludes with Nâṣir-aldîn Ḳabâča (drowned A.H. 622).

Tenth rauḍah on fol. 331^{a} (٥٨). The Sûmarah and Sûmanah or Jâm dynasty, the Arghûniyyah and the Tarkhânshâhs of Sind down to Mirzâ Jânî, who ascended the throne A.H. 993, and the annexation of Sind to Akbar's empire A.H. 1001.

Eleventh rauḍah on fol. 331^{b} (٥٨). History of the Sulṭâns of Multân, beginning with Sheikh Yusuf Multânî (selected by the people's assembly A.H. 847), and concluding with Ḥusain bin Sulṭân Maḥmûd (placed on the throne A.H. 931), and Multân's annexation to Dihlî A.H. 932.

Twelfth rauḍah on fol. 332^{b} (٥٩). The Sulṭâns of Kashmîr from Shams-aldîn (who died A.H. 750) and his son Jamshîd (died 752) down to Yusufshâh and the final conquest of Kashmîr by Akbar, A.H. 995. This rauḍah is introduced by a short account on the wonderful things and curiosities of Kashmîr and the Islâms' rise in it.

Thirteenth rauḍah on fol. 335^{b} (٦٢). The rulers of Malabar down to the rise of the English dominion (ابتدای تسلّط انگریز).

Beginning of the *second volume*: قطب الدین امیر تیمور گورگان الخ.

Beginning of the *third volume*: بدانکه مدار روزگار بوقلمون برچهار دوراست الخ.

Conclusion or Khâtimah on fol. 336^{b} (٦٣), comprising different materials.

A. A treatise on wisdom according to ancient sentences, in three bâbs or chapters (در بیان احوال احکام مقدّم به تعریف حکمت و بیان مجملی از اقسام آن مشتمل بر سه باب).

First bâb on fol. 336^{b}, in five faṣls:

Faṣl I (on fol. 336^{b}). در اصول مذاهب جمیع بنی آدم در بیان احوال احکام مقدّم به تعریف حکمت.

Faṣl II (on fol. 337^{b}). بیان علم منطق و معنیٔ علم و ادراك و امثال آن چون معرفت و نطق.

Faṣl III (on fol. 338^{b}). در تعریف حکمت و انقسام او بنظری و عملی اصولا و فروعا.

Faṣl IV (on fol. 339^{a}). درحکمت عملی مشتمل برسه قسم.

Faṣl V (on fol. 341^{b}). در حکمت نظری و آن محتویست برسه قسم.

Second bâb on fol. 342^{a} (٦٩). Theology, in nine faṣls (در علم الهی مشتمل بر نه فصل):

Faṣl I (on fol. 342^{a}). امورعامّه, in six amrs or actions: 1. وجود علم and وجود ذهنی و خارجی; 2. ماهیّه; 3. تعیّن; 4. وجوب و امکان و قدم و حدوث; 5. وحدت و کثرت; 6. علّت و معلول.

Faṣl II (on fol. 343^{a}). در اعراض وجودی و اعتباری و بیان جوهر و عرض.

Faṣl III (on fol. 344^{b}). در اثبات واجب و مباحث متعلّقه باو در اثبات واجب الوجود.

Faṣl IV (on fol. 348^{a}). اثبات نبوّت و خصوصیات او بطریق حکماء.

Faṣl V (on fol. 349^{a}). دربیان اثبات امامت و خصائص او.

Faṣl VI (on fol. 349^{b}). در ذکر اختلاف ناس در حقیقهٔ معاد.

Faṣl VII (on fol. 351^{a}). دربیان عقل که صادر اوّل باشد و اشاره به ترتیب موجودات.

Faṣl VIII (on fol. 352^{a}). درمنتخب نفس و متعلّقات او در بیان قوای دیگر.

Faṣl IX (on fol. 354^{b}). در بیان نفوس فلکیّه.

The beginning of the *third bâb* is not to be found; there is probably a lacuna after fol. 354, for the materials, which are discussed on fol. 355, are quite different from those in the last part of the second bâb (for instance, parts of a natural history); and on fol. 356^{a} there occurs a thirteenth faṣl on medical subjects (در اصطلاحات و قواعد طبّی), which is surely belonging to the incomplete third bâb.

B. An account of the most celebrated Sheikhs, philosophers, ancient kings, etc., with extracts from their writings, poems, etc., in three fatḥs:

First fatḥ on fol. 362^{b} (٩٥). در ذکر ولایت یونان.

Second fatḥ on fol. 363^{a} (٩٦). درذکراحوال و اقوال حکماء و سلاطین قبل از اسلام; this fatḥ begins with Âdam's son Seth (شیث), and concludes with the famous king Dârâb bin Bahman. Besides that, there is inserted a discussion on love (عشق) on ff. 363^{b}–365^{b}.

Third fatḥ on fol. 372^{b} (١٠٥). در احوال حکمای اسلام و کلمات عبد الله انصاری و شیخ سعدی.

C. A biographical dictionary of Persian poets on ff. 375^{b}–446^{b} (١٠٨–٢١٥), with short, but interesting quotations. The fullest account is given of the author's contemporary, Muḥammad 'Alî Ḥazîn (born A.H. 1103, died 1180), on ff. 388^{a}–394^{a}, and of Muḥammad Ḥusain Nazîrî of Nîshâpûr, on ff. 433^{a}–434^{b}. The earliest poets mentioned in this tadhkirah are Abû-alḥasan Shahîd, Rûdagî, and Khabbâzî (here wrongly called خیاری), from the time of the Sâmânides; Asadî, 'Unṣurî, and Ghaḍâirî, from Maḥmûd of Ghazna's court, etc. At the end there is an appendix, containing all those contemporary poets who were the author's friends. The Arabic paging is wrong from ١٧٥ down to the end, the leaves

being numbered here curiously from ten to ten, so that the next leaf to ١٧٥ is marked with the number ١٨٥, and so on.

This copy is the author's autograph : مسوّد این اوراق حقیر یوسف علی ; he excuses himself that in consequence of a troublesome illness he could not continue the history of the Moghul emperors down to Aḥmadshâh (deposed 1167), 'Âlamgîr II (died 1173), and Shâh 'Âlam, who reigned when the author wrote. Probably the same illness is the reason that he did not finish this work before A. H. 1184=A. D. 1770, fourteen years after having commenced it, and eleven years after having written the memoir on 'Alî Ḥazîn in the last part of the conclusion.

Although this work (especially in the first volume) is very brief and comprehensive, and the single dynasties usually occupy only one or two leaves, it is very remarkable for its extremely accurate chronology and its particular notices on the learned men, poets, etc. of the single epochs. More detailed are the second and third volume, the latter of which is written totally on the basis of Firishta's famous History of India, agreeing with that in the whole arrangement and even in the single phrases. The biographical dictionary of poets at the end is a valuable enrichment of the list of tadhkiras given in Sprenger's Catal. Oudh.

No. 155, ff. 314; No. 156, ff. 446; ll. 28–29; Nasta'lîk; no ornaments; size, 12½ in. by 8½ in. [Elliot 155, 156.]

119

Farḥat-alnâẓirîn (فرحت الناظرین).

A general compendium of Muḥammadan and Indian history, from the beginning of the world down to the reign of Shâh 'Âlam (who ascended the throne A. H. 1173), by Maulawi Muḥammad Aslam bin Muḥammad Ḥafiẓ alfarsûrûri alanṣârî alkâdiri, who completed the introduction of this work A. H. 1184=A. D. 1770 (comp. fol. 12ª, ll. 4, 5, and fol. 16ª, ll. 6, 7). For further details we refer to Elliot, History of India, viii. p. 163 sq., and Rieu i. p. 131. The last date which appears in the text is A. H. 1196=A. D. 1782; see fol. 586ª, l. 3.

It is divided into a mukaddimah, three makâlas, and a khâtimah.

Contents:

Complete index on ff. 1ᵇ–4ª.

Preface on fol. 5ᵇ (١), including the eulogiums of the emperor Shâh 'Âlam and his wazir, beginning: لك الحمد یا ذی الجود و المجد والعلی تبارکت تعطی من تشاء و تمنع تعالی شانه و تعظم برهانه الخ.

Mukaddimah on fol. 17ª (١٣). On the creation, etc.

First makâlah on fol. 19ᵇ (١٥). History of the prophets from Âdam to Muḥammad, of the first four Khalifs, the Imâms, and Mujtahidîns.

Second makâlah on fol. 118ᵇ (١١٤). History of India from the oldest ante-Muḥammadan times till the end of Ibrâhîm Lûdî's reign, A. H. 932.

Third makâlah on fol. 232ª (٢٢٠). History of Timûr and his descendants till Bâbar, and of the great Moghul emperors of India down to Shâh 'Âlam, with a physical and geographical appendix, describing the longitude and latitude of India, with its principal districts, cities, etc., on fol. 562 sq. (this part belongs, according to the preface and to Rieu i. p. 131, to the khâtimah).

Khâtimah on fol. 578ª (٥٧٦). An account of the famous Sheikhs and learned men of that age, especially of all those who were contemporaries and friends of the author, beginning with ملاعبد الحکیم سیالکوتی.

A large list of about seventy sources is found on ff. 15–16, beginning with the Ta'rîkh-i-Bahmanî and Tâj-almaâthir, and containing all the well-known histories from Ṭabarî down to the 'Âlamgîrnâma and still more modern works.

No date. Ff. 572–577 are misplaced; the right order is 572, 574, 573, 576, 575, 577.

This copy once belonged to John Haddon Hindley. Purchased 1828.

Ff. 586, ll. 15; bad handwriting in careless Nasta'lîk, nearly Shikasta, except the first two pages of the text; size, 8¾ in. by 5¼ in. [Caps. C. 5.]

120

Mirât-i-Âftâbnumâ (مرآت آفتابنما).

A work on general history and geography, from the world's creation down to the thirtieth year of Shâh 'Âlam's reign (A. H. 1202=A. D. 1787), composed by Shâh 'Âlam's prime minister, the Nawwâb 'Abd-alraḥmân Shâhnawâzkhân Hâshimî Banbânî of Dihlî (comp. fol. 1ª, l. 9), A. H. 1218=A. D. 1803 (this date of composition is contained in the title, the letters of which form a chronogram); comp. W. Morley, pp. 56–58; Elliot, History of India, viii. p. 332 sq.; Elliot's MSS. in the Journ. of the As. Soc. of Bengal, vol. xxiii, part i, p. 233, No. 30; Rieu i. p. 131 sq.

Contents:

The author's preface on fol. 1ª.

Introduction on fol. 2ᵇ. On the advantage and necessity of the study of history (مقدّمه در بیان فضیلت و حاجت علم تأریخ).

First or historical part (this principal division is styled جلوه), in six books or apparitions (تجلّی), on fol. 3ᵇ.

Book I on fol. 3ᵇ. On the creation (در بیان ظهور آفرینش).

Book II on fol. 44ᵇ. History of the prophets from Âdam to Muḥammad, etc. (در ابتدای خلق آدم علیه السلام و شمّهٔ از احوال برکت استمالهٔ وی و در بیان دیگر انبیای مرسّل وغیر مرسّل الخ).

Book III on fol. 78ᵇ. History of Muḥammad, the Khalifs, etc. (درذکرخاتم النبیّین اشرف المرسلین و اولاد امجاد و ازواج و خلفای باصفای آنحضرت الخ).

Book IV on fol. 91ᵇ. Account of the celebrated Ṣûfîs, 'Ulamâs, judges, poets, artists, etc. (دراحوال صوفیهٔ صافیه و علما وحکما وشعرا واهل صناعت الخ). On fol. 129ᵇ there begins the chapter of the poets, alphabetically arranged; the first quoted here is Abû-alḥasan Ḥakîm Muḥammad *Rûdagî*.

Book V on fol. 153ª. History of the different Muḥammadan dynasties from the Pîshdâdians to the Hindû Râjahs of India, in an extremely short and abrupt manner (در بیان ملوك عرب و عجم که در مرتبهٔ استقهار

انذ بطريق اقتصار). This book is by mistake headed تجلّى ششم instead of پنجم).

Book VI (here by mistake headed لمعه, as if it were a subdivision of the fifth or sixth book) on fol. 178^b. History of Tîmûr and his descendants till A. H. 1202 (در بيان سلاطين عاليشان سلسلۀ عاليّۀ تيموريّۀ گورگانيّه).

On fol. 237^b begins an alphabetically arranged chapter on celebrated Amîrs who flourished under the Timûrides; on fol. 249^a a description of the various musical modes, and an account of celebrated musicians, etc. (here by mistake called تجلّى نهم, the ninth book, but according to the general index on fol. 2^a there are only six contained in the first جلوه).

Second or geographical part, in eight books (تجلّى).

Book I on fol. 263^a. The first climate (اقليم).

Book II on fol. 265^a. The second climate.

Book III on fol. 272^b. The third climate.

Book IV on fol. 300^b. The fourth climate.

Book V on fol. 307^a. The fifth climate.

Book VI on fol. 310^b. The sixth climate (there is a small blank on fol. 310^a, and the heading wanting).

Book VII on fol. 315^a. The seventh climate.

Book VIII on fol. 323^a. The seven seas (در بيان بحار سبعه).

Conclusion on fol. 324^b. Divers wonderful things, etc. (در عجائب و غرائب و نوادر الخ).

Beginning: مقالى كه خوشابى لآلى متلالى الفاظ آبدارش آرايش افسر الخ.

Copied A. H. 1244=A. D. 1829, in the month Rajab, at Murâdâbâd. The name of the transcriber is illegible.

Ff. 330, ll. 21; careless Nasta'lîk, very near to Shikasta; no ornaments; ff. 141 and 142 and some lines on fol. 143^a are supplied by another hand; the Arabic paging is wrong from fol. 225 down to the end; size, $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in. [ELLIOT 241.]

121

Another copy of the same.

Contents:

Introduction on fol. 3^a.

First part (جلوۀ اوّل) on fol. 4^a.

Book I on fol. 4^b; II on fol. 72^b; III on fol. 130^a; IV on fol. 153^a; V on fol. 258^b (here by mistake styled تجلّى ششم instead of پنجم); VI on fol. 308^a (here wrongly called لمعه, just as in the preceding copy).

Second part (جلوۀ ثانى) on fol. 456^b.

Book I on fol. 458^b; II on fol. 461^b; III on fol. 475^b; IV on fol. 525^b; V on fol. 537^b; VI on fol. 545^a; VII on fol. 554^b; VIII on fol. 569^b. Conclusion (not marked here) on fol. 572^a.

No date.

Ff. 582, ll. 17; Nasta'lîk, written, as it seems, by different hands; size, $12\frac{7}{8}$ in. by $8\frac{1}{4}$ in. [CAPS. D. 5.]

122

Sulâlat-alsiyar (سلالة السِيَر).

A very modern compendium of general history, completed by Abû-alkâsim ibn Muhammad 'Alî Simnânî Sâsânî, A. H. 1222=A. D. 1807 (see the author's name on fol. 2^a, ll. 8 and 9, and the date of composition on fol. 59^b, l. 11), and entitled Sulâlat-alsiyar, the essence of historical and biographical essays. It is divided into two makâlas, the first of which contains two fasls or chapters: 1. The kings of Îrân before the Islâm: the Pishdâdians, Kayânians, Ashkânians, and Sâsânians, from Gayûmarth to Yazdajird, the last of the Sâsânians, ff. 3^a–20^b (فصل دوم on fol. 6^b, l. 2, is a mistake for طبقۀ دوم). 2. The first four Khalifs, the Banî Umayyah, the Banî 'Abbâs, the Ismâ'ilis, and the contemporary dynasties, viz. the Tâhirides, the Saffârides, the Sâmânides, the Ghaznawides, the Ghûrides, the Dailamîs, the Saljûkides, the kings of Khwârizm, the Atâbegs of Fârs, Syria, and Diyârbakr, 'Irâk, and Adhârbaijân, the Assassins, the Karâkhitâiyyah of Kirmân, the Moghulshâhs, the C'ûpâniyyah, Ilkânians, Muzaffarides, Kurts, and Sarbadârians; Timûr and his descendants; the Karâkoyunlû, the Âk-koyunlû, the Safawîs, the rulers of Kandahâr, the Afshârs, the Abdâlîs, the Sultâns of Lûr, the Kâjârs, ff. 20^b–59^b.

The second makâlah comprises the dynasties of India in an introduction and different bayâns: 1. The kings of Dihlî, the Ghûrides, the Khiljîs, the Tughluks, the house of Khidrkhân, the Lûdîs, the C'agatâis I, the house of Sûr, the C'agatâis II, ff. 60^a–72^a. 2. The minor dynasties of Gulbargah, Bijâpûr, Ahmadnagar, Gulkundah, Barâr, Bidar, Gujarât, Mâlwah, Khândîs, Bangâlah, Jaunpûr, the Arghûns of Sind, the Sultâns of Multân, and the kings of Kashmîr, ff. 72^b–94^a.

A large number of chronological tables on ff. 21^a, 21^b–22^b, 23^a–26^a, 26^b–28^a, 28^b–29^a, 29^b, 30^a–30^b, 31^a–32^b, 33^a–34^b, etc.

Beginning: ستايش عديم الانحصار و نيايش مفقود الاقطار الخ.

Copied A.D. 1814, at بريلى, by چيكوپال.

Ff. 95, ll. 15; Nasta'lîk; occasionally additions and notes on the margin; size, $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [ELLIOT 126.]

123

Fragments of an anonymous general history.

Some confusedly-mixed fragments of a universal history, without title or introduction. Most of the dates are omitted. There is no strict chronological order in the single pieces; for instance, the MS. begins with the year of the Rihlat 135 (see No. 99)=A. D. 762, on fol. 1^b, but on fol. 2^b there occurs already A. H. 329=A. D. 940; ff. 14^b–22^a contain a part of C'ingizkhân's history down to A. H. 683=A.D. 1284; parts of the history of the first Ghaznawide and Saljûkide Sultâns are found on fol. 22^b sq.; Sultân Sanjar's exploits are related on fol. 50^b sq.; the wazîr Nizâm-almulk and the year 485=A. D. 1092 occur on fol. 64^b; the history of the Khwârizmshâh Atsiz bin Muhammad is found on fol. 87^b; on fol. 93^b the death of Abû-alkâsim Mahmûd bin 'Umar bin Muhammad Zamakhsharî, the author of the Kashshâf, in A. H. 538=A.D. 1143, is mentioned; two pages further on, on fol. 94^b, we find the year 462=A. D. 1069, etc. etc.

The chief authority to which the unknown author of these fragments refers is the Ta'rîkh-i-Ibn Athîr; see, for instance, fol. 16^a, ll. 15 and 16; fol. 29^b, l. 22; fol. 79^a, l. 29, etc. etc. Besides we find quoted (for instance

on fol. 100b, l. 19) the Ta'rîkh-i-Ibn A'tham Kûfî, i.e. the well-known Kitâb-i-Futûḥ (comp. Nos. 124, 125, and 126).

Beginning: ذکر وقائع سال صد و سی و پنجم از رحلت حضرت سیّد البشر علیه و علی آله التحیّة من الملك الاکبر دربن سال الخ.

Ff. 101, ll. 30; Nasta'lîk; size, 12 in. by 7¾ in. [Th. Hyde 39.]

II. History of Muḥammad, the Khalîfs, and Imâms.

124

Kitâb-i-Futûḥ (کتاب فتوح).

History of Islâm from the death of Muḥammad till that of Ḥasan, Ḥusain, and Mu'âwiyah, and Yazîd's succession, A.D. 680, relating the external aggrandizement, as well as the internal struggles between its leaders.

Fol. 3b. The time of Abû Bakr.
Fol. 70a. The time of 'Umar.
Fol. 176b. The time of 'Uthmân.
Fol. 228b. The time of 'Alì.
Fol. 442b. History of Ḥasan.
Fol. 463a. History of Ḥusain, homage to Yazîd.

The Arabic original is composed by Abû Muḥammad Aḥmad bin A'tham Alkûfî (ابو محمّد احمد بن اعثم الكوفی; see fol. 3a, l. 5 ab infra; fol. 3b, l. 15; fol. 397b); the first part (fol. 3b, l. 15a–49a, l. 3 ab infra) was translated into Persian by Muḥammad b. Aḥmad Almustaufî Alharawî (fol. 3b, l. 3; fol. 49b, l. 4) after A.H. 596 = A.D. 1199, chiefly encouraged and assisted by a nobleman of Khwârizm and Khurâsân (fol. 2a, l. 13; fol. 49b, l. 1), whom he loads with epithets without giving his name; the names of other friends of his he enumerates on fol. 3a. The whole remaining part was translated by Muḥammad b. Aḥmad b. Abî Bakr Alkâtib Almâbarnâbâdî (see fol. 49a, l. 21; fol. 2a, l. 4, this latter passage is corrupt, likewise in Ous. 170, fol. 2a, l. 8). He states in a special report, on fol. 49a–50a, that Almustaufî died (fol. 49b, l. 13), that he was asked to complete the work on different principles, viz. simplifying the style and omitting a great deal of the poetry of the Arabic original (see fol. 50a, ll. 6–8), and that he continued the work where Almustaufî had left it. Title of his translation: مفتح ترجمهٔ کمتر بند محمّد بن احمد الکاتب از فتوح اعثم کوفی رحمه اللّه قصّهٔ هلقام بن الحرث (fol. 50a).

H. Khalfa mentions this work, its author and first translator, in two places: iv. pp. 380 and 385. In the former he states that Abû Muḥammad wrote his work A.H. 1003 = A.D. 1594, which is a very strange mistake. Of the translator he does not give any date.

Almustaufî relates in the preface (fol. 2b, ll. 10 sq.) that he met with his generous protector A.H. 596 = A.D. 1199, and accompanied him to Zûzan, a district between Harât and Nîshâpûr, after which he began with his translation.

A third indirect date we have in the Nigâristân, of Ḳâḍî Aḥmad Alghaffârî (comp. the Jahân-ârâ, No. 98), who wrote A.H. 959 = A.D. 1551, during the reign of Shâh Ṭahmâsp, A.H. 930–984 = A.D. 1523–1576. In the introduction (Ous. 282, fol. 3b, l. 14) he mentions, amongst other historical works, تأریخ فتوحی تصنیف احمد بن اعثم کوفی ترجمهٔ احمد محمّد مستوفی.

Of the Arabic original there does not seem to exist any trace. Five other copies of the same work are described by Rieu i. p. 151 sq.; C. Stewart, p. 8, and W. Morley, p. 16, note 3. See besides 'A Critical Essay on various MS. Works, Arabic and Persian, translated by J. C., London, 1832' (Oriental Translation Fund), p. 24, note 63, and pp. 55, 56, where the names عاصم and اعثم are confounded.

Beginning of the introduction: الحمد للّه الملك الکریم ولا حول ولا قوّة الّا باللّه العلیّ العظیم سزاوار شکر وثنا خداوندیست که شکر بتوفیق او متعلّق است الخ.

Beginning of the chronicle itself (fol. 3b): چون خواجهٔ کائنات وسر دفتر موجودات ومهتر ثقلین ومحرم قاب قوسین الخ.

Beginning of Muḥammad b. Aḥmad Alkâtib's continuation (fol. 50a): ابتداء کار هلقام وپدید آمدن او چنان بود که در روزگار پیشین که عرب با ملکی الخ.

End (fol. 479a): واین ساعت بتو میگذارم ودست تنگ بکور تنگ میروم ترا خاطری درّاك وبلاغتی کامل وعبارتی بارع وفصاحتی شامل وبصر. This corresponds to Ous. 171, fol. 654b, l. 9, the concluding chapters in this copy being arranged in a different way.

The present MS. is not dated; it may, however, be old, upwards of 200 years. There are several lacunas, which, happily, are filled up in the other copy, Ous. 170, 171:

Ous. 284. Between ff. 136 and 137, corresponding to Ous. 170, ff. 204b–205b, l. 10.

Ous. 285. Between ff. 435 and 436, corresponding to Ous. 171, fol. 611a, l. 6 to l. 3 ab infra.

Ibid. Between ff. 338 and 339, corresponding to Ous. 171, fol. 613b, l. 3 ab infra to fol. 614a, l. 6.

Ibid. On ff. 477, 478 there are several minor lacunas, where the copyist has left blank spaces. Apparently that MS., from which he transcribed, was not completely preserved. Similar blanks he has left on fol. 2a, l. 4, and fol. 3a, l. 2, where the scribe of Ous. 170 (fol. 2a, ll. 7, 8, and fol. 3b, l. 3) has not been as conscientious, filling up the line and thus disguising the lacuna.

The first volume, ff. 1–228a; the second, ff. 228b–479a; ll. 23; small Nasta'lîk; size, 10½ in. by 6¼ in. [Ouseley 284, 285.]

125

The same work.

Contents:

No. 170. Fol. 4b. The time of Abû Bakr.
Fol. 99a. The time of 'Umar.
Fol. 261b. The time of 'Uthmân.
No. 171. Fol. 338b. The time of 'Alì.
Fol. 617b. History of Ḥasan.
Fol. 641a. Death of Ḥasan.
Fol. 654b. Death of Ḥusain.

The end of this copy is different from Ous. 285: وفردا که روز واقعهٔ او باشد اورا مدد ندهید ویاری نکنید ای بار خدای تو اورا یار ومعین باش که تو بر همه چیز توانا وقادری وصلّی اللّه علی محمّد وآله اجمعین آمین.

Colophon: تمام شد کتاب شرح عاصم (!) کوفی.

On fol. 69a the second translator is called محمّد بن احمد بن ابی بکر الکاتب المابرتابادی, where Ous. 284 has the reading المابرنابادی.

On fol. 69b the first translator is called الرواجی, where Ous. 284 gives the reading الداوهی. Both ways of reading are, no doubt, corruptions for الهروی 'Alharawî,' as Morley (Descr. Catalogue, p. 16), Rieu (p. 151), and C. Stewart (p. 8) have found in their copies (comp. also No. 126).

This copy seems to have been written by 'Abd-alrazzâḳ, who copied Ous. 53, 166, etc.

The first volume, ff. 1–336; the second, ff. 337–661; ll. 15; modern transcript in Nasta'lîḳ; size, 8⅞ in. by 7¾ in.
[Ouseley 170, 171.]

126

Another defective copy of the same.

The text of this copy is throughout rather different from the preceding ones; likewise the beginning, which runs here thus: الحمد للّه الملك القدیم المنّان الکریم الرؤف الرحیم هو الاوّل والآخر الظاهر و الباطن وهو بکلّ شیٔ علیم والصلوات علی خیر خلقه محمّد الموصوف باوصاف إِنَّكَ لَعَلَی خُلُقٍ عَظِیمٍ و علی آله واصحابه المتحلّین بحلی الرضاء و التسلیم بعد هذا میگوید فقیر حقیر اضعف عباد اللّه القوی محمّد بن احمد المستوفی الهروی که چون مدّت ایّام جوانی و کهولت در خدمت اکابر وقت و اعاظم روزگار گذرانیده آمد الخ (comp. Ouseley 284, fol. 2a, l. 5).

The time of Abû Bakr on fol. 2b; of 'Umar on fol. 44a; of 'Uthmân on fol. 151a (by a mistake the same heading is written on fol. 122b); the beginning of 'Alî's time is not to be found, in consequence of a great lacuna; the death of Ḥasan on fol. 335a. At the end there are some leaves wanting; ff. 3–7 are misplaced, the right order being this: 2, 6, 4, 5, 3, 7. There are lacunas after ff. 174 and 176.

Ff. 352, ll. 23; Nasta'lîḳ; ff. 175–228 supplied by another hand; size, 9 in. by 5½ in.
[Fraser 111.]

127

Tarjuma-i-Siyar-alnabî (ترجمهٔ سِیَر النبی).

A rather defective copy of the Persian paraphrase of Muḥammad ibn Isḥâḳ Almuṭṭalibî's biography of the Prophet, written in Arabic, and styled سِیَر النبی. The author of this Persian adaptation was then travelling in Syria, and going to visit Jerusalem, when he heard of this valuable and important Arabic work. Consequently he went to Egypt, and there, in the Majlis of two of the most famous Ḳâḍîs, امام زکی الدین ابن حیّان and امام ابن محلی, he got acquainted with that book. After having returned to Persia, he entered into the service of the Pâdishâh Muẓaffar-aldunyah wa aldîn Sa'd bin Zangî Atâbeg, the patron of the great Persian poet Sa'dî, began at Abarḳûh (ابرقوه), A. H. 612 = A. D. 1215, at the request of this prince, to translate the principal contents of that Arabic Siyar into his native tongue, and dedicated his work, which is styled ترجمهٔ سیر النبی, نسخهٔ سیر النبی, or ترجمهٔ مختصر کتاب سیر النبی, to his lord and master; see the preface on ff. 1b–6b, beginning: ... که کسوت وجود آثار قدرت اوست الخ. It is divided into the following thirty bâbs (comp. the index, فهرست کتاب, on ff. 6b–11b):

باب ۱ در نسب پیغامبر, on fol. 11b (in seven faṣls).

باب ۲ در تعاقب ولایت خانهٔ کعبه, on fol. 71a (styled here by mistake باب سیوم, and consequently all the following headings are wrong down to the fourteenth bâb).

باب ۳ در ظاهر شدن چاه زمزم بردست عبد المطّلب, on fol. 78a.

باب ۴ در حکایت رنج (ذبح according to the text) عبد اللّه پدر پیغامبر, on fol. 82a.

باب ۵ در مولد پیغامبر ما, on fol. 84b.

باب ۶ در رضاع پیغامبر ما, on fol. 85b.

باب ۷ در کفالت ابو طالب پیغامبر ما, on fol. 89a.

باب ۸ در اوصاف و اخلاق پیغامبر ما, on fol. 91a.

باب ۹ در تقدیم قریش پیغامبر مارا, on fol. 94b.

باب ۱۰ در خبر بازدادن اخبار یهود و رهبان نصاری, on fol. 95b.

باب ۱۱ در مبعث پیغامبر ما, on fol. 106a.

باب ۱۲ در اسلام حمزه رضی اللّه عنه, on fol. 124b.

باب ۱۳ در ماجراها که میان پیغامبر ورؤساء قریش رفته اند, on fol. 127a.

باب ۱۴ در هجرت صحابه رضی اللّه عنهم بجانب حبشه, on fol. 141a.

باب ۱۵ در معراج پیغامبر ما باب ۱۶ در وفات خدیجه رضی اللّه عنها باب ۱۷ در رفتن سیّد علیه السلام بجانب طائف باب ۱۸ در عرض دادن پیغامبر ما خود را بر قبائل عرب درموسم حاج الخ باب ۱۹ در بیعت انصار با پیغامبر (in three faṣls). All the headings from bâb 15 to 19 are missing in the text.

باب ۲۰ در هجرت کردن پیغامبر ما بجانب مدینه. This bâb is found on fol. 202a after the 24th bâb, and wrongly headed the 22nd.

باب ۲۱ در عداوت ظاهر کردن یهود با پیغامبر, on fol. 176a.

باب ۲۲ در مناظرات و مجادلات یهود و نصاری و منافقان با پیغامبر, on fol. 178a (in both headings, 21 and 22, the number of the bâb is wanting).

باب ۲۳ در مناظرهٔ نصاری نجران (با) پیغامبر ما, on fol. 181a (wrongly headed the 25th bâb in the text; all the following headings are likewise wrong).

باب ٢۴ در مغازئ پیغامبر (comprising twenty-seven غزا or battles), on fol. 184ᵇ.

باب ٢٥ در وفود عرب و آمدن ایشان باختیار خود باسلام وماجراهاء ایشان با پیغامبر (this bâb seems to be entirely wanting in this copy).

باب ٢٦ درحجّ وداع که پیغامبر علیه السلام کرده است, on fol. 215ᵇ.

باب ٢٧ در فرستادن پیغامبر علیه السلام لشکرها را باطراف بلاد, on fol. 217ᵇ.

باب ٢٨ وفات پیغامبر, on fol. 220ᵃ.

باب ٢٩ حکایت زنان پیغامبر باب ٣٠ حکایت خلافت ابو بکر صدّیق (both headings are missing in the text).

Copied A. H. 936=A. D. 1529, by Sayyid Maḥmûd bin Sayyid Makû (مکو) bin Sayyid Muḥammad alḥusainî.

Ff. 228, ll. 13; large and distinct Nasta'lîk; the first page and likewise the last twenty or thirty are very severely damaged; size, 10⅛ in. by 6¾ in. [WALKER 96.]

128

Ma'ârij-alnubuwwah (معارج النبوّة فی مدارج الفتوّة).

A comprehensive biography of Muḥammad, composed by Mu'în Miskîn (H. Khalfa v. p. 608, Mu'în-aldîn bin Muḥammad Amîn Alfarâhî Alharawî Miskîn). According to a note on fol. 204ᵇ (see the following) the author wrote one part before A. H. 866=A. D. 1461. C. Stewart, p. 22, states that he died A. D. 1486=A. H. 891; but a more correct date of his death is given by Rieu, i. p. 149, A. H. 907=A. D. 1501; comp. also J. Aumer, p. 100; on the Turkish translation, Fleischer, Cat. Dresd. No. 385, and G. Flügel ii. p. 391.

Beginning: بسم اللّه الرحمن الرحيم وبه نستعين ربّنا آتنا من لدنك رحمة وهيّئ لنا من امرنا رشدا حمدی که صحائف لطائف اطباقی فلکی بنقوش تقریر آن موشّح بود وثنائی الخ.

The book is divided into a preface, an introduction (مقدّمه), four books (رکن), and a conclusion (خاتمه).

Preface in No. 363, fol. 1ᵃ.

Introduction on fol. 9ᵇ. On the praise of God, on prayers, on God's qualities, etc.

Book I on fol. 65ᵇ. On the Nûr-i-Muḥammad and its transmigration through the former prophets into Muḥammad, in eight chapters (باب).

Book II in No. 364 (fol. 159ᵇ). History of Muḥammad till the time when he received the revelation (his fortieth year), in seven chapters (باب).

At the end of the second book, on fol. 204ᵇ, we find the following note: وهذا آخر الركن الثانی من الكتاب وسيتلوه الركن الثالث بعون الملك الوهّاب نظر فيه جامع الكتاب وأصلح ما اطلع عليه من سقطات قلم الكاتب بعون اللّه تعالى من اوّله الى آخره العبد الضعيف خادم محبّی رسول اللّه صلّى اللّه عليه وسلّم ومتابعيه الى يوم الدين فی شهر ربيع الاوّل سنهٔ ٨٦٦ معين مسكين تجاوز اللّه عن سيّاته بحرمة نبيّه عليه الصلوة والسلام الخ.

This note shows—(1) that this MS. (at least that part from the beginning till the end of the second book) was derived from a copy which was corrected and revised by the author himself, A. H. 866, the first Rabî'=A. D. 1461, December; (2) that, in consequence, this same portion was composed before A. H. 866 (see quite a contrary statement in Rieu i. p. 149).

Book III on fol. 205ᵇ. History of Muḥammad from his fortieth year till the flight to Madinah, in five chapters.

The copyist has dated this volume A. H. 1020, Dhû-al-ka'dah=A. H. 1612, January.

Book IV in No. 365 (fol. 301ᵃ). History of Muḥammad from the flight till his death, in fourteen chapters.

This book is dated A. H. 1021=A. D. 1612.

Conclusion on ff. 449ᵃ–481ᵃ. On the miracles of Muḥammad. This part is dated from the beginning of Dhû-alḥijjah A. H. 1020[1]. The whole has been written by Bâkî Muḥammad b. Nûr Muḥammad b. Mîr Muḥammad Andakhûdî in Bukhârâ. On the first page of No. 363 is stated (by the same hand), that this copy was made by order of one بیرام علی اغلان (Bairâm 'Alî Oghlan); in this note the copyist gives the 4th of Dhû-alḥijjah A. H. 1021 as the date when the whole copy was finished. This MS. seems to have belonged to the emperor Muḥammad Shâh, as a seal on fol. 481ᵃ bears the name محمّد شاه پادشاه غازی.

The whole MS. has numerous marginalia (حواشی), collected by one میرمحمّد بن علاء الدین الدرکزینی العراقی at the order of 'Abd-al'azîz Bahâdurkhân, and finished in the royal library at Bukhârâ, A. H. 1083, 28th of the second Rabî'=A. D. 1672, August. The glossator gives an account of his work and a review of his sources on ff. 481ᵇ and 482ᵃ.

No. 363, ff. 1–154; No. 364, ff. 159–296; No. 365, ff. 301–482; ll. 29; Nasta'lîk; the first two pages of No. 363 are most richly illuminated, and every volume and book has an illuminated frontispiece; size, 14¼ in. by 8¾ in. [OUSELEY 363–365.]

129

Another complete copy of the same work, in four volumes.

Contents:

A detailed index of the whole work in No. 164 (fol. 1ᵇ), beginning: الحمد للّه ربّ العالمين والصلوة على رسوله سيّد المرسلين محمّد و على آله واصحابه اجمعين بدانکه کتاب معارج النبوّت فی مدارج الفتوّت الخ.

Preface in No. 164, fol. 19ᵇ, beginning: حمدی که صحائف لطائف اطباق الخ.

Introduction in No. 164, fol. 29ᵇ.

Book I in No. 151 (fol. 1ᵇ).

Book II in No. 152 (fol. 1ᵇ).

Book III in No. 152 (fol. 138ᵇ).

Book IV in No. 153 (fol. 1ᵇ).

Conclusion in No. 153 (fol. 382ᵇ).

Ff. 41 and 49 in No. 164 are left blank, but only in

[1] Probably a mistake for 1021.

the former place a laeuna is found. The transcriber of the greater part of the work was Muhammad Sharîf of Kashmîr.

No. 164, ff. 182; No. 151, ff. 230; No. 152, ff. 391; No. 153, ff. 461; ll. 17; Nasta'lîk, by the same hand in the last three volumes (except No. 153, ff. 200-359 and 381ᵇ-461ᵃ); the first volume copied by another transcriber; size, (No. 164) 9 in. by 5 in., (Nos. 151-153) 9⅜ in. by 5¼ in. [FRASER 164, 151, 152, 153.]

130

Another copy of the *fourth* book, and the *conclusion* of the same work.

Book IV: رکن چهارم در ذکر هجرت آنحضرت صلی الله علیه و سلّم از مکّهٔ مبارکه بمدینهٔ سکینه و در این رکن واقعات که از هجرت تا ایّام وفات آنحضرت بوقوع رسیده مبیّن گردد و این رکن مشتمل است بر چهارده باب.

Beginning of the first fasl of the first bâb of this book: علمای فنّ سیر حضرت سیّد البشر صلّی الله علیه وسلّم چنین آورده اند که چون جماعت قریش الخ.

Conclusion on fol. 347ᵇ: خاتمهٔ کتاب فی معجزات النبی.

Beginning: بدان نوّرك الله بنور الایمان ونصرك بنور الاحسان که مقصود از عالمین و از ابداع فریقین الخ.

This copy was finished the 4th of Safar, A.H. 1162 = A.D. 1749, 24th of January.

Ff. 451, ll. 17 (the last seven pages supplied by another hand, ll. 19); Nasta'lîk; size, 11 in. by 5¾ in. [WALKER 105.]

131

Raudat-alahbâb (روضة الاحباب).

Part of the history of Muhammad, his family, companions, and followers, completed by 'Atâ-allâh bin Fadl-allâh Jamâl-alhusaini (see fol. 1ᵇ, ll. 11 and 12), A.H. 900 = A.D. 1494, and dedicated to Mîr 'Alî Shîr. It consists of three books (مقصد): 1. Biography of Muhammad; 2. History of his companions (الصحابه); 3. History of the disciples of the companions (التابعون).

This MS. contains only the *first* book (مقصد اوّل در سیرت حضرت رسالت), consisting of a mukaddimah, three bâbs, and eight fasls. Comp. H. Khalfa iii. p. 495; W. Morley, p. 15; C. Stewart, p. 21; Cat. des MSS. et Xyll. p. 298; B. Dorn, Das Asiat. Museum, p. 348; G. Flügel ii. pp. 368 and 369; Rieu i. p. 147.

مقدّمه در بیان ابتداء آفرینش و آنکه اوّل مخلوقات نور نبوّت آنحضرت بود, on fol. 3ᵇ.

باب اوّل در بیان نسب اطهر پیغامبر, on fol. 5ᵇ.

باب دوم در ذکر تاریخ ولادت آن سرور صلی الله علیه و سلّم و بیان مکان ولادت و کیفیّت آن الخ و شرح نبذه از احوال و وقائع که در مدّت حیوة آن سرور روی نمود, on fol. 38ᵃ.

باب سیوم در متمّمات و مکمّلات فنّ سیرت و درین باب هشت فصل است, on fol. 315ᵇ.

فصل ۱ در بیان عدد ازواج و سراری پیغامبر, on fol. 315ᵇ.

فصل ۲ در ذکر اولاد پیغمبر, on fol. 332ᵇ.

فصل ۳ در بیان فضائل آن سرور و تعداد معجزات او, on fol. 338ᵃ.

فصل ۴ در بیان اوصاف سیّد اواخر و اوائل, on fol. 355ᵃ.

فصل ۵ در بیان عبادات آن سرور, on fol. 359ᵇ.

فصل ۶ در بیان عادات سیّد سادات, on fol. 368ᵃ.

فصل ۷ در بیان مخصوصات پیغمبر, on fol. 382ᵃ.

فصل ۸ (there must be read هشتم instead of ششم) در ذکر خدّام و موالی و مراضع و عمّال و کتّاب و رسولان و مؤذّنان و شعرا و حارسان پیغمبر, on fol. 386ᵃ.

Beginning: الحمد لله الذی منّ علی المؤمنین اذ بعث فیهم رسولا منهم یتلو علیهم آیاته و اوضح لهم الخ.

No date. On the fly-leaves at the end there is a short tract written by another hand, وظائف مسبّعات عشر.

Ff. 393, ll. 23; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 6¼ in. [CAPS. B. 6.]

132

The same.

Another complete copy of the same *first* book of the Raudat-alahbâb.

Contents: *First* bâb on fol. 4ᵇ; *second* bâb on fol. 32ᵇ; *third* bâb on fol. 240ᵃ. Fasl I on fol. 240ᵃ; II on fol. 253ᵇ; III on fol. 258ᵇ; IV on fol. 273ᵇ; V on fol. 277ᵇ; VI on fol. 285ᵃ; VII on fol. 298ᵃ; VIII on fol. 302ᵃ.

No date.

Ff. 308, ll. 27; Nasta'lîk; small illuminated frontispiece; size, 10⅝ in. by 6 in. [CAPS. B. 1.]

133

Fragment of the same.

This copy contains only the first bâb (Muhammad's genealogy, on fol. 6ᵃ) and the first half of the second bâb (Muhammad's history, on fol. 47ᵇ) down to the report of the events of A.H. 5 = A.D. 626: در ذکر وقائع سال پنجم از هجرت رسول صلعم. It breaks off with the words, هرآئینه که من خوارترم از زنان پس حضرت پسرش اورا بگذار را فرمود, corresponding to Caps. B. 6, fol. 155ᵃ, l. 20.

This copy seems to be collated throughout; it is not dated.

Ff. 203, ll. 18; Nasta'lîk; size, 9¾ in. by 5⅝ in. [OUSELEY 220.]

134

Raudat-alshuhadâ (روضة الشهدا).

A detailed history of the martyrdom of 'Alî's family, especially of Hasan and Husain, composed in a very flowery style by the celebrated author of the Anwâr-i-

Suhaili, Husain bin ʿAlî alwâʿiẓ alkâshifî, who died A.H. 910=A.D. 1504; comp. Rieu i. p. 152. This work was translated into Turkish, and entitled حديقة السعدا by Muhammad bin Sulaimân albaghdâdî with the takhallus Fudûlî (died A.H. 963 or 970); comp. H. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; G. Flügel ii. p. 378; Stewart, p. 23. The original Persian work, contained in this copy, is divided into ten chapters, and one khâtimah:

باب اوّل در ابتلای بعضی از انبیا, on fol. 7a.

باب دوم در جفای قریش وسائر کفّار با حضرت سیّد الابرار وشهادت حمزه و جعفر طیّار, on fol. 51b.

باب سیوم در وفات حضرت سیّد المرسلین صلّی اللّه علیه و علی عترته و ذرّیّته اجمعین, on fol. 77a.

باب چهارم در بعضی از احوال فاطمه از وقت ولادت تا زمان وفات, on fol. 95b.

باب پنجم در اخبار مرتضی علی از زمان ولادت تا هنگام شهادت, on fol. 119a.

باب ششم در بیان فضائل امام حسن و بعضی از احوال وی از زمان ولادت تا شهادت, on fol. 143b.

باب هفتم در مناقب شاهزادهٔ امام حسین و ولادت وی و بعضی از احوالش بعد از وفات برادر, on fol. 157b.

باب هشتم در رفتن مسلم ابن عقیل بن ابی طالب و شهید شدن او وقتل بعضی فرزندان او, on fol. 175a.

باب نهم در رسیدن امام حسین بکربلا و محاربه نمودن باعدا و شهادت آن حضرت و اولاد و اقربا و سائر شهدا, on fol. 203b.

باب دهم در وقائعی که اهل بیت را بعد از واقعهٔ کربلا واقع شد و عقوبات مخالفان که مباشران حرب شدند, in two fasls, on fol. 305b.

خاتمه در ذکر اولاد سبطین و سلسلهٔ نسب بعضی از ایشان, on fol. 349b.

This conclusion is subdivided into two مقصد, the first of which contains Hasan's, the second Husain's descendants; each of them consists of several fasls.

Beginning of the whole work:

ای شربت درد تو دوای دل ما ـ آشوب بلای تو عطای دل ما

This copy was finished the 7th of Muharram, A.H. 1133=A.D. 1720, November 8, by Sheikh Muhammad Zâhid, the son of Hâjî Muhammad Fâdil bin Muhammad Sâlih, an Israelite; see the colophon: بغایت رسید و بنهایت انجامید کتاب روضة الشهداء بتوفیق الملك المنّان بخطّ شیخ محمّد زاهد ولد محمّد فاضل بن محمّد صالح بنی اسرائیل بتأریخ هفتم ماه محرّم سنهٔ ۱۱۳۳ بروز شنبه تحریر یافت'

Ff. 368, ll. 15; clear and distinct Nastaʿlîk; some parts seem to have been supplied by a later hand; frontispiece in green and red; collated throughout; size, 9⅞ in. by 6⅛ in.

[Elliot 313.]

135

The same.

This copy is nearly a hundred years older than the preceding one; finished the 10th of Shawwâl, A.H. 1034 =A.D. 1625, July 16, by Jamâl Muhammad ibn Sheikh Mubârak of Dihli, but the *khâtimah* consists here only of a few lines (on fol. 383b). Bâb I on fol. 7a; II on fol. 55b; III on fol. 82a; IV on fol. 103a; V on fol. 131a; VI on fol. 160a; VII on fol. 176b; VIII on fol. 196b; IX on fol. 228b; X on fol. 337b.

Ff. 384, ll. 15; large and distinct Nastaʿlîk; size, 9¼ in. by 5⅜ in.

[Bodl. 533.]

136

Dah Majlis (ده مجلس).

An extract from the Raudat-alshuhadâ, or rather an abridgment of the original work, differing from that in many respects, and also from the copy in Rieu i. p. 155.

The *first* majlis on fol. 1b, در بیان ابتلای آدم و نوح و یعقوب و ایّوب و ذکریا ویحیی علیهم السلام, corresponds to the preface and the first half of the first bâb. It begins somewhat like the original work, ای شربت وجود تو دوای دل ما الخ, and goes down to fol. 25a, l. 4 in Elliot 313.

The *second* majlis on fol. 16b, در زمرهٔ انبیا ابتلای یعقوب وبلای یوسف, corresponds to the greater part of the second half of the first bâb in the Raudat-alshuhadâ (Elliot 313, fol. 25a, l. 4, to fol. 49b, l. 11). From the rest of the first and the whole of the second bâb no extracts are to be found at all in this abridgment.

The *third* majlis on fol. 35a, در بیان وفات سیّد المرسلین خاتم النبیّین اشرف الاوّلین والآخرین محمّد رسول اللّه; the *fourth* majlis on fol. 58a, در مناقب حضرت خیر النسا فاطمهٔ زهرا; and the *fifth* majlis on fol. 86a, در ذکر شهادت امیر المؤمنین علی ابن ابی طالب, are more or less in agreement with the corresponding bâbs in the raudat.

The *sixth* majlis on fol. 112b, در ذکر شهادت حضرت امام حسن و در کیفیّت آن, contains different parts from the sixth and seventh bâbs of the original (the end of this majlis corresponding to Elliot 313, fol. 168b, l. 11).

The *seventh* majlis on fol. 138b, در شهادت مسلم بن عقیل بن ابی طالب و بعضی از فرزندان او, corresponds to the eighth bâb in the raudat.

The *eighth* majlis on fol. 176a, در ذکر بعضی از اخبار وارد شدن امام حسین در شهادت شهدا وفرود آمدن او بکربلا, contains parts of the ninth bâb of the raudat down to fol. 235a, l. 8, in Elliot 313.

The *ninth* majlis on fol. 212b, در ذکر شهادت حضرت امام حسین علیه السلام, is an abridgment of the whole of the remainder of the ninth bâb.

The *tenth* majlis on fol. 260b, در ذکر بعضی از فضائل اهل بیت, corresponds to the first fasl of the tenth bâb of the raudat (Elliot 313, ff. 305b–345a, l. 3). Beginning

and end of this majlis are quite in agreement with those in the first faṣl. The contents of the second faṣl and of the khâtimah in Alkâshifî's work are entirely missing in these extracts.

This copy (worm-eaten in several places) was finished the 14th of Jumâdâ-althânî, A.H. 1118=A.D. 1706, the 23rd of September, in Kashmir.

Ff. 298, ll. 12; Nasta'lîḳ; size, 8 in. by $4\frac{3}{4}$ in.
[OUSELEY ADD. 8.]

137

A work of similar character as the *Dah Majlis*, and based, as it seems, for its chief parts also on the Rauḍat-alshuhadâ, beginning: . . . ای احد قدیم وای صمد واجب وای قادر لم یزل ولا یزال الهی بحرمت ذات قدیمت الخ.

It treats of the martyrdom of prophets and saints, especially of Muḥammad, 'Alî, and the martyrs of Karbalâ, Ḥasan, Ḥusain, etc. etc. It is also divided into several majlis:

The *first* majlis is not marked at all, and seems to be a kind of preliminary discourse on the troubles of all prophets etc. since Âdam.

The *second* majlis contains the story of Muḥammad's death, on fol. 14ª (در وفات سیّد المرسلین), that is to say, the same as the third bâb of the Rauḍat and the third majlis of the Dah Majlis.

The *third* majlis gives an account of Fâṭimah and her death, on fol. 38ª (در وفات فاطمهٔ زهرا); comp. the fourth bâb of the Rauḍat and the fourth of the Dah Majlis.

The *fourth* majlis relates 'Alî's martyrdom, on fol. 54ª (در مقتل امیر المؤمنین علی بن ابی طالب), corresponding to the fifth bâb of the Rauḍat and the fifth of the Dah Majlis.

The *fifth* majlis tells us how Ḥasan died as martyr, on fol. 77ᵇ (ذکر مقتل امیر المؤمنین حسن بن علی); comp. the sixth bâb of the Rauḍat and the sixth of the Dah Majlis.

The following chapters are not styled مجلس, but appear to be quite equal to the first five of that style; viz., on fol. 107ª, the story of Muslim bin 'Aḳîl bin Abî Ṭâlib's death (در مقتل مسلم عقیل وکتابت نوشتن اهل عراق وارسال نمودن امام حسین مسلم را بکوفه و شهید شدن مسلم) corresponds exactly to the eighth bâb of the Rauḍat and the seventh of the Dah Majlis; likewise the following chapters on fol. 145ª (قصّهٔ سربردن) and fol. 188ª (قصّهٔ کشته شدن هفتاد دو تن در کربلا بشام) agree in their contents with the ninth and tenth bâbs of the Rauḍat. No title nor author's name appears, as far as we can judge, anywhere; and we do not know on what authority in Sale's hand-list this book is styled طالب العلم 'the enquirer after knowledge.'

The copy was finished the 29th of Dhû-alḥijjah, A.H. 1058=A.D. 1649, the 14th of January.

Ff. 192, ll. 13–14; Nasta'lîḳ; the first page injured; size, $7\frac{1}{2}$ in. by $4\frac{5}{8}$ in. [SALE 78.]

138

Akhbâr-i-ḥasînah dar akhbâr-i-Madînah (اخبار حسینه در اخبار مدینه).

The history and topography of Madînah, a Persian translation of Samhûdî's well-known Arabic work, خلاصة الوفا باخبار دار المصطفی, which extract from his larger work, وفا الوفی باخبار دار المصطفی, was made by Samhûdî himself, A.H. 893=A.D. 1488; comp. Wüstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhûdî, in 'Abhandlungen der Königl. Gesellsch. der Wissenschaften zu Göttingen,' vol. ix, histor.-philol. Classe, pp. 1–156; Aumer, Arab. Cat. p. 144; A. Sprenger, Cat. Berol. No. 179; Ḥ. Khalfa ii. 144, No. 2302, and vi. 450, No. 14294.

The author of this Persian translation drops his name, and states merely that he has made this paraphrase for the sake of some friends who were not sufficiently versed in the Arabic language; see fol. 1ᵇ: امّا بعد سبب تحریر این مختصر آن بود که بعضی از یاران عجم و دوستان مکرّم محترم که از زبان عربی عاری و از صنعت نحو محتجب و متواری بودند وشوق اطلاع بر اخبار قبّة الاسلام و حرم محرّم مدینهٔ منوّره بسیار داشتند و اظهار آن نیز مینمودند پس در خاطر این فقیر خسته و ضعیف ناتوان شکسته افتاد که تأریخ وسیط عالم فاضل و تحریر کامل سیّد الفضلاء فی زمانه و رئیس العلماء فی اوانه نزیل حرم الرسول صلّی اللّه علیه وسلّم المنتظم فی سلك کبار ذرّیّة البتول عظّم اللّه شانها و کرّم سمهودی که مسمّاست بخلاصة الوفا باخبار دار المصطفی آنرا بزبان فارسی ترجمه کرده شود الخ.

This Persian translation, like the Arabic original, is divided into eight chapters (باب); comp. Wiener Jahrbücher, 1835, B. 70, Anzeigebl. p. 88.

باب اوّل در اسمای مدینه و فضیلت آن معدن سکینه و بعضی فوائد دیگر که متعلّقست بآن بلدهٔ شریفه و این باب مشتملست بر ده فصل, on fol. 4ᵇ (the third, fourth, fifth, sixth, seventh, and eighth faṣls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب دوم در فضیلت زیارت و فضل مسجد نبوی و آنچه متعلّق است بآن و این باب مشتمل است بر سه فصل, on fol. 16ª.

باب سیوم در اخبار سکّان مدینه از زمان قدیم تا وقت قدوم شریف رسول کریم صلّی اللّه علیه و سلّم و این باب بر سه فصل است, on fol. 33ᵇ.

باب چهارم در بیان عمارت مسجد نبوی و آنچه متعلّق است بآن و بیان احوال حجرات ازواج طاهرات و این باب بر هفده فصل است, on fol. 49ᵇ.

باب پنجم در مساجد نبویّه از مصلّای عید و غیر آن وشرح مقابر مدینه و بیان فضل احد و شهدای آن و این باب مشتمل بر شش فصل است, on fol. 90ª.

باب ششم در آبار مبارکات و عیون و غراس و صدقاتی که منسوبست بحضرت رسالت صلّی اللّه علیه و سلّم و درین باب دو فصل است, on fol. 111[a].

باب هفتم در مساجدی که منسوبست به پیغمبر صلّی اللّه علیه و سلّم که در سفرها و غزوها در آن مسجدها نماز کرده اند و درین باب سه فصل است, on fol. 117[b].

باب هشتم در اودیه و احمّا و آطام و بعضی اعمال و جبال مدینه و این باب بر دو فصل است, on fol. 122[a].

Beginning: سپاس بسیار و ستایش بیشمار پروردگاریرا که مشرّف ساخت مدینهٔ پر سکینه را باقامت باستقامت حضرت رسالت الخ.

Copied A. H. 993=A. D. 1585, by Ghulâm 'Alî Ḥiṣârî (ساکن بیت اللّه المبارك المعظّم).

A short account of this work, written by Sir Gore Ouseley, is found on the fly-leaf.

Ff. 156, ll. 19; Nasta'lîḳ; illuminated frontispiece; eastern binding with gold; size, 8½ in. by 5½ in. [ELLIOT 362.]

139

Another incomplete copy of the same.

Beginning as above: سپاس بسیار الخ. This copy contains only the *first* and *second* bâb and the first two fasls of the *third* complete, besides that some fragments from the third faṣl of the third bâb (down to Elliot 362, fol. 45[b], last line but one), and from the second or last faṣl of the eighth bâb (from fol. 140[a], l. 17, to the end in Elliot 362). Notwithstanding this copy is of great value, because all the omissions of Elliot 362 (faṣls 3–8 of the first bâb) may be supplied from this.

A note on the last page states that this work, i. e. the Persian translation itself, was completed A. H. 969=A. D. 1561–1562. The copy was finished in the month Dhû-alḥijjah, A. H. ١٣٢ (probably 1132)=A. D. 1720, October.

Ff. 70, ll. 15; Shikasta; many leaves destroyed by worms; size, 7⅞ in. by 4½ in. [WALKER 30.]

140

Jilâ-al'uyûn (جلاء العیون).

A Shî'ah biography and history of Muḥammad, 'Alî, and the twelve Imâms, by Muḥammad Bâḳir b. Muḥammad Taḳî, the famous author of many religious and ethical works, both in Arabic and Persian, who was born A. H. 1038=A. D. 1628, completed this work A.H. 1089=A.D. 1678, and died A.H. 1110=A.D. 1698; comp. Rieu i. p. 154 sq. and p. 20.

Beginning: ستایش بی مثل وانباز سزاوار خداوند بی نیازیست که تذکّر مصائب واستماع نوائب الخ.

The author relates in the preface, on fol. 6[a], that before this he composed two works on the same subject, کتاب بحار الانوار, in Arabic, and an extract of it, called کتاب حیوة القلوب[1]; the present book he composed in Persian to render it more accessible to everybody.

It is divided into a muḳaddimah and twelve chapters (باب); but the headings of the first six only are marked. It was edited at Ṭaharân, A.H. 1240 and 1266; see Trübner's Record, Nos. 66, 67, p. 99, and Rieu i. p. 155.

Towards the end this copy is rather incomplete, as there are blanks left in many places. Not dated.

Ff. 345, ll. 21; Nasta'lîḳ; size, 10¾ in. by 6¾ in. [OUSELEY 314.]

141

Maṭâli'-alanwâr (مطالع الانوار فی ترجمت الآثار).

A special history of Muḥammad, adding at the end a chapter on the four immediate successors, on the Umayyade Khilâfat, and, finally, on eschatology. The author, 'Afîfah Nûr-i-kâshânî, says in the preface, that in his twenty-first year he became a lawyer according to the Ḥanafite doctrine (مذهب نعمانی); then he applied himself to the study of the history of Muḥammad. As his sources he mentions, besides Ḳurân, commentaries, Ḥadîth, قصص واقدی, اخبار الآخرة, a treatise of Manṣûr 'Abharî (عبهری), and تمهید المعرفة.

It is divided into twenty-one faṣls, the contents of which are stated on fol. 2[a].

Beginning: الحمد للّه الخ ضعیفترین بندگان حضرت ربّانی عفیفه نورکاشانی بلعه (read بلّغه) اللّه تعالی الی نیل الامانی چنین گوید چون این ضعیف داعی را فیض فضل سبحانی از صغر سنّ عنوان جوانی مباحثه الخ.

Not dated. Notes on the margin show that it has been collated with the original.

Ff. 116, ll. 17; Nasta'lîḳ; size, 9⅛ in. by 5¼ in. [OUSELEY 260.]

142

The same.

This copy begins immediately with the index, the preface being wanting: فصل اوّل درکیفیّت الخ.

No date. The transcriber's name is Muḥammad Laṭîf bin Muḥammad Sharîfbeg bin Bâbâshâh Bardî Balkhî.

Ff. 1–100[a], ll. 19; Nasta'lîḳ; size, 9 in. by 5 in. [SELD. 51.]

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[1] This *Kitâb-ḥayât-alḳulûb* has been edited at Tabrîz, A.H. 1241; see Trübner's Record, Nos. 66, 67, p. 99; English by J. L. Merrick, Boston, 1850.

The *Kitâb-biḥâr-alanwâr* was edited (single volumes) at Ṭaharân, A.H. 1270, 1275, 1283.

By the same author:
- Ḥilyat-almuttaḳîn, Ṭaharân, A. H. 1248.
- Ḥakk-alyaḳîn, Ṭaharân, A.H. 1241.
- Zâd-alma'âd, Ṭaharân, A.H. 1244 (Rieu i. p. 21).
- Kitâb-i-su'âl-u-jawâb, Ṭaharân, A. H. 1247.

Comp. Trübner's Record, Nos. 66, 67, p. 98.

Besides, the Bodleian Library possesses another work, *'Ain-alḥayât*, by the same author, printed at Ṭaharân, A.H. 1240.

A collection of prayers by the same, entitled Miḳbâs-almaṣâbîḥ, is described in Rieu i. p. 20.

143

Mi'râj-nâma (معراج نامه).

A detailed account of Muḥammad's ascent to the heavens, entitled معراج نامهٔ حضرت رسالت پناه, and beginning: الحمد لله ربّ العالمين و العاقبت للمتّقين و الصلوة و السلام على رسوله محمّد و آله اجمعين معراج سيّد كائنات و خلاصهٔ موجودات الخ.

The author's name does not occur. No date. Copied by the same Muḥammad Laṭîf bin Muḥammad Sharîf bin Bâbâshâh. In the colophon this little book is styled سخن معراج.

Ff. 100^{b}–110, ll. 19; Nasta'lîk; size, 9 in. by 5 in. [Seld. 51.]

III. History of the Moghuls and Tâtârs, Cingîzkhân, Tîmûr, and their respective Descendants.

144

A large fragment of a detailed history of the Moghul race, especially of Cingîzkhân, his forefathers and immediate successors. It is written in a very flowery style, intermixed in many places with poetry; begins with Noah's son Yâfet on fol. 1^{a}, ذكر يافث بن نوح عليه السلام و اعقاب ايشان; and breaks off in the account of the death of Uktâikhân, who reigned A. H. 624–637 = A.D. 1227–1239.

In order to facilitate the identifying of this anonymous work, we quote here some of the chapter-headings:

ذكر ولادت اغوزخان و احوال او, on fol. 2^{a}.

ذكر آلانقو وسر گذشت او, on fol. 10^{b}.

ذكر احوال بيسوكى بهادر وولادت چنگيزخان, on fol. 21^{b} (the history of Cingîzkhân comprises 150 leaves).

ذكر وفات چنگيزخان, on fol. 169^{b}.

تتمّهٔ احوال سلطان جلال الدين, on fol. 171^{b}.

ذكر جلوس پادشاه جهان اوكتاى قاآن, on fol. 176^{a} (the history of this successor of Cingîzkhân goes down to the end of the fragment; the last chapter, ذكر وفات چغتاى خان واوكتاى خان, begins on fol. 226^{a}).

Beginning of this fragment: ذكر يافث بن نوح الخ' چون بتوجّه شيخ المرسلين نوح نبى على نبيّنا و عليه الصلوة و السلام قهّار شديد الانتقام تمام روى زمين از اوساخ انجاس مشركين الخ.

Beginning of Cingîzkhân's history on fol. 21^{b}: پدر چنگيزخان بيسوكى بهادر بود پسر برتان بن قبل خان چون بتقدير ملك ديّان نوبت ايالت و پيشوائى بعضى ازقوم نيرون و قبيلهٔ قيات باو رسيد بطريقهٔ آباء و اجداد خويش الخ.

An excellent copy, with vowels throughout.

Ff. 235, ll. 19; Nasta'lîk; size, 10 in. by 7 in. [Th. Hyde 31.]

145

Ta'rîkh-i-Jahânkushâi (تاريخ جهانكشاى).

The rare and valuable history of the Moghul emperor Cingizkhân and his successors, entitled Ta'rîkh-i-Jahânkushâi (the chronicle of the conqueror of the world), and composed by 'Alâ-aldîn 'Aṭâmalik bin Bahâ-aldîn Muhammad aljuwainî, who was born A. H. 624 or 625 and died A.H. 681, the 4th of Dhû-alhijjah = A.D. 1283, 5th of March; comp. Rieu i. p. 160; Elliot, History of India, ii. p. 384 sq.; G. Flügel ii. p. 178; Ḥ. Khalfa ii. p. 685, No. 4353; Not. et Extr. ii. p. 383 sq., and iv. p. 698; Fundgruben des Orients i. p. 220 sq.; Quatremère, Histoire des Mongoles, pp. lxvii and 169 (note 39). This copy seems to be much more complete than Flügel's, for it begins with Cingîzkhân's accession to the throne, A. H. 599 = A. D. 1202, and goes down to A. H. 655 = A. D. 1257 (this is the last date which occurs, see fol. 171^{b}, l. 21). Like Flügel's, it is divided into three books or mujallads, the *first* beginning on fol. 1^{b}: سپاس و ثنا معبودى را كه واجب الوجودست مسجودى كه وجود او واهب انوار عقل الخ.

The *second*, entitled ذكر مبداء دولت سلاطين خوارزم انار الله براهينهم, on fol. 68^{b}, beginning: دركتاب مشارب التجارب كه تتمّهٔ ذيل تجارب الخ.

The *third*, on fol. 129^{b}, beginning: سپاس و ستايش خدايراست آنكه اختران بپاكى و روشنىٔ او تابنده الخ.

Good, mounted MS., concluding on fol. 172^{a}. On fol. 173^{a} there is half a page written by the original hand, agreeing with fol. 170^{a}, ll. 1–15 (which is supplied by a later hand).

Not dated.

Ff. 172, ll. 21; Nasta'lîk; some leaves (ff. 155–156, 158–161, and 170–172) are supplied later; illuminated frontispiece; size, 13 in. by $8\frac{1}{2}$ in. [Ouseley Add. 44.]

146

The same.

Another very old and good copy of the same, but unfortunately a little imperfect at the end, and injured both on the first and the last page. It breaks off with the words نامزد فرمود چون بپاى, corresponding to fol. 172^{a}, l. 1, in the preceding copy.

The *second* book begins on fol. 92^{a}, the *third* on fol. 179^{b}.

Beginning the same: سپاس وثنا معبودى را الخ.

No date.

Ff. 232, ll. 19; Naskhî; illuminated frontispiece; size, $10\frac{1}{2}$ in. by 7 in. [Fraser 154.]

147

Ta'rîkh-i-Waṣṣâf (تاريخ وصّاف),

A very valuable and complete copy of the five sections or volumes (مجلّد) of the تجزية الامصار و تزجية الاعصار, that is, the history of the Moghul Sulṭâns from Hulâgû to Abû Sa'îd, commonly styled Ta'rîkh-i-Waṣṣâf, and composed by Khwâjah 'Abd-allâh bin Faḍl-allâh Waṣṣâf. The first four volumes, comprising

the history of the years A.H. 655–699=A.D. 1257–1299, were completed A.H. 711=A.D. 1311, and presented to the Sultân Uljâitû 712; the fifth was supplied later by the same author. The last year we find quoted in it is A.H. 718=A.D. 1318; G. Flügel and Rieu give as date for the completion of this fifth volume A.H. 728=A.D. 1328. The Ta'rîkh-i-Waṣṣâf has been lithographed in Bombay, A.H. 1269.

Comp. on Waṣṣâf and his most celebrated work—a specimen of the highest point of excellence of which the Persian language is capable—Ḥ. Khalfa ii. p. 156, No. 2337; Rieu i. p. 161 sq.; Elliot, History of India, iii. p. 24 sq.; Ouseley, Biogr. Nott. pp. 230–235; G. Flügel ii. pp. 181–185, etc. The first volume has been edited and translated into German by Hammer-Purgstall, Wien, 1856.

Contents of this copy:

First volume on fol. 1ᵇ, beginning: حمد و ستایشی که انوار اخلاصش آفاق و نفس را چون فاتحهٔ صبح صادق متلالی الخ.

Second volume on fol. 82ᵇ, beginning: علی اللّه ربّ العالمین توکّلی - وفی کلّ احوال علیه معوّلی الخ.

Third volume on fol. 145ᵇ, beginning: الحمد للّه الذی خلق الانسان من الحمأ المسنون الخ.

Fourth and *fifth* volumes (not separated from one another) on fol. 224ᵇ, beginning: ابتسم الوَرْد بنشر النسیم الخ.

This copy is collated throughout and provided with vowels; besides on the margin there are many additions and explanations of difficult words. The *first* volume is dated the second of Dhû-alḥijjah, A.H. 885=A.D. 1481, February 2.

Ff. 407, ll. 25; very close Nasta'lîḳ; ff. 183–192 supplied by another hand; size, 10 in. by 6½ in. [ELLIOT 378.]

148

Fragment of a general history of the Moghul dynasty, beginning with the death of Ghâzânkhân and Uljâitû's accession to the throne, A.H. 703=A.D. 1304; of the dynasty of the Ilkânians from Amîr Sheikh Ḥasan to Sulṭân Aḥmad; and of the dynasty of the Sarbâdârians from Khwâjah 'Abd-alrazzâḳ to Khwâjah 'Alî Muayyad. In the midst of the last prince's reign, A.H. 767=A.D. 1365, this fragment breaks off. It is divided into two parts, the first headed thus: در بعضی از وقائع که بهنگام مرض پادشاه جهان غازانخان وبعد از وفات او در خراسان روی نمود.

The second on fol. 582, thus: ذکر توجّه سلطان ابو سعید بهادر خان بسلطانیّه وجلوس او بر مسند کامرانی و سریر جهانبانی.

Beginning of the first part: چون خبر اشتداد مرض غازانخان در بلاد خراسان شیوع یافت الخ.

Ff. 568ᵇ–617, ll. 31; Nasta'lîḳ; size, 14 in. by 9 in. [ELLIOT 377.]

149

A large and well-preserved fragment of an anonymous history of the Moghul race, beginning with Hulâgûkhân's death, A.H. 663=A.D. 1265, and going down to the end of the sixteenth year of Shâhrukh's reign, A.H. 823=A.D. 1420, which appears to be at the same time the date of the composition of this incomplete work; see fol. 167ᵇ, l. 8: حالا که تأریخ هجری بهشتاد و بیست وسه رسیده است.

Beginning: بعد از ممالك عراق هولاگوخان لشکر بشام فرستاد و ممالك روم بتحت فرمان او در آمد الخ.

The history of Tîmûr's reign fills ff. 86ᵇ–107ᵇ.

This fragment concludes, on ff. 168ᵇ–173ᵃ, with a short *geographical appendix*, containing a description of Transoxania and its principal cities (the first of which is Bukhârâ).

No date.

Ff. 173, ll. 25; excellent Nasta'lîḳ; size, 9¾ in. by 5⅝ in. [FRASER 155.]

150

Malfûẓât-i-Tîmurî (ملفوظات تیموری).

Abû Ṭâlib alḥusainî al'arîḍî's Persian translation of Tîmûr's autobiographical memoirs, originally written in the Caghatâi language, and otherwise called Tûzuk-i-Tîmurî, or Tûzukât-i-Tîmûrî, made between A.H. 1038 and 1047=A.D. 1628 and 1637; comp. Elliot, History of India, iii. p. 389 sq., and iv. p. 559 sq.; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96. This copy is styled on the fly-leaf, ترجمهٔ تزك تیموری, and in the colophon simply تزك تیموری. Like both copies in the Royal Asiatic Society, those in the East India House, and several in the British Museum, this is also imperfect and defective, containing:

The Persian translator's preface on fol. 1ᵇ, beginning: حمد بلیغ سبحانی را که بمقتضای آیهٔ کریمه انّا جعلناك خلیفة فی الارض عنقای بقای سلطنت صاحبقرانی را ببال اقبال الخ.

Account of the omens of Tîmûr's great future, on fol. 2ᵇ, and

Tîmûr's memoirs, unseparated from the preceding chapter and undivided from the beginning to the end, on ff. 9ᵇ–125ᵃ. These memoirs go down at least to A.H. 798=A.D. 1395, which date we find mentioned on fol. 118ᵃ, l. 11 (در سنهٔ ۷۹۸ بدشت در آمدم).

The introductory chapters of Tîmûr's memoirs, containing his Institutes, designs, and enterprises, are entirely wanting in this copy, which was finished the 11th of Shawwâl, A.H. 1179=the seventh year of Shâh 'Âlam's reign, A.D. 1766, March 23. The Tûzukât, or Institutes, were translated into English by Major Davy, and published by J. White, Oxford, 1783; in French translation by Langlès, Paris, 1787. The Malfûẓât, or Memoirs (as far as A.H. 777), were translated into English by Major Stewart, and published by the Oriental Translation Fund, 1830.

Ff. 125, ll. 17; quite modern Nasta'lîḳ; worm-eaten; size, 9⅜ in. by 6⅝ in. [ELLIOT 407.]

151

Malfûżât-i-Ṣâḥibḳirân (ملفوظات صاحبقران).

An excellent and complete copy of Muḥammad Afḍal Bukhârî's revised and enlarged edition of Tîmûr's autobiographical memoirs, commenced A.H. 1047 = A.D. 1637, at the command of the emperor Shâhjahân; see fol. 3b, ll. 11–13; Rieu i. p. 179; Elliot, History of India, iii. p. 392. This amended edition comprises the whole life of Tîmûr from his seventh year to his death (A.H. 743–807).

Beginning: حمد افزون از شمار نثار بارگاه علی الاطلاقی سزد که سر رشتهٔ امور عالم و عالمیان را بعدالت و سیاست سلاطین حقیقت آئین منوّر و مربوط گردانیده سپاس بیرون از انحصار سزای کبریای حضرت آفریدگاری بود الخ.

Beginning of the memoirs (in the seventh year, A.H. 743) on fol. 19a.

The *first* volume goes down to Tîmûr's march to the mount of Sawâlik, the 10th of Jumâdâ-alawwal, A.H. 801 = A.D. 1399, 18th of January; the *second* begins with the battle of the mount of Sawâlik; comp. Elliot, History of India, iii. pp. 461 and 462.

This very correct and beautiful copy is not dated.

First volume, ff. 297; second volume, ff. 231, ll. 15; a few pages seem to have been supplied by another hand; very clear and distinct Nasta'lîḳ; size, 10½–10⅝ in. by 8–8⅛ in. [OUSELEY ADD. 179, 180.]

152

Another copy of the same, in *one* volume.

This copy goes down, like the preceding one, to Tîmûr's last illness and death, and gives his last will, but it is not quite so distinctly and beautifully written as that. Beginning the same.

Dated the 3rd of Ṣafar, in the twenty-fourth year (of whom? the emperor's name is omitted; if 'Âlamgír, as we suppose, it would be A.H. 1091 = A.D. 1680, 5th of March). It formerly belonged to Major William Davy (A.D. 1784), and was presented by Mrs. Davy, as a token of his remembrance and esteem, to the Rev. Mr. White, Laudian Professor of Arabic at Oxford.

Ff. 418, ll. 22; close Nasta'lîḳ; size, 11 in. by 6⅝ in. [BODL. 559.]

153

Żafar-nâma (ظفر نامه).

The history of Timûr, A.H. 736–807 = A.D. 1336–1405, composed by Sharaf-aldîn 'Alî Alyazdi and completed A.H. 828 = A.D. 1424–1425. It was translated by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; an extract in text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234–247. See W. Morley, pp. 94, 95; Elliot, History of India, iii. p. 478; Rieu i. p. 173 sq.

Beginning: حمدا کثیرا مبارکا لمن یوتی الملك من یشاء وینزع.

Colophon on fol. 271b: تمّ الکتاب بعون الملك الوهّاب علی ید العبد المذنب اللاهی (!) محمّد بن ابی بکر بن محمّد بن احمد بن محمّد ابزستکین[1] الخوارزمشاهی فی الصباح العاشر من شعبان سنهٔ اثنی وخمسین وثمانمائهٔ الهجری فی بلد ابرقوه.

'Finished, by the help of the king the giver, by the sinful servant Muḥammad b. Abî Bakr b. Muḥammad b. Aḥmad b. Muḥammad . . . . Alkhwârizmshâhî, in the morning of the 10th of Sha'bân, A.H. 852 = A.D. 1448, October 9, in the town of Abarḳûh.' This was still in the lifetime of the author, who died in A.H. 858 = A.D. 1454. Abarḳûh is a village not far from Yazd, the native place of Sharaf-aldîn.

Ff. 271, ll. 25; small, irregular Nasta'lîḳ; collated throughout by the same hand; size, 10 in. by 6¾ in. [OUSELEY 263.]

154

The same.

Beginning the same as in the preceding copy: حمداً كثيراً مباركاً الخ.

Dated by Ḥâjî Ḥasan bin Mużaffar-alsharîf, the 9th of Jumâdâ-alawwal, A.H. 886 = A.D. 1481, July 6.

Ff. 349, written by two different hands in Nasta'lîḳ; the first on ff. 1–113, ll. 19; the second on ff. 114–349, ll. 23; size, 9¾ in. by 6¾ in. [HUNT. 160.]

155

The same.

This fine copy was finished the 1st of Jumâdâ-althâuî, A.H. 1105 = A.D. 1694, January 28.

Ff. 462, ll. 21; Nasta'lîḳ; size, 10½ in. by 6 in. [FRASER 121.]

156

The same.

A splendid copy of the same, concluding on fol. 655b, and dated the 17th of Jumâdâ-alawwal, A.H. 1151 = A.D. 1738, September 2. It was made for an English officer (مستر کول?). By the same hand is added, on ff. 657b–784a, the famous but very rare *introduction* of 'Alî Yazdî to his Żafar-nâma, the مقدّمهٔ ظفر نامه, beginning: افتتاح تأریخ جهانداری و ابتدای نامهٔ ظفر و بختیاری حمد وسپاس الخ. Comp. J. Aumer, p. 86; Rieu i. p. 174. Fol. 695 is left blank.

Ff. 784, ll. 19; large and distinct Nasta'lîḳ; size, 10⅞ in. by 6¾ in. [BODL. 302.]

157

The same.

The first words of the preface are missing; this copy begins: صلوة طيّبة دائمة الخ, corresponding to the end of the first and beginning of the second line of the first page in Ouseley 263. On the title-page this work is incorrectly styled تأریخ گورگان, and also تأریخ جهانگشای تیمور.

Centre column, ff. 1–329, ll. 23–25; Nasta'lîḳ; beautifully illuminated frontispiece in blue, gold, and other colours, on fol. 2a; a large picture on fol. 1b; two vignettes (the first with the titles of the seven works contained in the whole MS. 345) on fol. 1a and the fly-leaf before; size, 14 in. by 8¼ in. [ELLIOT 345.]

[1] The underlined letters stand upon a rasure.

158

Another incomplete copy of the same.

Beginning:

بنام خدائی که از نام اوست که مارا توانائی وگفت گوست

The first part brings the history down to the capture of the fortress of Fîrûzkûh (see Petis de la Croix, iv. p. 155). The end of this part corresponds to No. 153, fol. 242ª.

The second part, repeating a large portion of the first, contains that part which corresponds to Petis de la Croix, ii. p. 183 to iii. p. 403, and to No. 153, fol. 111ᵇ, l. 4, to fol. 211ᵇ.

No date. There are two different sorts of handwriting, the later of which is ff. 51–82 of the first, and ff. 25–62 of the second volume.

First volume, ff. 218; second volume, ff. 153; ll. 25; Nasta'lîk; size, 12½ in. by 7¾ in. [Ouseley 323, 324.]

159

Abridgment of the Żafar-nâma.

A large portion (جلد اوّل, as it is entitled on fol. 1ª) of the plain and sensible paraphrase which 'Abd-alsattâr Ḳâsim made of 'Alî Yazdî's flowery work, A.H. 1024 = A.D. 1615, in the city of Ajmîr, at the request of the emperor Jahângîr, to whom this abridgment of the Żafar-nâma is dedicated; comp. Elliot, History of India, iii. p. 479; Rieu i. p. 177. The author's name and the date of composition are found here on fol. 2ᵇ, ll. 13 and 15. In the preface, on fol. 1ᵇ sq., the author explains the reason for making this paraphrase, which is enriched from other sources.

Beginning: سپاس و ستایش بر سزا و نیاز و نیایش در خور کردگار آسمان و زمین الخ.

The history begins on fol. 3ª with Tîmûr's birth, and is brought down in this volume to A.H. 803; see fol. 254ᵇ, l. 16. Not dated.

Ff. 255, ll. 21–23; Nasta'lîk, written, as it seems, by different hands; size, 11⅛ in. by 6⅛ in. [Hyde 36.]

160

Fatḥnâma-i-Ṣâḥibḳirânî (فتح نامهٔ صاحبقرانی).

An abridgment of the Żafar-nâma of Sharaf-aldîn 'Alî Yazdî; the difference from the original consists in omissions, chiefly of poetry, but also of less important passages in the prose part. In every other respect this text agrees *verbo tenus* with the Żafar-nâma.

The abbreviator does not give his name; the title occurs on fol. 6ª, l. 12. The work is divided into a muḳaddimah (introduction) and three maḳâlât, in accordance with the original. We do not find this work mentioned anywhere except in Sir H. Elliot's Bibliogr. Index, p. 4, No. cxxi.

The preface, added by the abbreviator of his own, begins: حمد وسپاس بیقیاس تحفهٔ بارگاه کبریاء پادشاه پادشاهان سزد جلّ شأنه وعظم سلطانه ملکی جبّار که بصولجان اقتدار.

The end corresponds to that of the Żafar-nâma and the translation of Petis de la Croix.

The MS. seems to be collated throughout; it is not dated.

First volume, ff. 1–96; second volume, ff. 97–194; ll. 19; Shikasta; size, 8⅛ in. by 4¼ in. [Ouseley 3, 4.]

161

A large and detailed, but anonymous and titleless, history of Tîmûr's descendants and their exploits from the great emperor's death A.H. 807 down to A.H. 830 = A.D. 1427 (the last heading is ذکر توجّه حضرت خلافت پناه بطرف سمرقند الخ).

It begins, without a preface, at once with the words چون واقعهٔ حضرت انار اللّٰه برهانه بوقوع پیوست امرای که بودند امیر شاه ملك و امیر شیخ نور الدین الخ, and is incomplete at the end (according to a Persian note on fol. 1ª there is wanting only *one* leaf). Neither a title nor an author's name is found anywhere. On fol. 440ᵇ begins a second part, containing the events of the year 830: ذکر شمّهٔ وقائع که سنهٔ ثلاثین و ثمانمائهٔ حادث شد، از جملهٔ جلائل نعم ربّانی و غرائب منح سبحانی الخ.

That this history cannot be identical with the Żafar-nâma-i-Tîmûrî, as is there stated on the inner side of the binding, or with any other Tîmûrnâma (see this title on fol. 1ª), is sufficiently proved by its beginning with Tîmûr's death!

Ff. 446, ll. 17; Nasta'lîk; size, 9¼ in. by 5¾ in. [Elliot 422.]

162

Fragment of a history of the Moghuls, the descendants of C̓ingîzkhân and Tîmûr.

Ff. 22 and 83 are later additions. The present arrangement of the leaves is wrong, but we have not been able to make out the right one, as in several places leaves seem to be wanting.

Contents:

Ff. 22ᵇ–42ª. History of the Ilkhâns of Persia, beginning in the reign of Nikûdâr Oghlan, and ending with that of Abû Sa'îd and the turbulent period following after his death, that is, from A.H. 681–747. For the dissolution of the empire of the Ilkhâns under the sons of C̓ûpân, Ḥasan Kûc̓ak, and Ashraf, see Malcolm, History of Persia, i. p. 445.

There is a lacuna between ff. 35 and 36.

Ff. 42ª–51ᵇ. History of the Ḳarâkhitâiyyah Sulṭâns and of the Mużaffaride princes of Fârs.

Ff. 51ᵇ–72ᵇ. History of Tîmûr and his descendants. This part is called باب هشتم 'the eighth chapter.'

After ff. 53 and 72 there are lacunas.

Ff. 73ª–76ᵇ. History of the immediate successors of C̓ingîzkhân till Abâḳâkhân.

After fol. 76 is another lacuna.

Ff. 77ª–82ª. Continuation of the history of Tîmûr.

We have not succeeded in making out to which chronicle these fragments originally belonged; we can

only say that they do not belong to the following works: Ḥabîb-alsiyar; Khulâṣat-alakhbâr; Lubb-altawârîkh; Mirât-al'âlam; Ta'rîkh-i-Ḳipčâḳkhânî; the anonymous chronicle, No. 97; Jawâhir-altawârîkh; the anonymous chronicle, No. 169. At the same time we must add that these fragments, both as regards the matter and the wording, show a close affinity to Mîrkhond's Rauḍat-alṣafâ, whence they seem to be excerpted. For the sake of comparison we add a piece of text, ff. 44ᵇ, l. 8 sq.: ذکر بعض حالات ارغون خان وحوادث عهد وی ارغون بسی بجوگیان معتقد بود در سنهٔ ثمان وتسعین جوگی معجونی برای وی ساخت وگفت که مداومت بر اکل آن مورث طول عمر است بعض اجزای آن زیبق وگوگرد بود ارغون هشت ماه از آن خورد آخر جلّه بر آورد ودران جلّه جز سعد اللّه یهود که از طبّ ما وقوف بود واعتبار او در عهد ارغون بجای رسید که رقم وزارت بنام او میکشیدند با یکدو کس دگر نزد او راه نداشتند ودرآن جلّه از معتقدات ملل استفسار مینمود وبعد از جلّه مریض شد امین الدوله طبیب اورا قریب بصحّت رسانیده که جوگی ویرا سه پیاله شراب داده پیمانهٔ حیات او بآن بر شد الخ. Comp. with this Rauḍat-alṣafâ, Ouseley 334, fol. 365ᵃ, l. 7 sq.

Fol. 22ᵃ gives a review of the contents, apparently taken from the fragment itself; fol. 83ᵃ contains a postscript of three lines, in which this book is styled تواریخ عجیب وغریب (the same title occurs at the top of the first page). Not dated.

Ff. 22-83, ll. 19; Nasta'lîḳ; size, 10⅝ in. by 7 in. [OUSELEY 280.]

163

Maṭla'-alsa'dain wa majma'-albaḥrain (مطلع السّعدین ومجمع البحرین).

The history of Tîmûr and his descendants, composed by Kamâl-aldîn 'Abd-alrazzâḳ bin Jalâl-aldîn Isḥaḳ Samarḳandî, who was born in Harât, A. H. 816 = A. D. 1413, and died A. H. 887 = A. D. 1482. He has brought the history down to A. H. 875 = A. D. 1470, the year of Sulṭân Ḥusain's second accession; see Quatremère, in Notices et Extraits, tome xiv, première partie, p. 1 sq.; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96 and 97; J. Aumer, pp. 87 and 88; Catal. des MSS. et Xyll. pp. 286–288; G. Flügel ii. p. 190. An extract is edited by B. Dorn, Auszüge, etc., pp. ١٥٤–٢٣٧.

Contents:

The *first* part or vol. I on fol. 1ᵇ. Beginning of the preface quite agreeing with Aumer: حسن مطلع انوار اخبار در افتتاح الخ.

History of Sulṭân Abû Sa'îd bin Uljâitû, the great-grandson of Hulâgûkhân, on fol. 4ᵇ.

History of Ṣâḥib-ḳirân Tîmûr from his birth to his death (A. H. 736–807 = A. D. 1336–1405), on fol. 19ᵃ.

This first part of the work was finished by the author, as we learn from the last words, in the month Rabî'-alawwal, A. H. 871 = A. D. 1466, October; the copy itself in the month Dhû-alḥijjah, A. H. 1014 = A. D. 1606, April.

The *second* part or vol. II on fol. 219ᵇ, beginning: فاتحهٔ کلام حمد و ثنای ملک علّامی باید که ثنای ستایش از ضمیر الخ.

History of Shâhrukh, who ascended the throne A. H. 807 = A. D. 1405, on fol. 221ᵃ.

History of 'Alâ-aldaulah and Mirzâ Sulṭân Muḥammad, of 'Abd-allaṭîf and Ulughbeg, on fol. 344ᵇ.

History of Mirzâ Abû-alḳâsim Bâbar, on fol. 358ᵇ.

Succession of Mirzâ Jalâl-aldîn Shâh Maḥmûd, history of Abû Sa'îd, etc., on fol. 382ᵇ.

History of Sulṭân Ḥusain (till A. H. 875) on fol. 396ᵃ.

This second part is dated by the transcriber, Ṭâhir-aldîn bin Jalâl (the same who copied the first part), the 21st of Muḥarram, A. H. 1015 = A. D. 1606, May 29.

On ff. 440ᵃ–441ᵃ there is found a mathnawî, entitled داستان محاصره کردن امیر زاده یار علی پسر امیر دولت سلطان سکندر ترکمان مدینهٔ هراة را درزمان شهید الغ بیک گورگان.

Ff. 441, 2 coll., one in the centre, ll. 23; another in the margin, ll. 38; besides that, there are many notes and additions on the outer margin, partly by another hand; Nasta'lîḳ; no ornaments; size, 9⅞ in. by 5¾ in. [ELLIOT 238.]

164

Another copy of the *second* part of the same work.

The *second* part of the Maṭla'-alsa'dain, beginning in the same manner as in the preceding copy.

History of Shâhrukh on fol. 1ᵃ; history of Ulughbeg and 'Abd-allaṭîf on fol. 171ᵃ; succession of Bâbar on fol. 190ᵇ; reign of Shâh Maḥmûd, history of Abû Sa'îd, etc., on fol. 224ᵇ; time of Sulṭân Ḥusain to A. H. 875 on fol. 244ᵇ. See Malcolm, History of Persia, i. p. 486 sq.

According to the colophon on fol. 304ᵃ this copy was finished by Ibn Ḥasan Muḥammad, A. H. 992, the 7th of Sha'bân = A. D. 1584, August 14.

There is a lacuna after fol. 170ᵇ. To the whole there is prefixed by a modern hand, and written on different paper, an index of the headings of the chapters with references to the pages where they are to be found.

Ff. 304, ll. 22; small Nasta'lîḳ; size, 9⅝ in. by 7 in. [OUSELEY 203.]

165

Tuḥfat-i-Sâmî (تحفهٔ سامی).

A chronicle of the Moghul race, preceded by a general history of the early prophets from Âdam to Muḥammad; the Imâms, Khalifs, etc. The last date we can find is A. H. 903 or 904 = A. D. 1497–1499, on fol. 263ᵃ. Tîmûr's history begins on fol. 216ᵃ. The author is Sayyid Muẓaffar of Kâbul (see title and author's name on fol. 149ᵃ), and he has divided his work into a

preface, two sections (مقالہ), ten chapters (باب), and an epilogue; but of this division nothing is found in the text; moreover the copy is incomplete at the end.

Beginning: حمد و ثنای سار (؟ نثار) بارگاه شهنشاهی که ید بیضاء قدرتش کلید خلافت الخ.

Ff. 148^b–267^b, ll. 15; large and distinct Nasta'lîk; size, $9\frac{1}{2}$ in. by 5 in. [SELD. 23 SUP.]

166

Maâthir-alumarâ (مآثر الامرا).

The *first* edition of the great biographical dictionary of the most celebrated Amîrs, Nawwâbs, nobles, etc., who lived during the reign of the Tîmûrides, alphabetically arranged, beginning with Adhamkhân Kûkah (or, according to the following copy, Adîmkhân), on fol. 10^b, and concluding with Yusufkhân of Habash, on fol. 375^a. The author was Nawwâb Ṣamṣâm-aldaulah Shâh Nawâzkhân Shahîd Khwâfî Aurangâbâdî, with the original name ʿAbd-alrazzâk-alḥusainî (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this *first* edition (another larger one was afterwards edited by the author's son, born 1142, died 1196), Mîr Ghulâm ʿAlî Ḥusainî Wâsiṭî Balgrâmî with the takh. Âzâd (the well-known author of the Persian tadhkirah Khazâna-i-ʿâmirah, born A. H. 1116, died 1200); comp. W. Morley, pp. 101–105; Elliot, History of India, viii. p. 187 sq.; Rieu i. p. 339 sq.

Contents:

Mîr Ghulâm ʿAlî, the editor's preface, on fol. 1^b, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت را رتبهٔ والای جهانبانی الخ.

Nawwâb Ṣamṣâm-aldaulah, the author's life, on fol. 2^a.

The author's original preface on fol. 9^b, beginning: الحمد لله و السلام علی عباده الذین اصطفی امّا بعد عرض میدارد فقیر عبد الرزّاق الحسینی الخوافی الاورنگ آبادی که از مبادی الخ.

Beginning of the dictionary on fol. 10^a. It contains the biographies of 234 famous men.

The former owner of this undated copy was D. Forbes (British Museum), who collated it in 1843.

Ff. 376, ll. 21; Nasta'lîk; size, 12 in. by $7\frac{3}{4}$ in. [BODL. 718.]

167

The same.

Good, but quite modern copy. Beginning of the editor's preface on fol. 7^b; of the author's on fol. 14^b: الحمد لله و کفی و السلام علی عباده الخ. A complete index of all the Amîrs, etc., whose biographies are contained in this work, on ff. 1–6. Not dated.

Ff. 376, ll. 19; Nasta'lîk; size, $11\frac{7}{8}$ in. by $8\frac{1}{8}$ in. [OUSELEY ADD. 43.]

168

Jawâhir-altawârîkh (جواهر التواریخ).

Chronicle of the Tâtâr race, composed by Salmân Kazwînî (fol. 2^b, l. 10) during the reign of the emperor Aurangzîb (خلّد الله ملکه, fol. 3^b, ll. 11, 12), A. H. 1068–1118 = A. D. 1658–1707, the exploits of whose ancestors he wished to report (fol. 3^b, l. 3). On fol. 4^a, ll. 7–10, he states that his work should extend from Âdam to Aurangzîb, which does not exactly correspond to the work itself, since it ends with a report of the death of Jahângîr, A. H. 1037 = A. D. 1627, and is apparently complete at the end. The title occurs on fol. 4^b, l. 1.

Contents:

Âdam and his immediate descendants on fol. 4^b; Yâfet, to whom the origin of the Turkish and Moghul races is traced back, on fol. 9^a; history of Čingîzkhân on fol. 35^b; his descendants in Îrân and Tûrân on fol. 68^b; history of Tîmûr on fol. 109^b; his descendants on fol. 188^b; Khalîl on fol. 198^a; Shâhrukh on fol. 207^b; Ulughbeg on fol. 248^a; Bâbar on fol. 249^a; Abû Saʿîd on fol. 255^b; ʿUmar Shaikh on fol. 263^a; Sulṭân Ḥusain Mirzâ on fol. 269^a. In the same chapter there are episodes, an account of the origin of the Karâ-koyunlû and Âk-koyunlû, and of Muḥammadkhân Shaibânî, prince of the Uzbegs.

Then follows a short account of the first Moghul emperors of India: Bâbar on fol. 286^b; Humâyûn on fol. 299^b; Akbar on fol. 301^b; Jahângîr on ff. 304^a–305^a.

Beginning: حمد وسپاس بیرون از حدّ قیاس مالك الملکی را سزاست جلّت وعظمت نعمته که فصل بهار از کتاب صحیح الخ.

The contents of this work, which we do not find mentioned anywhere, seem to be very much the same as those of the تذکرة سلاطین چغتا of Muḥammad Hâdî; see W. Morley, p. 99.

The present MS. is not dated; it may have been written during the author's lifetime. In good preservation throughout.

The first volume, ff. 1–102; the second, ff. 103–203; the third, ff. 204–305; ll. 13; Nasta'lîk; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [OUSELEY 187–189.]

169

In this MS. we have to distinguish two parts: an old part, in small but clear Nasta'lîk, ff. 110^a–337^b; and a more recent one on ff. 1^b–109^b, in more cursive Nasta'lîk. They seem originally to have formed one work, but there is no immediate connexion between them.

Part I:

A history of the Moghul race, beginning with Âdam, deriving the Moghuls from Yâfet, and expounding the genealogy and history of Čingîzkhân, Tîmûr, and their descendants, particularly of the Moghul emperors of India as far down as Muḥammad Shâh, A. H. 1131–1161 = A. D. 1719–1748, with especial regard to all the notorious princes of this dynasty.

The author is Ḥâjî Mîr Muḥammad Salîm (fol. 3^b, l. 13), who dedicated his work to Muḥammad Shâh (fol. 3^a, lin. pen., Abû-alfatḥ Nâṣir-aldîn Muḥammad Shâh). He relates in the preface (fol. 4^a) that he left his native country A. H. 1123 = A. D. 1711; first he went to Persia, where he was recommended by some

Tûrânian noblemen, who had been as ambassadors to the court of Sultân Husain (from A. H. 1106); he proceeded to Isfahân (fol. 4b, l. 3), to 'Arabistân, Baghdâd, Halab, Damask, Stambul; in A. H. 1128 he came to Makkah (fol. 5a, l. 6), and went finally to India (fol. 5a, lin. antepen.) He several times refers to his ancestors, who seem to have played an important rôle in the history of Transoxania (for instance, on fol. 127a, l. 13; fol. 148a, l. 4, etc.)

In India he began composing this book, the title of which is not mentioned; perhaps it is سلسلة السلاطين. Comp. fol. 3b, l. 11: لکن مستور ومحتجب نماند که باعث تصنیف وموجب تألیف این نسخه قابل التحسین سلسلة السلاطین آنست که الخ.

His sources he mentions on fol. 6b, l. 2 sq.: معارج ومدارج ومآثر الملوك ومجمع العجائب وظفر نامه والفیّه ومکارم الاخلاق وتحفة الغرائب وروضة الاحباب وحبیب السیر ومحمودی وروضة الصفا وخلاصة الاخبار و وصّاف ورشیدی ودستور الوزرا وشجرة الاتراك وعجائب الطبقات وجهان کشای وجهان آرا و مجمع التواریخ واکبر نامه وعالم گیری وعالم آرا.

On fol. 312b is a chapter in which the father of the author plays an important rôle in the history of Mâwarâ-alnahr. Title: باعث تشریف والد ماجد راقم اوراق بدیار هندوستان علی حسب الاتّفاق. The author's native country is, therefore, Mâwarâ-alnahr, whence he emigrated for some unknown reason.

Beginning: سپاس قدسی مماس که در مقیاس حواسّ دقیقه شناس نیاید خالقی را رواست وثنای بیقیاس لا ینتهی اساس که در احتباس الخ.

End: و چون قاسم خان صوبه دار بنگاله ماجل (!) طبیعی اعظم خان بمهابت خان قرار یافت ودر سال ششم از جلوس حسنی ازدواج شاهزاده محمّد رارا.

Between fol. 106 and fol. 107 is a lacuna. On ff. 107a–108b follows another part, relating to some of the descendants of Caghatâi b. Cingîzkhân, who ruled over Kâshghar and the whole of Transoxania, Tughluk-Timûr Khân, Ilyâs Khwâjah Khân, 'Âdil Sultân b. Muhammad Khân, Kâbul-Shâh Khân, and Siyûrghatmish Khân; comp. De Guignes, Histoire générale des Huns, vol. iii. p. 319 sq.

The first chapter is on fol. 107a: در ذکر پادشاهی تغلقتیمور خان ابن ابوغا خان بن دواچن خان بن سلطان غیاث الدین براقحان بن سوقرا المشهور بقرا هلاگو خان ابن مامکای بن چغتای خان بن چنگیزخان.

After fol. 108 there is again a lacuna; fol. 109 contains biographical information regarding an author of a commentary (جواهر الاسرار) on the great Mathnawî of Jalâl-aldîn Rûmî; his name is not mentioned. Comp. Elliot 334 and Walker 101, a commentary on the Mathnawî, called جواهر الاسرار وزواهر الانوار, composed by Husain b. Hasan (who died A. H. 840). H. Khalfa ii. p. 640, No. 4261, mentions a commentary on an extract of the Mathnawî, which is called 'Jawâhir-alasrâr.'

Part II:

History of the Shaibâniyyah and Astarkhâniyyah Sultâns of Mâwarâ-alnahr, as far down as A. H. 1123, imperfect both at the beginning and end. It begins with the history of the Khân of the Uzbegs, Sadr Khân b. Abû-alkhair Khân, and of Muhammad Khân Shaibânî, the founder of the dynasty. The first date which occurs is A.H. 873; the first headings, ذکر پادشاهیٔ شیخ صدرخان بن ابو الخیرخان and ذکر پادشاهیٔ خان سعید شهید ابو الفتح محمّد خان شیبانی بن شاه بداغ سلطان ابن ابو الخیر خان.

The history of the Astarkhâniyyah dynasty begins on fol. 155b, with Jânî Muhammad Khân, and ends with the year A. H. 1123, in the reign of Abû-alfaid Muhammad Bahâdur Khân, the son of Sayyid Subhânî Kulî Khân (fol. 337a).

Beginning: تا دم رحلت از دست نداده درسنهٔ هشتصد وهفتاد وسه بحکم کلّ نفس ذائقة الموت نقد حیات بمتقاضی اجل سپرده سفر آخرت گزید الخ.

End: از خواجه سرایان حرفی وصوتی نشنیده اند تا آنکه افلاطون قورجی که از علّامان خاصّهٔ شریفه بود رسیده بتبرّکی معروضداشت که.

A very modern hand has added the conclusion on fol. 338a, but this does not seem to be the real end of the book.

This work (part II) has a great likeness to the تذکرهٔ مقیم خانی, described by H. Morley, p. 152. It is extremely valuable, giving minute information about a period of eastern history which is comparatively little known. This part is collated throughout, and has a considerable number of additions on the margin, mostly by the same hand which wrote the whole.

Not dated. Part II was probably copied not long after the composition. On the first page is written تواریخ بدیعه رای شاه جهان امام.

Ff. 338, ll. 19 (in the modern part, ll. 15); Nasta'lîk; size, $10\frac{1}{4}$ in. by $5\frac{5}{8}$ in. [Ouseley 269.]

IV. Indian History.

a. *Emperors of Dihlî.*

170

A short account of all the rulers of India from the early Râjahs down to Muhammadshâh (1131–1161), consisting chiefly of lists and tables, with a succinct additional text, beginning:

بشنو زولی وفای دنیا ای شاه ـ مغرور مشو بدولت وحشمت وجاه

No date.

Ff. 1–28, ll. 11; Nasta'lîk; size, 9 in. by $5\frac{1}{2}$ in. [Bodl. 695.]

171

Ta'rîkh-i-Baihaḳî (تأريخ بيهقى).

History of the Ghaznawide Sulṭân Mas'ûd, son of Maḥmûd, A. H. 421 = A. D. 1030 to A. H. 432 = A. D. 1040, originally forming a part of the Ta'rîkh-i-Âl-i-Sabuktagîn. Composed by Abû-alfaḍl Muḥammad Albaihaḳî between the years 448 and 451; see Rieu i. p. 158 sq.; Nassau Lees, Materials for the History of India, pp. 14 and 22 sq.; and Elliot, History of India, ii. p. 53 sq.

The work was edited in the Bibliotheca Indica by W. H. Morley, Calcutta, 1862.

Beginning: ذكر نامهٔ كه از زبان اعيان ملك بامير مسعود نبشتند، زندگانئ خداوند عالم سلطان اعظم ولي النعم دراز باد الخ.

According to the note on fol. 32a (Ous. 53) this copy was finished by the same 'Abd-alrazzâḳ, who wrote Nos. 11, 105, 107, 109, 111, 113, 174 etc., A. H. 1197, on the 25th of the second Rabî' = A. D. 1783, the 30th of March.

Vol. I, ff. 141–282; vol. II, ff. 266; vol. III, ff. 1–32; handwriting and size the same as in No. 174. [Ouseley 51–53.]

172

Ta'rîkh-i-Fîrûzshâhî (تأريخ فيروزشاهى).

The history of Fîrûzshâh and his predecessors, a standard work, which gives a full account of the kings of Dihlî from Ghiyâth-aldîn Balban, A. H. 664 = A. D. 1266, to the sixth year of Fîrûzshâh's reign, A. H. 758 = A. D. 1357, composed by Ḍiyâ-aldîn Baranî (not Barri, as H. Khalfa calls him, ii. p. 139, No. 2271). The author was born about A. H. 684, and after having brought his work down to A. H. 758, he abandoned it, and left it unfinished. The history of Fîrûzshâh's reign was afterwards continued, and finished by Shams-i-Sirâj 'Afîf, who also entitled his book Ta'rîkh-i-Fîrûzshâhî; but this latter work, which often is confounded with Ḍiyâ-aldîn's, is not a mere continuation of that, but a complete history of Fîrûzshâh from his birth to his death. Comp. Elliot, History of India, iii. pp. 93 sq. and 269 sq.; Nassau Lees, Materials, pp. 441–446; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 237, Nos. 53 and 54. The text of Ḍiyâ-aldîn's work was edited in the Bibliotheca Indica, 1862, by Sayyid Aḥmadkhân, under the superintendence of Captain Nassau Lees and Mawlawî Kabîr-aldîn.

Table of contents:

A flowery introduction, containing a long disquisition on the value of history (علم تأريخ), and seven reasons for its superiority over other branches of knowledge, on fol. 1b.

Sulṭân Ghiyâth-aldîn Balban, on fol. 9b.
Sulṭân Mu'izz-aldîn Kaiḳubâd, on fol. 49a.
Sulṭân Jalâl-aldîn Fîrûz Khilji, on fol. 67a.
Sulṭân 'Alâ-aldîn Khilji, on fol. 93b.
Sulṭân Ḳuṭb-aldîn, on fol. 151b.
Sulṭân Ghiyâth-aldîn Tughluḳshâh, on fol. 167b.
Sulṭân Muḥammad ibn Tughluḳ, on fol. 179b.
Sulṭân Abû-almuẓaffar Fîrûzshâh, on fol. 205b.

The history of each of these eight monarchs fills *one kitâb*, and begins after the usual phrase الحمد لله الخ, always with the words چنين گويد دعا گوئى مسلمانان ضيا برنى كه الخ.

Beginning of the introduction: حمد و ثنا مرخداى را كه اخبار و آثار انبيا و سلاطين بوحى سماوى بندگان را الخ.

The subdivisions of the last kitâb, which are found in the Calcutta edition, viz. eleven muḳaddimât, are wanting, although the text runs on without interruption; ff. 149 and 150 are left blank. At the end of the seventh kitâb is given as date A. H. 1197 = A. D. 1783.

Ff. 232, ll. 22; written by different hands (three at least), partly in Nasta'lîk, partly in Shikasta; no headings marked throughout the whole MS.; size, 12½ in. by 8¼ in. [Elliot 352.]

173

The same.

This copy is much older than the preceding one, and written throughout by the same hand, but it is not quite complete, ff. 3–5 and 12–14 being left blank. All the headings are marked by red ink. To the history of each Sulṭân there is prefixed a genealogical table of his family.

Contents:

Beginning of the first kitâb (تأريخ سلطان غياث الدين بلبن) on fol. 2b, only one page; it breaks off with the words از واسطه; see Calcutta edition, p. 26, l. 2. A part of the introduction on ff. 6a–11b, agreeing with Calcutta edition, p. 12, l. 14 to p. 23, last line. The first kitâb continues on fol. 15a, but there is a lacuna between this part and the first page. The other seven kitâbs are complete, beginning on ff. 64b, 91b, 128b, 165b, 178b, 186b, and 208b.

Dated the 12th of Jumâdâ-alawwal, A. H. 1009 = A. D. 1600, 19th of November.

Ff. 232, ll. 19; distinct Nasta'lîk; size, 9½ in. by 5½ in. [Elliot 253.]

174

The same.

According to the colophon on fol. 140b this copy was finished on the 15th of Dhû-alḥijjah, A. H. 1196 = A. D. 1782, the 21st of November, by 'Abd-alrazzâḳ Sihâlawî (عبد الرزّاق سهالوى) in Lucknow (who is perhaps identical with the Munshî 'Abd-alrazzâḳ, Sarrishtadâr at the Civil Court of Farrukhâbâd, mentioned by Sir H. Elliot, History of India, ii. p. 386).

Ff. 1–140, ll. 15; Nasta'lîk; size, 8¾ in. by 7½ in. [Ouseley 51.]

175

Ta'rîkh-i-Mubârakshâhî (تأريخ مباركشاهى).

A general history of the kings of Dihlî, from Sulṭân Muḥammad bin Sâm, the founder of the Ghûrî empire (A. H. 569 = A. D. 1173), down to the first years of Sulṭân Muḥammadshâh, the grandson of Khiḍrkhân, of the Sayyid family, whose accession to the throne,

A. H. 837 = A. D. 1433, is related on fol. 204ᵇ, compiled partly from various histories (up to the time of Firûzshâh, 752–790), partly from trustworthy information and personal observation, by Yaḥya bin Aḥmad bin 'Abdallâh of Sîrind (sic! that is, Sirhind), and dedicated to Sultân Mubârakshâh, who died A. H. 837. Consequently this work must have been commenced in the last years of Mubârakshâh's reign, and completed under his successor Muḥammad; comp. Elliot, History of India, iv. pp. 6–86, where large extracts are given in English translation; and Sir H. Elliot's Manuscripts in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 238, No. 59, and p. 249, No. 129.

Beginning: سپاس بیقیاس مر حضرت خالق الجنّ و الانس را که اساس دین اسلام از استمادت عدل پادشاهان دین داران الخ.

This copy was finished the 8th of Rajab, A. H. 957 = A. D. 1550, July 23. A lacuna seems to be before the last page.

Ff. 209, ll. 13; Nasta'lîḳ; size, 6½ in. by 4¼ in.
[Fraser 150.]

176

Ta'rîkh-i-Shîrshâh (تأریخ شیرشاه).

A history of Shîrshâh Sûr of Dihlî (who assumed the title of king about A. H. 946, and died A. H. 952 = A. D. 1539–1545), with a short account of the events which preceded his reign, from Shâh Bahlûl's accession to the throne (who died after a reign of thirty-eight years, eight months, and seven days, A. H. 894 = A. D. 1488), composed by order of the emperor Akbar probably soon after A. H. 987 = A. D. 1579, by 'Abbâs Khân ibn Shaikh 'Alî Sarwânî. The author's name does not appear in the somewhat abridged preface of this copy, but that the work contained in it is identical with 'Abbâs Khân's original history, we learn from a comparison of its text with the extracts given in English translation in Elliot, History of India, iv. p. 305 sq. Both agree with each other word for word. The first title of this work was Tuḥfat-i-Akbarshâhî (تحفۀ اکبرشاهی); Sprenger styles it Muntakhab-altawârîkh (منتخب التواریخ); comp. Rieu i. p. 242; Elliot, History of India, iv. pp. 301–433; and Manuscripts of the late Sir H. Elliot, p. 239, No. 67. This copy concludes, as usual, with Shîrshâh's death; the second and third chapters of the work (for this history forms only the first) are wanting.

Beginning: حمد آن قادر بیچون بیچگون و ثنای خرد آن رهنمای رهنمون بطون که پیدایش عالم گوناگون از حکم کن فیکون این همه موجودات الخ.

This copy was finished on Friday, the 16th of Rabî'-althânî, in the eighteenth year of جلوس والا (جلوس = شاهعالم, that is, A. H. 1191 = A. D. 1777, 24th of May).

Ff. 100, ll. 15; large Nasta'lîḳ; size, 12¾ in. by 8½ in.
[Elliot 371.]

177

Another larger edition of the same Ta'rîkh-i-Shîrshâh.

This copy contains the revised and enlarged edition of 'Abbâs Khân's Ta'rîkh, by Ibrâhîm Batnî, who brought the history down to A. H. 1021 = A. D. 1612 (see fol. 157ᵃ), and supplied it from the Ta'rîkh-i-Niẓâmî (that is, the Ṭabaḳât-i-Akbarî, by Khwâjah Niẓâm-aldîn Aḥmad), and the Makhzan-i-Afghânî (by Jahângîr's historiographer Ni'mat-allâh Sâmânî; comp. W. Morley, p. 74, and Dorn, History of the Afghans, printed for the Oriental Translation Committee, London, 1829–1836); see fol. 157ᵇ.

مصنّف اصل این تأریخ شیرشاهی عبّاس سروانی است چون بعضی مقدّمۀ احوال باز بهادر وقائع کرانیان و مذاکر لوحانیان و بعضی مقولۀ دیگر داخل درین تأریخ نبوده بنابر این ناقص مینمود درینولا احقر العباد ابراهیم بتنی آنرا از تأریخ نظامی که او نیز احوال شیرشاه واسلام شاه نوشته است و بعضی مقدّمه از کتاب مخزن افغانی که از تصنیف نعمت اللّه سامانی است انتخاب نموده داخل این کتاب تأریخ کرده باتمام رسانید الخ.

On fol. 158ᵃ begins a *third book* (دفترسیوم), although there is neither a first nor a second one (nothing of subdivisions at all being found in the preceding part of the ta'rîkh), containing biographical notices of all the Shaikhs, Ṣûfis, etc. of that time, in three chapters: در ذکر ارباب حال واصحاب ذوق و کمال که درین طائفه علم ارشاد وهدایت برافراشته طالبان را بسلوك راه حقیقت دلالت نموده اند اگرچه تعداد اسامی شریف ایشان مقدور این کمترین مصنّف نیست امّا تیمّنًا و تبرّك خوارق عادات بعضی از مشائخ این طائفه در ۳ فصل تحریرفرمود.

First chapter on fol. 158ᵇ (twenty-eight persons), فصل اوّل در اولاد سربنی.

Second chapter on fol. 190ᵇ (twenty persons), فصل دویم در ذکر اولاد بتنی.

Third chapter on fol. 201ᵃ (eighteen persons), فصل سیوم در ذکر اولاد غرغشی.

This copy (not dated) begins without a preface: بعد از حمد ایزدی و صلوات علی النّبی و آله و اصحابه از راویان اخبار وناقلان آثار چنان مسطور شد که چون سلطان بهلول در دهلی بر تخت سلطنت جلوس فرمود ممالك هندوستانرا ملوك طوائف داشتند و در هرشهری الخ.

Ff. 99–107 are misplaced, the right order of the leaves is as follows: 99, 105, 101–104, 106, 107.

Ff. 213, ll. 12; Nasta'lîḳ; size, 9 in. by 4¾ in.
[Elliot 372.]

178

The same larger edition of the Ta'rîkh-i-Shîrshâh.

Another copy of the same edition by Ibrâhîm Batnî, quite agreeing with the preceding one. The *third book* begins here on fol. 112ᵃ (faṣl I on fol. 112ᵃ, faṣl II on fol. 138ᵃ, faṣl III on fol. 147ᵃ). Beginning the same: بعد از حمد الخ.

Dated in the colophon the 22nd of Jumâdâ-alawwal, A.H. 1227=A.D. 1812, 3rd of June.

Ff. 156, ll. 13: written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 7¾ in. by 5 in. [Ouseley Add. 78.]

179

Wâkiʻât-i-Bâbarî (واقعات بابری).

The memoirs of the emperor Bâbar, extending from A.H. 899–935=A.D. 1493–1528 (not without considerable intermissions), originally composed in Caghatâi, afterwards translated into Persian. They were rendered into English by J. Leyden and W. Erskine in 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826; 2nd ed. 1844, and by M. Caldecott, 'Life of Baber, abridged from the Memoirs of Zehir-ed-din Muhammed Baber,' London, 1844; see 'A Critical Essay,' pp. 36, 58, Hammer-Purgstall, Geschichte der schönen Redekünste Persiens, p. 372. A Latin translation is mentioned in 'Das Asiatische Museum,' by B. Dorn, p. 121; H. Khalfa vi. p. 420. The original Caghatâi text of these memoirs has been published by Ilminski, Kasan, 1857; and an excellent French translation of that was made by Pavet de Courteille, 'Mémoires de Baber,' Paris, 1871, in two vols.

This translation consists of two different parts, which are wrongly bound, so that the second part occupies ff. 1b–160a; the first, ff. 163a–231b.

The first part (ff. 163a–231b) comprises the years A.H. 899–906, and corresponds in Erskine's translation to pp. 1–94, l. 24 ('remained in the fortress,' در قلعه ماندند), beginning: بر ضمائر ارباب بصائر مخفی ومستور نماند که حضرت پادشاه فردوس مکان جنّت آشیان الخ.

Then follows, on ff. 231b–232b, a short enumeration (of the translator?) of those years not recorded by Bâbar himself.

The second part (ff. 2b, l. 3 ab inf. to 160b) gives the years 906–935, corresponding to Erskine, p. 94, l. 21 ('send off his family with his effects and people to Uratippa,' شیرم طغای متعلّقان خودرا بجناب اوراتپّه فرستاده), till p. 422, line 5.

Accordingly there is something wanting at the end of this copy[1] (Erskine, p. 422, line 6, to p. 425); besides (on fol. 125a) the years A.H. 925 to 932 (Erskine, p. 272, line 25, to p. 343), and the end of the years A.H. 933 and 934 (Erskine, p. 353, line 12, to p. 382), between ff. 131 and 132. Vice versa we find on ff. 101a, line 7, till 103b, after the fragment of A.H. 914 (Erskine, p. 235), a chapter which we do not find in Erskine's translation.

To the second part is prefixed a preface, on ff. 1b–2b, line 13, stating that the first part was translated by Shaikh Zain (fol. 1b, l. l.), or Mirzâ Bânîda Hasan Ghaznawî Fârisî (fol. 2b, line 2, میرزا بانیده حسن غزنوی فارسی), at the command of Mu'în-aldîn Bihrûzkhân, a descendant of Muhammad Khân Bahâdur Beg Atâlik Beglerbegî (fol. 2a, ll. 7–9, معین الملّة والدین بهروزخان که ثمره ایست از شجرهٔ خان سعید شهید عالیمکان المتوصّل الی رحمت الملك المنّان قطب الدین محمّد خان بهادر بیك اتالیق بیك لار بیکی), during the reign of Akbar, A.H. 994=A.D. 1586; that Muhammad Kulî Moghul Hisârî, a servant of *that* (Akbar's?) court (fol. 2b, line 5, محمّد قلی مغول حصاری که یکی از کمترین بندهای آن درگاه عرش اشتباه عالم پناه بود), on being ordered, translated the remaining part (viz. A.H. 906–935). By him, we should think, this preface was written, as well as the notice on ff. 231b–232b and other minor notes (on fol. 125a) concerning the missing parts.

Beginning of the preface on fol. 1b: حمد و سپاس بی قیاس پادشاهی را سزد که درج جواهر زواهر معانی درمعدن عقول انسانی الخ.

Not dated; this is probably also copied by 'Abdalrazzâk.

Ff. 232, ll. 15; a modern transcript in Nasta'lîk; size, 8¾ in. by 7½ in. [Ouseley 173.]

180

Wâkiʻât-i-Bâbarî (واقعات بابری).

Another better known Persian translation of Bâbar's autobiography, by Bairamkhân's son, Mîrzâ Khân 'Abdalrahîm, who was born A.H. 964=A.D. 1557, completed this paraphrase A.H. 998=A.D. 1590, during the reign of Akbar (see Rieu i. p. 244, and Elliot, History of India, iv. pp. 218–287), and died A.H. 1036=A.D. 1627.

The beginning, در ماه رمضان سنهٔ هشصد و نود ونه در ولایت فرغانه پادشاه شدم ولایت فرغانه الخ, agrees pretty well with the Caghatâi original, but is a little abrupt, and goes down (without preface and introduction) from the accession of Bâbar to the throne of Farghâna, in the month of Ramadân (the Caghatâi original adds the 5th), A.H. 899=A.D. 1494, June, to the 3rd (the Caghatâi original seems to have the 13th; comp. Pavet de Courteille's translation), in the month of Muharram, A.H. 936=A.D. 1529, where it breaks off like the original. Accordingly this copy is complete as far as it is possible.

End: فرستاده شد که کوالیارا با ایشان سپرده (corresponding to p. 494 of the Caghatâi edition).

There are small blanks on ff. 57a, 75b, and 131b, probably corresponding to those in the Caghatâi original (comp. the preface of Pavet de Courteille to his French translation, p. ix). Fol. 124a has been supplied by another hand (here some leaves seem to be wanting), and also some small parts on different pages. This copy is not dated.

Ff. 209, ll. 21; illuminated frontispiece and twenty-eight excellent pictures, representing scenes in Bâbar's life; each page is surrounded with stripes of gold and various colours, besides that the lines of the first and second are circumscribed with small gold-arabesques; a great many of the leaves injured by the worms; Nasta'lîk; size, 12½ in. by 8¼ in. [Elliot 19.]

[1] On fol. 160b (at the end of the second part) is a note in the first handwriting, stating that the last portion (تتمّه), regarding the events of A.H. 935, was not found in that MS., from which this was copied.

181

The same.

Another excellent copy of the same Persian translation. Beginning quite agreeing with Elliot 19. Not dated. This MS. came into Sir Gore Onseley's library A.H. 1204=A.D. 1789–1790.

Ff. 379, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6¼ in. [ELLIOT 405.]

182

The same.

This copy quite agrees with the preceding ones. No date.

Ff. 133, ll. 18, with a second column on the margin, ll. 39; Nasta'lîḳ; a little worm-eaten; all the headings are left blank; size, 12 in. by 7¼ in. [FRASER 140.]

183

The same.

No date. This copy is in all respects like the preceding ones.

Ff. 245, ll. 21 on ff. 1–54, ll. 25 on ff. 55–245; Nasta'lîḳ, written by two or even three different hands (the *first* on ff. 1–23, the *second* on ff. 24–54; the *third*, resembling the first, on ff. 55–245); size, 12⅛ in. by 6 in. [BODL. 341.]

184

Ṭabaḳât-i-Akbarî (طبقات اکبری).

General history of India from the time of Sabuktagîn of Ghazna, A.H. 367=A.D. 977, to A.H. 1002, the thirty-eighth year of the emperor Akbar's reign, A.D. 1593, composed by Nizâm-aldîn Aḥmad Muḳîm of Harât, who became Bakhshî of Gujarât in the twenty-ninth year of Akbar's reign, and died A.H. 1003=A.D. 1594. We refer for further details to Rieu i. p. 220 sq.; W. Morley, pp. 58–61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177–476 (where a complete translation of Humâyûn's and Akbar's reigns is found); J. Aumer, p. 83; Stewart, p. 11, etc. etc. This work is divided into a muḳaddimah, nine ṭabaḳât, and a khâtimah:

Muḳaddimah on fol. 2b (دربیان احوال غزنویان).

Ṭabaḳah I on fol. 16b (طبقهٔ سلاطین دهلی).

Ṭabaḳah II on fol. 269b (طبقهٔ سلاطین دکن; this heading having been omitted here, we transcribe it from Elliot 379).

Ṭabaḳah III on fol. 302a (طبقهٔ گجرات).

Ṭabaḳah IV on fol. 362a (طبقهٔ مالوه).

Ṭabaḳah V on fol. 411a (طبقهٔ بنگاله).

Ṭabaḳah VI on fol. 414b (طبقهٔ سلاطین شرقیّه).

Ṭabaḳah VII on fol. 420a (طبقهٔ کشمیر).

Ṭabaḳah VIII on fol. 441b (طبقهٔ حکّام سند).

Ṭabaḳah IX on fol. 446a (طبقهٔ حکّام ملتان).

Khâtimah on fol. 453b (در بیان حدّ وحدود ممالك هندوستان).

Beginning: سپاس رفعت اساس پادشاه حقیقی را سزد که حلّ و عقد نظام عالم و ضبط و ربط مهامّ الخ. After fol. 152a two leaves are missing.

This copy was finished at Lâhûr, the 27th of Rajab, A.H. 1049=A.D. 1639, November 23.

Ff. 453, ll. 21; distinct Nasta'lîḳ; illuminated frontispiece; size, 11 in. by 6¼ in. [ELLIOT 381.]

185

The same.

Contents:

Muḳaddimah on fol. 3a; Ṭabaḳah I (Dihlî) on fol. 16b; II (Dakhan) on fol. 350b; III (Gujarât) on fol. 384b; IV (Mâlwah) on fol. 459b; V (Bangâlah) on fol. 518b; VI (Sharḳî-Sulṭâns) on fol. 523a, last line; VII (Kashmîr) on fol. 528a; VIII (Sind) on fol. 556b; IX (Multân) on fol. 560a; Khâtimah on fol. 568b. Beginning the same as in the preceding copy.

The proper order of ff. 391–397 is: 391, 395, 396, 392–394, 397. This copy was finished the 15th of Rabî'-althânî, A.H. 1088, the twentieth year of 'Âlamgîr's reign=A.D. 1677, 17th of June.

Ff. 568, ll. 25; Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 12¼ in. by 7⅜ in. [BODL. 297.]

186

The same.

Contents:

Muḳaddimah on fol. 3a; Ṭabaḳah I (Dihlî) on fol. 16a; II (Dakhan) on fol. 32b; III (Gujarât) on fol. 358a; IV (Mâlwah) on fol. 428a; V (Bangâlah) on fol. 485b; VI (Sharḳî-Sulṭâns) on fol. 490b; VII (Kashmîr) on fol. 496a; VIII (Sind) on fol. 527a (there is written wrongly طلب instead of طبقه in the heading); IX (Multân) on fol. 531b; Khâtimah on fol. 540b.

Dated the 7th of Sha'bân (the year is missing).

Ff. 541, ll. 25; written in a curious style of Nasta'lîḳ, partly like Naskhî, and partly like Shikasta; illuminated frontispiece; the first two pages adorned; size, 12⅝ in. by 7 in. [TH. HYDE 47.]

187

The same.

Arrangement of the ṭabaḳât the same as in the three preceding copies: Muḳaddimah on fol. 2b, line 4; Ṭabaḳah I on fol. 9a; II and III (unseparated) on fol. 63b; IV on fol. 209b; V on fol. 237a; VI on fol. 239a; VII on fol. 241b; VIII on fol. 257b; IX on fol. 261a; Khâtimah on fol. 265a.

Dated by 'Abd-alḳâdir at Lâhûr, the 2nd of Sha'bân (the year is likewise missing).

Ff. 265, ll. 25–26; Nasta'lîḳ; the original leaves are put into a modern margin; size, 12⅜ in. by 7⅜ in. [ELLIOT 380.]

188

The same.

Contents, quite agreeing with those in the preceding copies: Muḳaddimah on fol. 3b; Ṭabaḳah I on fol. 17b; II on fol. 351b; III on fol. 381b (without heading); IV–VI on fol. 456a (only the first heading, طبقهٔ مالوه, is found here); VII on fol. 511a; VIII on fol. 541b; IX on fol. 546b. There is a lacuna after fol. 546,

comprising the greater part of the ninth ṭabaḳah and the beginning of the khâtimah.

Dated the 8th of Jumâdâ-althânî (the year missing).

Ff. 547, ll. 19; beautiful Nastaʻlîḳ, written on paper sprinkled with gold; illuminated frontispiece; size, $12\frac{5}{8}$ in. by $7\frac{3}{8}$ in.
[Elliot 379.]

189

The same.

The arrangement of the single ṭabaḳât (which are not numbered here) is different from that in the preceding copies, viz.: مقدّمه on fol. 3^b; طبقهٔ سلاطین دهلی on fol. 18^a; ذکر طبقهٔ سلاطین دکن on fol. 411^b; ذکر طبقهٔ سلاطین گجرات on fol. 451^b; طبقهٔ بنگاله on fol. 533^a; طبقهٔ جونپور (i. e. سلاطین شرقیّه) on fol. 538^a; ذکر طبقهٔ مالوه on fol. 544^a; ذکر طبقهٔ کشمیر on fol. 604^b; ذکر طبقهٔ سلاطین سند on fol. 646^b; ذکر طبقهٔ سلاطین ملتان on fol. 654^a; خاتمه on fol. 666^b (the heading and the last words are missing). The Arabic paging is wrong from ff. 357–414.

Ff. 666, ll. 19; Nastaʻlîḳ, the last sixty-six leaves supplied by another hand; illuminated frontispiece; size, $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in.
[Fraser 136.]

190

The same.

Very good copy, but the headings of all the ṭabaḳât are missing. No date.

Ff. 508, ll. 21; Nastaʻlîḳ; size, $9\frac{3}{8}$ in. by $5\frac{1}{2}$ in.
[Th. Hyde 30.]

191

Part of the same Ṭabaḳât-i-Akbarî.

This old but incomplete copy contains only the muḳaddimah and the *first* ṭabaḳah (the kings of Dihlî down to Akbar), and even that part not quite complete. It breaks off, about the end of the account of the contemporary poets, with Mîr ʻAzîz-allâh (the last three poets are missing), and the last words which appear here run thus: برکنار فکنده, corresponding to Elliot 379, fol. 351^b, l. 6. Ff. 117–119 are damaged. An index on the fly-leaf.

Ff. 287, ll. 24; small Nastaʻlîḳ; size, 10 in. by $5\frac{3}{4}$ in.
[Ouseley Add. 116.]

192

Muntakhab-altawârîkh (منتخب التواریخ).

The extracts of the chronicles, a general history of India from the time of the Ghaznawides to the fortieth year of Akbarshâh's reign, that is, A.H. 1004, by ʻAbd-alḳâdir bin Mulûkshâh Badâûnî (born A.H. 947 or 949, died A.H. 1024 = A.D. 1615), who, after having epitomized on the emperor's command the Taʼrîkh-i-Kashmîr, which was translated from the Hindî into the Persian by one of the learned men of his time, began this work's composition, and completed it the 23rd of Jumâdâ-althânî, A.H. 1004 = A.D. 1596, 23rd of February, on the basis of the تاریخ نظامی, تاریخ مبارکشاهی, etc. For further particulars we refer to Rieu i. p. 222; Elliot, Bibliogr. Index, pp. 219–258, where several extracts from this work are given in English translation; and Elliot, History of India, v. 477 sq. The great value of this book is founded less on its merely historical contents, than on its full accounts of biographical and literary materials, especially from Akbar's time, and very interesting specimens from the dîwâns of celebrated poets. This history, generally known as تاریخ بداونی, is quite different from other works of the same title, for instance, ʻAbd-alnabî's documents relating to the Dakhan: Morley, p. 80; Ḥasan bin Muḥammad alkhâkî's and Sadâsuk's general Indian histories: Elliot, Bibliogr. Index, Nos. xxvii and lviii.

Contents:

Preface on fol. 1^b, beginning: ای یافته نامها زنام تو رواج ـ شاهان بدرت چو ما بدیشان محتاج الخ.

First part on fol. 4^a, divided into two ṭabaḳât, comprising the dynasties of Lâhûr and Dihlî from Maḥmûd bin Sabuktagîn to Akbar's accession to the throne.

First ṭabaḳah on fol. 4^a. The Ghaznawides from Maḥmûd to Khusrau Malik ibn Khusraushâh ibn Bahrâm.

Second ṭabaḳah on fol. 17^a. The Ghûrides and the following dynasties of Dihlî, beginning with Sulṭân Muʻizz-aldîn Muḥammad bin Sâm Ghûrî. The Khiljîs on fol. 56^b; the Tughluḳshâhs on fol. 79^b; the Khiḍr-khâns on fol. 104^a; the Afghâns on fol. 113^a; Bâbar on fol. 125^a; Humâyûn's first reign on fol. 127^b; the Sulṭâns of the house of Sûr on fol. 132^a; Humâyûn's second reign on fol. 162^b.

Second part on fol. 183^b. History of Akbar's reign, including the biographies of Amîrs, Mullâs, Ḳâḍîs, Shaikhs, Khwâjahs, and poets of his time, with poetical extracts.

Beginning: شهنشاه دوران . . . که همیشه بر تخت خلافت و مسند رافت متمکّن باد باستصواب الخ.

Tadhkirah of Shaikhs, Mullâs, etc., on fol. 355^a; tadhkirah of the contemporary poets (ذکر شعرای عهد اکبرشاهی), alphabetically arranged, on ff. 430^b–505^b (see a list of these in A. Sprenger, Catal. pp. 55–65).

Copied by Ḥâfiẓ Ghulâm Ḥusain سیالکوتی, on command of Ḳâḍî Sayyid Wajîh-aldîn, and finished the 12th of Rabîʻ-althânî, A.H. 1143 = A.D. 1730, 25th of October. The complete text of Badâûnî's history was edited in the Bibliotheca Indica, by Maulawî Aḥmad ʻAlî, 3 vols., Calcutta, 1868–9. A notice of the author's life is prefixed to the first volume.

Ff. 509, ll. 21; Nastaʻlîḳ, written by different hands; size, $10\frac{1}{8}$ in. by $5\frac{7}{8}$ in.
[Elliot 248.]

193

The same.

Another copy of Badâûnî's work, undated and un-

divided; the heading of the second ṭabaḳah is also forgotten.

Preface on fol. 1b.

First ṭabaḳah on fol. 3a; *second* ṭabaḳah on fol. 11b.

Beginning of the history of Akbar's reign (or second part) on fol. 115a: شاهنشاه خلیفة الزمان جلال الدین محمّد اکبر پادشاه غازی خلّد اللّه ملکه که همیشه بر تخت خلافت الخ.

Tadhkirah of Shaikhs, etc., on fol. 222b; tadhkirah of poets (being not strictly alphabetical here, nor quite agreeing with Sprenger's list) on fol. 262b.

At the end there is given as date of composition the 23rd of Jumâdâ-althânî, A. H. 1014 (سنۀ اربع عشر و الف), instead of 1004, we think, by a mere mistake.

The transcriber's name is Muḥammad Mu'aẓẓam.

Ff. 306, ll. 21; very clear and distinct Nasta'lîḳ; size, 12⅜ in. by 8¼ in. [Fraser 159.]

194

The same.

This copy contains only the second part of the Muntakhab-altawârîkh, the history of Akbar's reign, beginning: شهنشاه دوران خلیفة الزمان الخ.

Tadhkirah of Shaikhs, etc., on fol. 127b; tadhkirah of the poets on fol. 178a.

Copied A. H. 1219=A. D. 1804, by میر مجهر خان.

Ff. 231, ll. 19; very careless Nasta'lîḳ; size, 11⅜ in. by 7⅜ in. [Elliot 349.]

195

Ta'rîkh-i-Ḥaḳḳî (تأریخ حقّی).

Part of the history of Muhammadan India, composed by Shaikh 'Abd-alḥaḳḳ bin Saif-aldîn Dihlawî, 'somewhat after the fortieth year of Akbar's reign,' i. e. about A. H. 1004=A. D. 1596. An account of this work, as well as extracts, is given by Sir H. Elliot, Bibliogr. Index, pp. 273–280, and on pp. ١٠–١٣. Here the author is stated to have been ninety years old in A. H. 1047 (from the Pâdishâh-nâma). Comp. also Elliot, History of India, vi. pp. 175–181; Morley, p. 62; and Rieu i. p. 223 sq., where the exact date of composition, A.H. 1005, is given.

The title of the work does not occur anywhere. On fol. 6, ll. 2, 3, it is called in general 'summary account of the history of the Indian kings,' و آنچه در این اوراق ثبتِ آن تقریب افتاد حکایت مجملی از احوالِ پادشاهانِ هند است که الخ, and therefore Fraser styles it both in his Catalogue and on the inner side of the binding of his own MS., No. 132 (see below), تأریخ پادشاهان هند.

The book is derived from these sources: Ṭabaḳât-i-Nâṣirî (fol. 9), for the time of Shihâb-aldîn Ghûrî to Nâṣir-aldîn Maḥmûd; Ta'rîkh-i-Fîrûzshâhî (fol. 10), for the period from Ghiyâth-aldîn Balban to Fîrûz Tughluḳ; Ta'rîkh-i-Bahâdurshâhî (composed for Sulṭân Bahâdur of Gujarât), for the time from Fîrûz to Bahlûl Lûdî. What the author reports about the time from Sulṭân Bahlûl Lûdî to his time he knows from hearsay, or by his being an eye-witness of the events (fol. 10).

The only place where the author's name (or rather an allusion to it) occurs, is a short poem (two rubâ'îs and two additional lines) at the end of the preface on ff. 11, 12:

حقّی تو زتأریخ وحکایات مگوی
در راه تتبّع روایات مپوی
در زاویۀ فقر نشستی کاری
جز ذکر خدای نفی واثبات مجوی
حقّی زپیٔ قصّۀ افسانه شدی
چون مردم روزگار فرزانه شدی
درویش ترا زذکر شاهان چه غرض
مفتونِ سخن گشتی ودیوانه شدی
مقصودِ اهلِ ذوق زذکرِ گذشتگان
تنبیهِ عبرت است چه مسکین چه پادشاه

Contents:

Introduction on fol. 1.

History of Ghiyâth-aldîn and Shihâb-aldîn Ghûrî, A. H. 552–602, on fol. 12.

Slave kings, A. H. 602–687, on fol. 26.

The Khiljis, A. H. 687–721, on fol. 104.

House of Tughluḳ, A. H. 721–817, on fol. 165.

Sayyids, A. H. 817–854, on fol. 244.

House of Lûdî, A. H. 854–933, on fol. 261.

Bâbar and Humâyûn on fol. 281.

House of Sûr, A. H. 952–964, on fol. 293.

Akbar[1] on ff. 304–310, l. 2.

Beginning: اللهمّ مالك الملك تؤتی الملك من تشاء وتنزع الملك ممّن تشاء وتعزّ من تشاء وتذلّ من تشاء بیدك الخیر إنّك علی كلّ شیء قدیر منطوق آیۀ كریمه الخ. Comp. Bibliogr. Ind. p. 280.

The only date of the composition occurs here in the last chapter on fol. 305, where the author vaguely states that somewhat more than forty years had elapsed since the enthronization of Akbar, A. H. 963. His words are these: واز اوّلِ جلوس تا الآن که از مدّتِ سلطنتِ عظمی ودولتِ کبری این شهنشاه عالی نژاد عالم مدار اقالیم ستان زیاده بر چهل سال رفته است.

We take fol. 310, l. 2, as the end of the original work of 'Abd-alḥaḳḳ, in agreement with that copy, from which Sir H. Elliot translated the conclusion, on p. 277 of the Bibliogr. Index. The text is this:

وتفصیلِ احوالِ فتوحات وجهانستانی وقواعد وضوابط وروابطِ عالمگیری در دفاتر ومجلّدات نگنجد اگر مدّتِ عمر فسحتی پیدا کرده وتوفیق وتائیدِ پروردگار دستگیری کرد

---

[1] Akbar was alive when this was written, as the author has added to his name خلّد اللّه ملکه وسلطانه.

حسب الطاقت صرف همّت نموده بتقصیر راضی نشده خواهد بود.

After this there follows a continuation on ff. 310, ll. 3, to 351, giving a brief account of the death of Akbar, of Jahângîr's succession, of the enthronization of Shâhjahân, A. H. 1037 (fol. 345); then the dates when the princes Dârâ Shukûh, Shujâ', Aurangzîb, and Murâd were born; and, lastly, the same concerning the brothers of Shâhjahân, the princes Shâh Murâd, Daniel, Khusrau, Parwîz (along with the date of his death, A.H. 1036); of the blinding of Kâmrân Mirzâ, the brother of Humâyûn, A.H. 961; and of the birth of prince Khânam (خانم), A. H. 977.

This continuation, the author of which is not stated[1], consists of little more than dates. The latest date which we find is A.H. 1044 (on fol. 334)=A.D. 1634. Accordingly we are at liberty to suppose that this addition was made by 'Abd-alhakk himself, since he was still alive A.H. 1047 (according to Rieu i. p. 14, he died A.H. 1052). The style of this work is highly distinguished from that of almost all similar compositions: it is entirely free from the usual bombast; precise, without being obscure; simple, without being dry.

Comp. besides Bibliogr. Index, p. 281 sq., and Rieu i. p. 224, about Nûr-alhakk, who literally quoted his father; and W. Morley, pp. 62, 63.

The MS. is not dated; it was copied probably not long after the time of its composition, and is very correct.

Ff. 351 (each leaf only one page), ll. 7; rather large, clear Nasta'lîk on light yellow paper, each page circumscribed by a gold border; size, $8\frac{3}{8}$ in. by 6 in. [OUSELEY 59.]

196

The same.

Another copy of the same chronicle, agreeing in everything with Ouseley 59.

Contents:

Ghûrides and Slave kings on fol. 3^b.
Khiljis on fol. 21^a.
Tughluks on fol. 33^a.
Sayyids on fol. 47^b.
Lûdi on fol. 50^b.
Moghuls on fol. 54^b.

Not dated; very correct copy.

Ff. 69, ll. 15; Nasta'lîk; size, 8 in. by $4\frac{5}{8}$ in. [OUSELEY 60.]

197

The same without the continuation.

This copy contains only 'Abd-alhakk's original work, concluding with the words which are just preceding the end of Sir H. Elliot's copy, the text of which is quoted above in Ouseley 59: و ذکر آنها درحضرت عالی مرتبتش و اطلاق لفظ پادشاهی که بر ایشان باسم اعظم ایشان او محض خطا و سوای اولاد سه کس که ازین میان باشند که بطریق مجازت باعتبار صورت توان نام برد, agreeing with Ouseley 59, fol. 309^a, l. 3.

No date.

Ff. 76, ll. 12; clear and distinct Nasta'lîk; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [FRASER 132.]

198

The same.

This copy, somewhat in a bad condition, quite agrees with Fraser 132, and concludes in the same manner at the end of the original work. Dated the 1st of Safar, A.H. 1039=A.D. 1629, September 20.

Ff. 68, ll. 15; Nasta'lîk; size, $8\frac{5}{8}$ in. by 5 in. [FRASER 133.]

199

1. Two unconnected leaves of an historical work, relating to the contest between Muhammad Shâh and the two Sayyids, Husain 'Alî and 'Abdallâh Khân. Comp. Elphinstone, History of India, 5th edit., p. 694 sq.

2. A portion of the Ta'rîkh-i-Hakkî, corresponding to Ouseley 60, fol. 2^a, l. 13, to fol. 7^a, l. 7.

Beginning: که از هنگام فتح دهلی که دار الملك هندوستان الخ.

Modern copies.

No. 1, ff. 76, 77, ll. 15; Nasta'lîk; size, $9\frac{1}{4}$ in. by $6\frac{3}{8}$ in. No. 2, ff. 78-81, ll. 15; Nasta'lîk; size, $9\frac{1}{4}$ in. by $6\frac{1}{2}$ in. [OUSELEY 160.]

200

Akbar-nâma (اکبر نامه).

MSS. 4^a and 4^b form together a complete copy of the Akbar-nâma, history of the emperor Akbar, composed by Abû-alfadl ibn Mubârak, who was born A. H. 958=A.D. 1551, and was murdered A. H. 1011= A. D. 1602.

Contents:

No. 4^a. Ff. 1^a–149^a. The first part of the first book, containing the preface and the introduction; a history of Akbar's ancestors from Âdam to Humâyûn (who died A. H. 963=A. D. 1556).

Beginning: اللّه اکبر اینچه دریافتی است ژرف و شناختی است شگرف که حقیقت پذیران الخ.

This part is dated A. D. 1831, May 15, which was a Sunday=A. H. 1246, 3rd Dhû-alhijjah (the Muhammadan date in the colophon is wrong):

تمام شد نصف دفتر اوّل اکبر نامه از ابتدای احوال آدم صفی تا انتهای عهد خلافت جهانبانی جنّت آشیانی نصیر الدین محمّد همایون پادشاه غازی من تصنیف علّامی فهّامی شیخ ابو الفضل بن مبارك بتأریخ روز یکشنبه پانزدهم ماه می سنۀ ۱۸۳۱ عیسوی مطابق دویم ماه ذی الحجّه سنۀ ۱۲۴۵ هجریّۀ مقدّسه.

Ff. 149^b–309^a. The second part of the first book, containing the history of the emperor Akbar from his accession to the throne down to the seventeenth year of his reign (see fol. 299^a, l. 17 sq.) This year closes on fol. 302^b in the same manner as in the Cod. Monac.

[1] He introduces himself on fol. 335^a (راقم این سطور), but without giving the name.

249 (Aumer's Catal. p. 90): استخراج احکام الخ. Then follows here a horoscope and the epilogue mentioned by Aumer, خاتمهٔ کتاب; between the zodiac and this epilogue are one line and a half, belonging to the second book; see No. 4^b, fol. 2^b, l. 9.

Heading of this second part: جلوس مقدّس حضرت شاهنشاهی بر اورنگ فرماندهی وجهان پناهی.

Beginning: سلسلهٔ انتظام کارگاه آفرینست که مظاهر حقیقت نمای شهود و شواهد قدرت واجب الوجود است الخ.

This part is dated A.D. 1831, July 1, which was a Friday = A.H. 1247, 20th Muharram (not 1246, as the colophon states):

تمام شد دفتر اوّل اکبر نامه احوال قرن اوّل من تصنیف شیخ ابو الفضل بن مبارك بتاریخ روز جمعه یکم ماه جولائی سنهٔ ۱۸۳۱ عیسوی مطابق بیستم ماه محرّم الحرام سنهٔ ۱۲۴۶ هجریّهٔ مقدّسه.

No. 4^b. The second book of the Akbar-nâma, containing the history of his reign from the eighteenth year to the commencement of the fiftieth (the same portion of the work as Ouseley 394).

Beginning:

سخن تازه سازم بنام خدای — که نامش بمعنی بود رهنمای

On fol. 252^a, l. 3, is the end of Abû-alfadl's work, which concludes in the forty-sixth year of Akbar's reign. The rest, from the forty-seventh to the fiftieth (ff. 252^a–278^a), is added by Muhammad Sâlih (see the note تا اینجا گفتار شیخ ابو الفضل وازینجا مقولهٔ محمّد صالح, and compare it with Aumer's remark, Catal. p. 90).

On fol. 275^b begins the epilogue (خاتمهٔ دفتر دوم).

This book is dated in the same manner as No. 4^a, the 4th December, 1831, which was a Sunday, by a certain Fadl-aldîn. See Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; C. Stewart, p. 14; J. Aumer, pp. 89 and 90; Cat. Codd. Or. Lugd. Batav. iii. p. 9, etc. The Akbar-nâma was published in Lucknow, 1867; see Major Nassau Lees, Materials, p. 65; large extracts are given in Elliot, History of India, vi. pp. 1–102.

No. 4^a, ff. 309, ll. 21; size, $12\frac{1}{2}$ in. by $9\frac{1}{2}$ in.; No. 4^b, ff. 278, ll. 21; size, $12\frac{3}{4}$ in. by $9\frac{1}{4}$ in.; both written in Nasta'lîk, but by two different hands. [ELLIOT 4^a and 4^b.]

201

Another copy of the *first book* of the Akbar-nâma, not dated.

First part on fol. 1^b, beg. اللّه اکبر این چه الخ; *second part* on fol. 187^b, beg. سلسلهٔ انتظام الخ. The *khâtimah* is found here on fol. 366^b. All the tables complete.

Ff. 376, ll. 21; large and distinct Nasta'lîk; large waterspots throughout; some of the first and last leaves very much injured; size, $13\frac{1}{8}$ in. by $8\frac{1}{2}$ in. [BODL. 701.]

202

The same *first book*.

First part on fol. 1^b; *second part* on fol. 100^b; *khâtimah* on fol. 199^b. All the tables complete. No date.

Ff. 205 (for the greater part in diagonal lines), ll. 23–28; Shikasta; size, $11\frac{1}{8}$ in. by $6\frac{7}{8}$ in. [BODL. 275.]

203

The same.

First part on fol. 1^b; *second part* on fol. 223^a; *khâtimah* begins here on fol. 460^b, l. 4, without a heading, thus, المنّت للّه, corresponding to Elliot 4^a, fol. 302^b. The tables are left blank. The second part is defective, breaking off with the words ساخته از کشاکش (or کشایش, according to Elliot 4^a), which correspond to Elliot 4^a, fol. 307^b, last line.

Ff. 469, ll. 17–19; Nasta'lîk; some leaves supplied by other hands; the last pages rather effaced and damaged; size, $10\frac{1}{4}$ in. by 6 in. [BODL. 537.]

204

The same.

The two parts are not separated from each other in this copy; the second begins (without any interruption) on fol. 60^a: جلوس مقدّس حضرت شاهنشاهی بر اورنگ فرماندهی و جهانپناهی، سلسلهٔ انتظام الخ.

In the colophon there is given only the month, not the year, of this copy's date: فی تأریخ منتصف شهر شعبان المعظّم رقم پذیر گرفت.

Ff. 342, ll. 25; Nasta'lîk; size, $12\frac{5}{8}$ in. by 7 in. [FRASER 135.]

205

The *first part* of the *first book* of the Akbar-nâma, containing the history of Akbar's ancestors down to the death of Humâyûn, A.H. 963 = A.D. 1556, and of the first thirteen years of Akbar's life before his accession to the throne. This copy quite agrees with Elliot 4^a, ff. 1–149, and begins (without اللّه اکبر): این چه دریافتیست ژرف الخ.

Ff. 146, ll. 23; large and distinct Nasta'lîk; size, $14\frac{3}{8}$ in. by $8\frac{5}{8}$ in. [WALKER 115.]

206

The same *first part* of the *first book*.

Beginning: اندیشه بیرون باشد غیر از سخن که نسیمی است متحرّك و هوای است متموّج نیافته اند الخ.

These words agree with Elliot 4^a, fol. 1^b, l. 3 sq.; consequently the first two lines of that copy are wanting here. On the fly-leaf this MS. is incorrectly styled: تواریخ ده سالهٔ اکبر شاه مسمّی بواقعات اکبری.

Good copy, but not dated.

Ff. 334, ll. 19; careless Nasta'lîk; size, $10\frac{3}{4}$ in. by $6\frac{3}{4}$ in. [WALKER 100.]

207

Another defective copy of the same *first part.*

This copy is incomplete at the beginning. The first words are: ترتیب انساب معالی القاب و تنسیق اسامی کرامی آبای کرام حضرت شاهنشاهی' تعداد القاب مستطاب آسمانی الخ, corresponding to Elliot 4^a, fol. 21^a, l. 8; consequently preface and introduction are wanting here.

This copy once belonged to Professor Hamilton, whose autograph is found on the fly-leaf. No date. The title given to this work, both in the short, printed English note on the inner side of the binding and on the back of it, 'Tarikh Akbari,' is incorrect.

Ff. 175, ll. 19; clear Nasta'lîk; size, $9\frac{3}{8}$ in. by $5\frac{3}{4}$ in.
[OUSELEY ADD. 159.]

208

The *second part* of the *first book* and the complete *second book* of the Akbar-nâma, containing the history of Akbar's reign from his accession to his death.

Beginning of the second part of the first book on fol. 1^b: سلسلهٔ انتظام کارگاه الخ.

Beginning of the second book on fol. 268^b: سخن تازه سازم الخ.

On the fly-leaf an autograph of Professor Hamilton, to whom this copy (like Ouseley Add. 159) once belonged. No date. A great many of the last pages (of the original MS.) are very dirty. Occasionally some various readings and short glosses on the margin; on the first pages short marginal summaries of the contents in English, by Professor Hamilton. The first leaves are misplaced; their right order is as follows: 1, 2, 5–8, 3, 4, 9, etc. Fol. 255^b is left blank.

Ff. 770, ll. 23; Nasta'lîk, written by two different hands (the second or more modern hand on ff. 1^b, 3, 4, 9, 16, 17, 65, 74–80, 255–266, and 760–770); an illuminated frontispiece at the beginning of the second book, on fol. 268^b; size, 13 in. by $6\frac{1}{2}$ in.
[OUSELEY ADD. 148.]

209

The same *second part* of the *first book* and the *second book* of the Akbar-nâma, without the continuation.

Beginning of the second part of the first book on fol. 1^b (the epilogue or خاتمه on fol. 159^b).

Beginning of the second book on fol. 171^b. It closes on fol. 472^b, in the forty-sixth year of Akbar's reign (=Elliot 4^b, fol. 252^a); Muḥammad Ṣâliḥ's addition is entirely wanting in this copy. The last eight pages (ff. 473^a–476^b) are filled up by the epilogue or خاتمهٔ دفتر دوم, quite agreeing with Elliot 4^b, ff. 275^b–278^b.

Dated the 9th of Dhû-alka'dah, A.H. 1133 (the third year of Muhammadshâh's reign) = A.D. 1721, 1st of September.

Ff. 476, ll. 18–29; written by many different hands, partly in Nasta'lîk, partly in Shikasta (the handwriting of a great deal of the first half being identical with that of Walker 115).
[WALKER 114.]

210

The same *second part* of the *first book* and a fragment of the *second book.*

Beginning of the second part of the first book on fol. 1^a: سلسلهٔ انتظام الخ.

There are blanks on ff. 164^b, 167^a, 174^b, and 175^a, but the text is complete. Before the خاتمهٔ کتاب, which ought to have been immediately joined to the preceding lines (comp. Elliot 4^a, fol. 302^b), there is a large portion of history, not in its right place. These interpolated and confused pieces belong to the second book of the Akbar-nâma, and their order is as follows:

Ff. 175^a–177^b, last line (corresponding to Elliot 4^b, from fol. 2^b, l. 9, to fol. 5^b, l. 4).

Ff. 186^a–191^b (corresponding to Elliot 4^b, from fol. 5^b, l. 4, to fol. 10^b, l. 15).

Ff. 184, 178^a–180^b, last line (corresponding to Elliot 4^b, from fol. 10^b, l. 15, to fol. 14^a, l. 1).

Fol. 185^a to l. 17 (corresponding to Elliot 4^b, fol. 14^a, l. 1 to l. 11).

This whole passage must be inserted between the words نای گردد and آغاز سال on fol. 198^b, l. 4 (agreeing with Elliot 4^b, fol. 2^b, l. 6, and fol. 14^a, l. 9), so that there are wanting only three unimportant lines.

On fol. 185^a, l. 17, begins the epilogue, corresponding to Elliot 4^a, fol. 302^b, l. 4; it breaks off on fol. 185^b, l. 21 (درمیان), and continues without a blank on fol. 181^a, l. 5, after the words برکناره شده به; to fol. 181^b must be joined immediately ff. 182, 183, and 193–196 (agreeing with Elliot 4^a, fol. 309^a). The small interpolated piece from fol. 185^b, l. 21 (آمد), to fol. 181^a, l. 5 (شده به), and the whole of fol. 192 do not belong to this part.

Beginning of the second book on fol. 197^b: سخن تازه الخ.

This book is incomplete, and breaks off on fol. 284^b, towards the end of the 22nd year of Akbar's reign. The last words are مسکوك سازند (see Elliot 4^b, fol. 90^a, l. 15). All the other leaves are complete and in their right place. Some part of them has been eaten by the worms. From ff. 263^b–281^b all the headings are omitted.

Ff. 284, ll. 29; extremely small but clear Nasta'lîk; size, $9\frac{1}{2}$ in. by 5 in.; each page bordered by a small stripe of gold.
[ELLIOT 5.]

211

The *second book* of the Akbar-nâma, comprising the history of the years A.H. 979–1010=A.D. 1571–1601, beg. سخن تازه الخ.

This copy was made fifty-three years after the author's death, being dated Dhû-alhijjah, A.H. 1064=A.D. 1654, October, on fol. 343^a: تمام شد دفتر دویم اکبر نامه فی شهر ذی حجه (!) سنهٔ ۱۰۶۴.

There are blanks on ff. 215^a, 217^b, 234^a, and 249^a.

Ff. 343, ll. 23; Nasta'lîk; size, $13\frac{7}{8}$ in. by 8 in.
[OUSELEY 394.]

212

An abridgment from the *second book* of the Akbar-nâma, giving extracts, or rather a *résumé*, of every year of Akbar's reign, from the eighteenth down to the forty-seventh (as far as we can make out, the headings in the last portion of this copy being omitted). It is

rather incorrectly styled دفتر دویم آکبرنامه, and likewise at the end دفتر دویم اتمام گرفت, being not at all the full redaction of the original work of Abû-alfadl. No date.

Ff. 109, ll. 14; Shikasta; size, $10\frac{7}{8}$ in. by 6 in. [Bodl. 278.]

213

Â'în-i-Akbarî (آئین آکبری).

A splendid copy of the *third* volume or supplement of Abû-alfadl ibn Mubârak's Akbar-nâma, giving a detailed statistical description of Akbar's empire and his whole government; comp. Morley, Catal., p. 112; Aumer, p. 91 sq.; Rieu i. p. 251 sq., etc. The text has been published by Blochmann in the Bibl. Indica, Calcutta, 1877; English translation by the same, in the same collection, vol. i, Calcutta, 1873. The old abridged and insufficient paraphrase by Gladwin was originally published in three volumes, Calcutta, 1783–1786, and reprinted in two volumes, London, 1800.

Beginning:

ای همه در پرده نهان راز تو ـ بیخبر انجام زآغاز تو الخ

On fol. 185[b] begins a second part: سال چهلم الهی, corresponding to Blochmann's edition, vol. i. p. ۳۸۶ (احوال دوازده صوبه); a third part begins on fol. 338[b]: طول و عرض دو شهر بدست آرند الخ (corresponding to Blochmann's edition, vol. ii. p. ۴۸). Almost all the margins are covered with rich and valuable glosses and additions. No date.

Ff. 437, ll. 21; large Nasta'lîk; the first two pages luxuriously embellished in gold and other colours; two other frontispieces on ff. 185[b] and 338[b]; a large picture on fol. 53[a], smaller ones on ff. 100[b], 104[a], 389[a], and 391[a]; size, 21 in. by $12\frac{1}{4}$ in. [Ouseley Add. 165.]

214

The same.

Another copy of the same work, beginning like Ouseley Add. 165. Ff. 40, 265[a], and 334 are left blank, but the text is uninterrupted. Other blanks on ff. 121[a], 198[a], 243[b], 256[b], and 297[b]. Not dated.

Ff. 371, ll. 21; Nasta'lîk (fol. 49 supplied by another hand); size, $13\frac{1}{8}$ in. by $8\frac{5}{8}$ in. [Elliot 18.]

215

Another copy of the same.

Beginning the same as in the preceding copies. No date. Several pages are left blank for tables, and not filled up. The right order of ff. 161–164 is 161, 163, 162, 164.

Ff. 370, ll. 21; Nasta'lîk; size, $13\frac{1}{8}$ in. by $7\frac{7}{8}$ in. [Fraser 163.]

216

The same.

Beginning and end agreeing with those in the preceding copies. No date.

Ff. 350, ll. 18–19; Nasta'lîk, written by two different hands on different paper (the first hand comprises ff. 1–105 and 238–300; the second, ff. 106–237 and 301–350); illuminated frontispiece; size, $12\frac{3}{8}$ in. by $7\frac{1}{2}$ in. [Ouseley Add. 147.]

217

Gulshan-i-Ibrâhîmî (گلشن ابراهیمی).

A portion of the general history of India, by Muḥammad Ḳâsim Hindûshâh of Astarâbâd, commonly called *Firishta*, who dedicated his work to his patron Naṣîr-aldîn Ibrâhîm 'Âdilshâh, A.H. 1015=A.D. 1606 (a later redaction is dated A.H. 1018=A.D. 1609, 1610), and styled it at first گلشن ابراهیمی, later on تاریخ نورس نامهٔ فرشته, wherefore it is commonly known as *Ta'rîkh-i-Firishta*; comp. Morley, Descript. Catal., p. 63; Elliot, Bibliogr. Index, p. 310, etc.; History of India, vi. pp. 207–236; Rieu i. p. 225 sq.; lithographed at Bombay and Poona 1831, second edition, Lucknow, A.H. 1281. The whole work is divided into a mukaddimah, twelve makâlas, and a khâtimah, but this copy contains only the mukaddimah and the first two makâlas.

Mukaddimah on fol. 5[a]. The eras of the Hindûs and the early kings of India in pre-Muḥammadan times.

Makâlah I on fol. 23[b]. History of the kings of Ghazna and Lâhûr down to A.H. 582=A.D. 1186, 1187.

Makâlah II on fol. 74[b]. History of the kings of Dihlî down to Akbar's death, A.H. 1014=A.D. 1605.

No date.

Ff. 339, ll. 19–21; written by many different hands, but the greater part in Shikasta, beginning in Nasta'lîk; size, 10 in. by $5\frac{3}{4}$ in. [Hunt. 265.]

218

A short anonymous fragment of Indian history, beginning with Humâyûn's defeat by Shîr Shâh, A.H. 947=A.D. 1540, and his flight to Persia; and ending with the last days of Jahângîr's reign, A.H. 1036=A.D. 1627. The larger part, containing Jahângîr's history, is said in the colophon to have been extracted from the Jahângîrnâma. The history of Akbar begins on fol. 10[a]; that of Jahângîr on fol. 39[a]. Ff. 8[b], 9[a], 53[b], and 76[a] are left blank.

Beginning: حقیقت جنگ کردن[1] همایون پادشاه بشیرشاه افغان و شکست خوردن همایون پادشاه از شیرشاه و از هند گریخته رفتن همایون بولایت ایران پیش شاه طهماسپ' چنین آورده اند که چون همایون پادشاه از اکره به بنگاله رفت الخ.

Not dated.

Ff. 111, ll. 12; Nasta'lîk; size, 9 in. by 6 in. [Marsh. 341.]

219

Jahângîr-nâma (جهانگیر نامه).

The *first edition* of the authentic autobiographical memoirs of the emperor Jahângîr, who ascended the throne A.H. 1014=A.D. 1605, and died A.H. 1037=A.D. 1627, according to the account given by W. Morley, pp. 112–118. Comp. on the different titles given to these memoirs and all the questions connected with them, Elliot, History of India, vi. p. 276 sq., and Rieu i. p. 253.

[1] Not کردند, as is written by mistake.

This copy goes down only to the 23rd Rabî'-alawwal, A. H. 1027, the end of the fourteenth year of Jahângîr's reign, A.D. 1618, March 20, and consequently the Pandnâma, the letters, etc. are entirely wanting. It begins in the same abrupt manner as the two copies mentioned by Morley, p. 115, note 3, with Jahângîr's accession: از عنایات بی غایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری الخ; and concludes on fol. 168b. The last twenty-five leaves on ff. 169b–191a contain an anonymous concise history of the same emperor Jahângîr, from his accession to his death, beginning, without a heading or preface, at once with these words: بتأریخ روز پنجشنبه یازدهم شهرجمادی الثانی سال هزار وچهارده هجری بساعت مسعود و زمان محمود الخ.

Both the Jahângîrnâma and the short historical account are dated the fifty-first year of 'Âlamgîr's reign (A. H. 1118=A.D. 1706). Comp. for these memoirs besides Morley, J. Aumer, p. 93, and De Sacy, in the Journal des Savants, 1830, pp. 359 sq. and 430 sq. An English translation of a rather spurious edition of these memoirs was published by Major D. Price—'Memoirs of the emperor Jahângir, written by himself,' London, 1829—for the Oriental Translation Fund.

Ff. 191, ll. 20; careless Nasta'lîk; size, 12½ in. by 6½ in. [Caps. Or. A. 1.]

220

Another copy of the same first edition.

This copy also concludes at the end of the fourteenth year of the emperor's reign (23rd Rabî'-alawwal, A. H. 1027=A. D. 1618, March 20).

Ff. 234, ll. 17–19; Nasta'lîk, written by different hands; worm-eaten; size, 11 in. by 7 in. [Fraser 141.]

221

Tûzuk-i-Jahângîrî (توزك جهانگیری).

The second edition of the same autobiographical memoirs of Jahângîr, edited with an introduction and continuation by Mîr Muḥammad Hâdi; comp. Morley, pp. 118–120; Rieu i. pp. 253 and 254.

Contents:

Index of the Tûzuk-i-Jahângîrî, on fol. 1b.

Editor's preface and introduction, with an account of Jahângîr's ancestors, birth, youth, etc., on fol. 2b. Beginning: حمد و ثنای بیمر وحد و سپاس و ستایش لاتحصی و تعدّ مریکانه پادشاهی را الخ.

An account of Jahângîr's wazirs (ذکر وزرای جنّت مکانی جهانگیر پادشاه در زمان شاهزادگی), and children; of all the excellent and learned men, hakîms, and poets at his court; and of his betrothal to Nûr Jahân Begum, in the sixth year of his reign, on fol. 18a.

The emperor's memoirs, written by himself, down to the beginning of the nineteenth year of his reign, continued by Muḥammad Hâdî till Jahângîr's death, on ff. 22b–406a.

Beginning of these memoirs the same as in the first edition.

Conclusion (خاتمة التحریر) on fol. 406a, in which the transcriber Sayyid Aḥmadkhân ibn Sayyid Muḥammad Muttaḳîkhân Bahâdur ibn Jawâd-aldaulah Jawâd 'Alîkhân Bahâdur, who was highly patronised by the grand wazîr Nawwâb Dabîr-aldaulah Amîn-almulk Khwâjah Farîd-aldînkhân Bahâdur Muṣliḥ Jang, relates that he completed this copy at the request of جان بهادر پاتن کنبس صاحب, making use of ten good MSS. from the libraries of Sirâj-aldîn Muḥammad Bahâdurshâh, the Pâdishâh of Dihlî (A. H. 1118–1124), the 20th of September, 1846.

Ff. 407, ll. 17; distinct Nasta'lîk, written by a very modern hand; two illuminated frontispieces on ff. 2b and 22b; each page framed with stripes in gold and other colours; different illustrations, coins, seals, a view of the black stone, etc. etc., on ff. 21, 27, 99, and 223; binding green with gold; size, 12 in. by 7¼ in. [Elliot 406.]

222

The same.

Another edition of Jahângîr's memoirs, quite identical with that Tûzuk-i-Jahângîrî, from which, according to Elliot (History of India, vi. p. 257), the spurious 'Ta'rîkh-i-Salîm Shâhî' (on which the English translation by Price is based) was amplified. This edition goes down only to the end of the third year of the emperor's reign, A.H. 1017=A.D. 1608, when he had reached the fortieth year of his age (see fol. 263b, ll. 9 and 10: و الحال که عمرمن به چهل رسیده), and begins: حمد بیغایت و شکربی نهایت مبدعی را که بیك امر کن اجرام فلکی واجسام عنصری را از ممکن عدم به فضای وجود آورد وصانعی که طبقات افلاك را بر افراشت و بساط خاك را بانواع قدرت بیاراست وآدمی زادرا بزیورلطف و زینت عقل اختصاص داد تا بدان تاج کرامت و خلعت جلالت بفرستاد و زمین وزمان را در قبضهٔ تسخیر خود درآورد وَإِذْ قَالَ رَبُّكَ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً مفتخر گشت و درود بی شمار برپیغمبر ما محمّد مصطفی صلّی اللّه علیه و سلّم باید که جهانیان را از جادّهٔ ضلالت رهانیده بشاهراه طاعت رسانیده امّابعد بیادگار سر گذشته احوال خود را بیان کنیم تا برصفحات روزگار اثری بماند بتأریخ بیستم جمادی الاوّل (so) سنهٔ ۱۰۱۴ هجری صبح روز پنجشنبه قریب بیکساعت نجومی در شهر اکره در سنّ بیست[1] و هشت سالکی برتخت پادشاهی نشستیم و پادشاه شدیم و بمبارکی برتخت مراد جلوس نمودیم بیت مخند گربفسونی زمانه دل بستم – که بهترم زسلیمان که تکیه زد برباد' چون وقت صبح که هنگام نورانی شدن آفتابست الخ.

On the fly-leaf and in the colophon this edition is likewise styled کتاب تزك جهانگیری or تزك جهانگیر

[1] So, instead of سی!

پادشاه. This copy was finished at Akbarâbâd the 16th of Rabi'-althâni, A.H. 1225=A.D. 1810, May 21. Another copy of the same short edition is found in J. Aumer, p. 94.

Ff. 210–270, ll. 14; Nasta'lîk; size, 9 in. by 5¾ in. [Ouseley Add. 98.]

223

Maâthir-i-Jahângîrî (مآثر جهانگیری).

A history of the whole life and reign of the emperor Jahângîr, composed in Shâhjahân's time, three years after Jahângîr's death, A.H. 1040=A.D. 1630, by Kâmgâr Husaini (see name and date on fol. 2ª, ll. 8, 11, and 12); comp. Elliot, History of India, vi. pp. 439–445, and Rieu i. p. 257.

Contents:

Preface and introduction, containing a concise history of Jahângîr from his birth to his accession to the throne, A.H. 1014=A.D. 1605, on fol. 1ᵇ, beginning: جهان جهان نیایش پادشاه حقیقی وجهانبان تحقیقی را که انتظام عالم و نظام بنی آدم الخ.

Complete history of Jahângîr's reign from his accession to his death, A.H. 1037=A.D. 1627, arranged according to the single years, on fol. 34ᵇ, beginning: نضارت سرابستان ملك و ملّت و طراوت چار چمن دین و دولت الخ.

Ff. 229, ll. 15; large and distinct Nasta'lîk; fol. 5ª is supplied later; ff. 1ᵇ, 2ª, 34ᵇ, and 35ª illuminated; size, 9⅝ in. by 5½ in. [Fraser 139.]

224

Ikbâlnâma-i-Jahângîrî (اقبالنامهٔ جهانگیری).

The *third* volume of the Ikbâlnâma-i-Jahângîrî, containing the history of the emperor Jahângîr's reign from his accession to the throne, A.H. 1014=A.D. 1605, down to his death, A.H. 1037=A.D. 1627, by Nawwâb Mu'tamad Khân, who died A.H. 1049=A.D. 1639. For a fuller account of this not very valuable work we may refer to Elliot, History of India, vi. pp. 400–438; Rieu i. p. 255; W. Morley, p. 120; J. Aumer, p. 92, etc. This volume is printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286.

Beginning: شایسته سریر سلطنت و فرمانروائی وزیبنده افسر خلافت و کشور کشائی بلند اقبالی الخ.

Finished the 24th of Rajab, A.H. 1095=A.D. 1684, 7th of July, by Faid-allâh.

Ff. 200, ll. 15; large Nasta'lîk; size, 9¼ in. by 6⅝ in. [Bodl. 485.]

225

The same third volume of the Ikbâlnâma-i-Jahângîrî.

Beginning the same. Dated the 7th of Dhû-alhijjah, A.H. 1106=A.D. 1695, 19th of July.

Ff. 233, ll. 13, written partly in Nasta'lîk, partly in Shikasta; size, 8⅛ in. by 6 in. [Ouseley Add. 80.]

226

The same.

This copy was finished on Sunday, the 28th of Safar, in the eighth year of the reign of Akbarshâh (so: probably a mistake for Shâh 'Âlam, who ascended the throne A.H. 1173, Rabi' II); the eighth year of his reign would consequently be 1181, and in this year the 28th of Safar was a Sunday, A.D. 1767, July 26.

Ff. 1–208, ll. 13; large Nasta'lîk; size, 8⅞ in. by 5⅞ in. [Ouseley Add. 98.]

227

The same.

Dated the 21st of Rajab, A.H. 1181=A.D. 1767, December 13. Fol. 20 must be followed by 22, and fol. 21 has no connection with any of the preceding or following pages. This copy is very carelessly written; so always ش instead of س; for instance, شلطان, رشانید, شاخت, etc.

Ff. 267, ll. 13; large Nasta'lîk; the first three pages supplied by another hand; size, 8¼ in. by 4½ in. [Walker 41.]

228

The same.

According to the colophon at the end of the supplied leaves this copy was transcribed by 'Abd-allâh Hasan 'Ali, on the island of پولوپلانك.

Ff. 130, ll. 18; Nasta'lîk (ff. 124–130 supplied later by another hand); size, 10 in. by 7 in. [Bodl. 682.]

229

The same.

Not dated. In the heading of fol. 1ᵇ this work is simply styled Jahângîrnâma, a title frequently given to it; see Elliot, History of India, vi. p. 400. Some of the last pages are a little injured.

Ff. 140, ll. 14; Shikasta; size, 8⅞ in. by 4⅞ in. [Walker 82.]

230

The same.

Quite modern copy; finished the 11th of January, A.D. 1825.

Ff. 217, ll. 15; clear and distinct Nasta'lîk; size, 9¼ in. by 5⅞ in. [Elliot 168.]

231

Tawârîkh-i-Jahângîrshâhî (تواریخ جهانگیرشاهی).

A short chronicle of the first fourteen years of the emperor Jahângîr's reign, by one of his servants, Walî Sirhindî, called Khwâjah Zâda. He tells us that he was more than forty-six years old in this fourteenth year of the reign of his sovereign, to whom this little work is dedicated. It ends with a kasîdah. Another title of the same is فرهنگ بدیع اللغات جهانگیری; see fol. 420ª, l. 9, where both titles appear.

Beginning: حمدی که در سوداء آن ابدًا سر قلم بگردد وثنائی که در سواد آن سرمدًا دهان دوات بازماند الخ.

This copy is in the author's own handwriting.

Ff. 389ᵇ–421ª, ll. 17; Nasta'lîk; illuminated frontispiece; size, 9⅛ in. by 5 in. [Seld. 23 Sup.]

232

Pâdishâhnâma (پادشاهنامه).

A complete copy of the well-known Pâdishâhnâma, containing a detailed history of the emperor Shâhjahân, from his accession to the throne, A. H. 1037, down to the thirtieth year of his reign, 1067, in *three* volumes. The *first* and *second* of them were composed by the contemporary author, 'Abd-alhamîd of Lâhûr, who dedicated his work to the emperor himself, and died A. H. 1065 = A. D. 1655; the *third* volume was a little later, after 'Abd-alhamîd's death, supplied by Muhammad Wârith (see the names of both authors on fol. 9ª, l. 3, and fol. 395ª, l. 9; the title of the work on fol. 9ᵇ, l. 6). For further details comp. W. Morley, p. 122; Elliot, History of India, vii. pp. 3 sq. and 121 sq.; Rieu i. p. 260, and J. Aumer, p. 95. Edited by the Mawlawis Kabir-aldin Ahmad and 'Abd-alrahîm, in the Bibl. Indica, vol. i, 1867; vol. ii, 1868. At the end of the second volume of this copy, on fol. 392ª, the history is styled واقعات صاحبقرانی ثانی, and at the end of the third as well as in the printed note on the inner side of the binding, تواریخ شاهجهانی.

Contents:

First volume, comprising the first ten years, A. H. 1037–1047 = A. D. 1627–1638, on ff. 6ᵇ–235ª.

Preface on fol. 8ᵇ; history of Shâhjahân's ancestors, beginning with Timûr, on fol. 18ᵇ; Humâyûn on fol. 23ᵇ; Akbar on fol. 24ᵇ; Jahângir on fol. 25ᵇ; Shâhjahân on fol. 29ª. The enumeration of the celebrated shaikhs, learned men, poets, etc. begins on fol. 229ª.

Beginning: رنگین کلامی که گذارش آن دامن سامعه را جوهر آگین کند الخ.

Second volume (A. H. 1047–1057 = A. D. 1638–1647), on ff. 239ᵇ–392ª.

Beginning: سپاس والا اساس دادار کارساز و کردگار بی انباز را که بمددگاری اندیشه سخن الخ.

Third volume (A. H. 1057–1067 = A. D. 1647–1657), on ff. 394ᵇ–533ª.

Beginning:

بر سر هر نامه دبیر قلم – آنچه کند بهتر تیمّن رقم

A short chapter on shaikhs, 'Ulamâs, poets, etc., as a supplement to that at the end of the first volume, on fol. 531ᵇ.

On ff. 1ᵇ–5ᵇ there is found an historical fragment, containing a short account of Shâhjahân's early life from his sixteenth year (A. H. 1015–1016) to his accession (A. H. 1037), beginning: ذکر احوال خجسته آمال ایّام پادشاهزادگی در سنهٔ اثنین جلوس اشرف الخ. It is quite different from that in the Pâdishâhnâma itself.

No date.

Ff. 533, ll. 25; Nasta'lik; size, 12¼ in. by 8⅜ in. [Elliot 368.]

233

Another copy of the first volume of the Pâdishâhnâma.

The first volume of the same work, comprising the first ten years, beginning: نگارین کلامی که گذارش الخ.

The tenth year of Shâhjahân's reign begins on fol. 206ª; the enumeration of the shaikhs, etc., on fol. 243ª.

No date; there is a seal at the end, with A. H. 1214 = A. D. 1799.

Ff. 249, ll. 23; Nasta'lik; a little worm-eaten; size, 12⅜ in. by 7⅞ in. [Elliot 369.]

234

The same.

Another copy of the same first volume, beginning: نگارین الخ.

The tenth year begins on fol. 388ª; the enumeration of the shaikhs, etc., on fol. 427ª.

Not dated.

Ff. 441, ll. 17; large and distinct Nasta'lik; some corners injured; size, 10⅝ in. by 5⅞ in. [Elliot 319.]

235

The same.

The same first volume, beginning as in the two preceding copies.

The tenth year begins on fol. 208ª; the enumeration of the shaikhs, etc., on fol. 219ª. On ff. 222ᵇ–224ᵇ there is found as appendix the same ذکر ایّام پادشاهزادگی, or account of Shâhjahân's early life, as in No. 232.

Not dated.

Ff. 224, ll. 15 (on ff. 1–203) and ll. 28–40 (on ff. 204–224); very careless Nasta'lik (sometimes quite like Shikasta), written by different hands; size, 15⅝ in. by 9 in. [Fraser 137.]

236

Another history of the first ten years of Shâhjahân's reign, partly agreeing with the first volume of the Pâdishâhnâma word for word, partly differing from it in text. The subdivision corresponds to that in the preceding MSS.; it is likewise arranged according to the years. There is also, after the history of the tenth year (beginning on fol. 282ª), an account given of the learned men, poets, etc., beginning, like the Pâdishâhnâma, with سیّد محمّد رضوی (on fol. 298ª). Probably this copy contains the Pâdishâhnâma of Muhammad Amîn Kazwînî; comp. Elliot, History of India, vii. p. 1; and Rieu i. p. 258. Both the preface and history of Shâhjahân's ancestors are wanting. It opens directly with the emperor's accession to the throne.

Beginning: جلوس میمنت مأنوس فرازنده لوای کشورستانی طرازنده اورنگ صاحبقرانی حضرت صاحبقرانی ثانی بر سریر سلطنت و کامرانی، آفرینندهٔ جهان ونگارندهٔ زمین و آسمان جلّت آلاؤه و عمّت نعماؤه الخ.

Not dated. On the last page is written: این کتاب تواریخ شاهجهان پادشاه صاحبقرانی ثانی.

A blank on fol. 8ᵇ.

Ff. 311, ll. 19; Nasta'lik; size, 10¼ in. by 6¾ in. [Elliot 370.]

237

Shâhjahânnâma (شاهجهان نامه).

Shâhjahânnâma, another history of the emperor Shâhjahân's reign from his accession to the thirtieth year of his reign, by Muḥammad Ṭâhir, with the takhalluṣ Âshnâ, called 'Inâyatkhân bin Ẓafarkhân bin Khwâjah Abû-alḥasan, who died A.H. 1081=A.D. 1670; comp. Rieu i. p. 261; Elliot, History of India, vii. p. 73 sq., and W. Morley, p. 123. In the preface of this history there are quoted the following works: Akbarnâma, by Shaikh Abû-alfaḍl; Ṭabakât-i-Akbarshâhî, by Khwâjah Nizâm-aldîn Aḥmad; Ikbâlnâma-i-Jahângîrî, by Mu'tamadkhân; Maâthir-i-Jahângîrî, by Ghairatkhân Nakshbandî; Pâdishâhnâma, by Abû-alḥamîd; and Pâdishâhnâma, by Muḥammad Amîn Munshî of Kazwîn.

The thirtieth year of Shâhjahân's reign begins on fol. 272^b. At the end there is a description of the climate of Hindûstân, especially of Dihli (fol. 279^b: حقیقت هوای هندوستان تخصیص دهلی), of its revenues, etc. etc.

Beginning: بنام پادشاه پادشاهان سر افرازی ده صاحب کلاهان، حمدی که در خورشان احدیّت باشد الخ.

Copied A.D. 1824.

Ff. 286, ll. 21; clear and distinct Nasta'lîk; size, 10 in. by 6 in. [Elliot 320.]

238

Laṭâ'if-al'akhbâr (لطائف الاخبار).

A journal of the expedition of prince Dârâ Shukûh (born A.H. 1024, died A.H. 1069), the son of Shâhjahân, to Kandahâr, A.H. 1063=A.D. 1653. See Elphinstone, History of India, 5th edit., p. 587 sq., and Rieu i. p. 264.

It was composed during this expedition by some one who accompanied the prince, to whom it is inscribed (fol. 2^b, l. 3); the author's name does not occur. The title appears on fol. 2^b, l. 18. It contains valuable historical and geographical information, besides anecdotes.

Beginning: حمدی بیعدّی که ابواب فتح را بر روی پادشاهان تواند کشاد مر خدای را سزاست که اخبار لطائف کمالش همه گوشی شنیده الخ.

After the preface on ff. 1^b–2^b follows an introductory chapter (آغاز در تبیین مقدّمهٔ چند که ربط کلام بآن تعلّق دارد), giving an account of the previous expeditions under Murâd and Aurangzîb (beginning with the year 1056): of the assembling of the army at Lâhûr, and the outset from thence on the 24th of the 1st Rabî', A.H. 1063 (see fol. 7^a, l. 8)=A.D. 1653, February. On ff. 7^b–81^b the journal itself, down to the raising of the siege and the army's retreat (نمایش در تفصیل وقائع که در حین محاصره تا هنگام کوچ بوقوع آمده), with an appendix on ff. 81^b–84^a, giving an account of the march back from Kandahâr to Multân (انجام در بیان آنچه در هنگام معاودت از قندهار تا ملتان روی داده), both chronologically arranged; the first date is the 10th of the second Jumâdâ, A.H. 1063; the last date the 9th of Dhû-alḥijjah of the same year, when the remainder of the army returned to Multân.

On fol. 84^a a general conclusion of the author, who states that he brings the news from Kandahâr to those in Hindûstân who are anxious to hear it.

End: که گوش هوش چون چشم انتظار عشّاق براستماع این اخبار است از قندهار بهندوستان برم وخاطرشان را از انتظار بر آرم چه عجب.

شکر شکن شوند همه طوطیان هند
زین قند پارسی که به بنگاله میرود

See C. Stewart, p. 17.

This copy was finished by the شاهزادهٔ عالم و عالمیان محمّد عظیم الدین at Bardawân, the 24th of Sha'bân, in the forty-eighth year of the reign of ('Âlamgîr? that would be A.H. 1115=A.D. 1704, 2nd of January).

Ff. 84, ll. 25; distinct Nasta'lîk; size, 13¼ in. by 8¾ in. [Ouseley Add. 47.]

239

Another modern copy of the same.

Beginning: حمدی بیعدّی که ابواب فتح را بر روی پادشاهان تواند کشاد مرخدائی را منزّه (so) است که الخ.

The introductory chapter begins here on fol 6^a; the journal itself on fol. 20^b; the appendix on fol. 213^b; the general conclusion on fol. 217^b.

This MS. is copied by Muhammad Murâd bin Yâr-i-Muhammad bin Khâl-i-Muhammad bin Sangî Muhammad Haidarî, A.H. 1210=A.D. 1795.

Colophon on fol. 217^b: تمام شد کتاب تواریخ قندهاری شاهزاده دارا شکوه پسر شاهجهان پادشاه برادر عالمگیر اورنگ زیب پادشاه بید المذنب العاصی محمّد مراد ابن یار محمّد ابن خال محمّد ابن سنگی محمّد حیدری سنهٔ ۱۲۱۰ هجری.

Ff. 217, ll. 17; irregular Nasta'lîk; size, 9⅛ in. by 4⅞ in. [Ouseley 190.]

240

Fatḥiyyah 'ibriyyah (فتحیّه عبریّه).

A special history of the expeditions of the Khânkhânân Mîr Muhammad Sa'îd Ardastânî (otherwise called Mîr Jumlah), against the principality of Kûchbahâr and Âshâm (a rich country along the river Brahmaputra), in the years 1072 and 1073, under the reign of the emperor Aurangzîb (comp. Elphinstone, History of India, 5th edit., p. 612 sq.), by Ibn Muhammad Walî Aḥmad, with the epithet Shihâb-aldîn, who partook all the fatigues and dangers of the expeditions, and was an eye-witness of all the events related. According to his statement on fol. 105^b he finished his report the 20th of Shawwâl of the same year 1073 =A.D. 1663, May 28. The meaning of the title is explained by the author on fol. 4^b, l. 1, in the following manner: چون این تالیف مشعر از فتح و عبرت است بفتحیّه عبریّه موسوم شده.

Sprenger calls this work فتح عبریه; see MSS. of the

late Sir H. Elliot, in Journal of the As. Soc. of Bengal, vol. xxiii. p. 249, No. 128; Rieu i. p. 266, فتحيّه عبريّه.

It consists of an introduction (مقدّمه در ذکر باعث نهضت لشکر پادشاهی بولایت کوچ وآشام, on fol. 4b), and two makâlas (مقالهٔ اوّل در ذکر تسخیر کوچ بهار و شمّهٔ از احوال آن دیار, on fol. 6b; مقالهٔ دویم در شرح آشام و نبذی از حالات آن مقام و نجات یافتن اهل اسلام بعد از تعب تمام از آن مرزوبوم خون آشام), on fol. 11b. Comp. Elliot, History of India, vii. pp. 265–269.

On fol. 105b the second makâlah concludes, and on fol. 106a there begins a continuation, relating the events immediately following, and bringing the history down to the month Sha'bân, A. H. 1076 (comp. fol. 175b, l. 2)=A. D. 1666, February.

Beginning of the preface: جنود نامعدود حمد ملازم حضرت ملك الملك على الاطلاقيست كه صف آرايان معركهٔ شريعت و حقيقت الخ.

Beginning of the continuation: بسم الله الرحمٰن الرحيم، قبل ازين مرقوم شدكه احتشام خان را غفران پناه خان الخ.

No date. This copy may be Shihâb-aldin's autograph.

Ff. 176, ll. 15; very distinct Nasta'lîk; size, $8\frac{3}{4}$ in. by $5\frac{3}{8}$ in. [Bodl. 589.]

241

The same.

Introduction on fol. 3b; Makâlah I on fol. 5a; Makâlah II on fol. 8a. Continuation wanting. Dated by 'Abd-alrahmânbeg of Harât, the 16th of Dhû-alka'dah, A. H. 1093=A. D. 1682, 16th of November.

Ff. 66, ll. 15; Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{1}{2}$ in.; a small ornament as heading of the first page. [Bodl. 687.]

242

Mujmal-i-mufassal (مجمل مفصّل).

The second volume of a chronicle called Mujmal-i-mufassal, containing the history of Tîmûr, his descendants in Îrân and in India, till the death of the emperor Jahângîr and the enthronization of Shâhjahân, A. H. 1037=A. D. 1627.

Beginning: اساس سپاس را چه يارا كه در حريم كبرياى الهى قامت استقامت تواند افراشت الخ.

It was composed by Muhammad Barârî Ummî bin Muhammad Jamshîd bin Jabbârî Khân bin Majnûn Khân Kâkshâl, A. H. 1079=A. D. 1668, and divided into two parts (tabakât): 1. Tîmûr and those of his family who afterwards ruled in Îrân and Tûrân; 2. Bâbar and his successors. See fol. 1b, l. 4 ab inf.: امّا بعد اين مجلّد ثانيست از مجمل مفصّل كه نيازمند درگاه بارى محمّد برارى أمّى ابن محمّد جمشيد ابن جبّارى خان ابن مجنون خان قاقشال مؤلّف ساخته از تطويل تقليل پرداخته وچون اين مجلّد منبى ومخبراست از احوال طبقهٔ گوركان مسمّى بطبقات[1] تيمورى گشته وسبب انقسام واشتمال مجمل مفصل بدو مجلّد مؤلّف مشقت كتاب دركتابت ورغبت ناظران بايجاز وقلّت .. ت فهرست امير تيمور گوركان صاحب قران وغيره بيست ودو نفر مشتمل بر دو طبقه طبقهٔ اوّل كه در ايران وتوران وديگر اقاليم سلطنت كردند امير تيمور وغيره شانزده نفر طبقهٔ دويم كه در هندوستان براى (!) علم اقتدار بر افراشتند ظهير الدين محمّد بابر پادشاه وغيره زاد الله تعالى اسباطها. Then the history itself commences.

Contents:

Tabakah I. From Tîmûr till 'Umar Shaikh, the son of Sultân Abû Sa'îd, the governor of Farghâna, and father of Bâbar, on fol. 3a.

Tabakah II. History of Bâbar on fol. 27b; Humâyûn on fol. 39a; Akbar on fol. 94a; Jahângîr on ff. 184a–215a. The fullest information is given with regard to the last three emperors.

In several places the MS. is damaged, especially on the last leaves; one half of the last leaf (fol. 215a) is torn off. We give the fragment of the end:

[م]اه محرّم گفته است سنهٔ ۱۰۷۹ الحمد لله على اتمامه
مؤلّفه العبد المذنب راخى (!) الى الرحمة
قاقشال عفى عنه ولوالديه بتأريخ
(this line is entirely effaced)
لازم سركار اقبال واجلال پناه حشمت وشوكت دستگاه
محمّد برارى است در مقام بلدهٔ تپته بعمل نوّاب مستطاب
يار تحرير يافت

We conjecture that this colophon originally in its entirety stated—

a. The month Muharram, A. H. 1079=A. D. 1668, June, as the date when this work was finished.

b. That (Muhammad Barârî Ummî b. Muhammad Jamshîd b. Jabbârî Khân b. Majnûn Khân) Kâkshâl was the author.

c. That this is possibly an autograph of the author, as in the second place, where we ought to find the name of the copyist, the name Muhammad Barârî again appears; and that this copy was made in the town of تپته[2] (so).

It seems to be collated throughout; the exterior of the MS. perfectly well admits of an age of from 200 to 300 years. The only place where we find this work noticed is in the Bibliogr. Index of Sir H. Elliot, p. 2, No. xxxiv.

Ff. 215, ll. 19; Nasta'lîk; size, 11 in. by $5\frac{3}{4}$ in. [Ouseley 311.]

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[1] The letters underlined (here and in the following) are supplied by a later hand, this part of the leaf originally being torn off.

[2] Patna?

243

'Âlamgîrnâma (عالمگیر نامه).

A history of the first ten years of the emperor Aurangzîb's reign, from his accession to the throne to the beginning of the eleventh year, A.H. 1068–1078 = A.D. 1658–1668, composed by Muḥammad Kâẓim bin Muḥammad Amîn Munshî, in the thirty-second year of the emperor's reign, and dedicated to him; comp. W. Morley, Catal., p. 125; Elliot, History of India, vii. p. 174; Rieu i. p. 266 sq.

Beginning: ای داده بعقل پرتو آگاهی ـ شاهان زتو کامیاب شاهنشاهی ـ آنرا که زکائنات برتر خواهی ـ بر سر نهیش افسر ظلّ الهی.

Dated the 13th of Shawwâl, in the seventh year of Farrukhsiyar's reign (A.H. 1130 = A.D. 1718, 9th of September). This work was edited in the Bibl. Indica, by the Mawlawis Khadim Husain and Abd-al Hai, Calcutta, 1865–1868.

Ff. 345, ll. 16–22; ff. 159–345 written in a clear and distinct Nasta'lîḳ; the first 158 leaves are supplied later by different hands, as it seems, partly in careless Nasta'lîḳ, partly in Shikasta; Oriental binding with flowers; size, 9½ in. by 6 in.

[Caps. B. 2.]

244

Another copy of the same.

Beginning the same as in the preceding copy; a few lines are wanting at the end; the last page (being turned upside down) breaks off with these words: عطاشده میلذرانند, corresponding to the preceding copy, fol. 434ᵃ, l. 17. Ff. 339–346 are misplaced; the right order of the leaves is this: 339, 342, 340, 341, 344, 345, 343, 346. The former owner of this copy was the emperor Muḥammadshâh, whose seals (with the date A.H. 1143 = A.D. 1730) are found on the fly-leaf and on fol. 1ᵃ.

Ff. 350, ll. 18; very clear and distinct Nasta'lîḳ; size, 11⅞ in. by 7⅛ in.

[Fraser 142.]

245

Lubb-altawârîkh (لبّ التواریخ).

A general history of the Muhammadan dynasties of India, imperfect at the beginning and end, but undoubtedly—as a comparison with Elliot, History of India, vii. p. 168, shows, and the title given to it on the fly-leaves and in the colophon corroborates—identical with the Lubb-altawârîkh-i-Hind, by Bindrâban, son of Raî Bhârâmal; comp. also Rieu i. p. 228.

In the MS. we have to distinguish between an old part and later additions, apparently made with the view of giving the MS. the appearance of a complete work; they are made at random, not very judiciously, and are gathered from different sources. The author of these additions cannot be acquitted of the charge of fraud, as he has in several places put at the bottom of the pages those words which are a general mark of the connection, whilst there is in fact no connection whatever. This seems to betray that he calculated to take in hasty readers, or to sell a fragment of a chronicle as a complete work.

We shall first describe the genuine part, which begins with the inroads of the Moghuls under 'Alâ-aldîn Khiljî (A.H. 695–717 = A.D. 1296–1317), and brings the history down as far as the reign of Aurangzîb, A.H. 1101 = A.D. 1689, 1690.

Ff. 17ᵃ–28ᵃ. History of the Khiljî dynasty, beginning about the year A.H. 704 = A.D. 1304.

Ff. 28ᵇ–65ᵃ. History of the house of Tughluḳ.

Ff. 65ᵃ–78ᵇ. History of the Sayyids and the house of Lûdî.

Ff. 78ᵇ–183ᵃ. History of the Moghul emperors of India till the year A.H. 1101 (Aurangzîb's wars with the Marattas).

Ff. 183ᵃ–250ᵃ. History of the dynasties in the Dakhin:

- Fol. 183ᵃ. The Bahmanî dynasty of Gulbargah.
- Fol. 202ᵃ. The 'Âdil-Shâhs of Bîjâpûr.
- Fol. 218ᵃ. The Niẓâmshâhs of Aḥmadnagar.
- Fol. 241ᵃ. The Ḳuṭbshâhs of Gulkunda.
- Fol. 247ᵃ. The 'Imâdshâhs of Barâr.
- Fol. 249ᵃ. The Barîdshâhs of Bidar.

Ff. 250ᵃ–272ᵃ. The Sulṭâns of Gujarât.

Ff. 272ᵃ–284ᵃ. The Sulṭâns of Mâlwah.

The book was divided into four faṣls; the beginning of the first is wanting; the second faṣl (subdivided into six شعبه) on fol. 183ᵃ; the third on fol. 250ᵃ; the fourth on fol. 272ᵃ. For the sake of comparison we subjoin a piece of text, taken from the beginning of the history of the Sayyids on fol. 65ᵃ: ذکر ایالت حضر خان بن ملك سلیمان صاحب طبقات محمودشاهی وصاحب تأریخ مبارکشاهی حضر خان را سیّد میدانند واو پسر ملك سلیمان است ملك سروان دولت که از امرای کبار سلطان فیروز شاه بود ملك سلیمان را پسر خوانده بود چون ملك دولت در حکومت ملتان فوت شد حکومت آنجا بملك مسیح پسر صلبی او مفوّض گشت او نیز درهمان ایّام مرد ملك سلیمان که تا آنوقت خود را سیّد نمیدانست حاکم ملتان گردید بعد مردنش حضرخان حکومت ملتان یافته بعد صاحب قران در دیار هند بحکومت ملتان بحکم آنحضرت حکومت پنجاب الخ.

The additions are ff. 1ᵇ–16ᵇ. Ff. 1ᵇ–9ᵇ contain an anecdote of a Ghaznawide Sulṭân (whose name is not mentioned), his two sons Ḥamid and Naṣir, who are slandered by one of the Sulṭân's wives. Ff. 9ᵇ–16ᵇ contain part of the history of Mâlwah, comprising the time from Maḥmûd Khiljî to Nâṣir-aldîn (A.H. 839–906 = A.D. 1435–1500). This part is identical with fol. 277ᵇ sq. of the genuine work. Besides there are some added leaves scattered throughout the whole: ff. 22, 46, 53, 54, 107, 122, 275, 282–284.

The book is called by more recent hands لبّ التواریخ on the fly-leaf, on fol. 1ᵃ, and at the end; the colophon (in the writing of the additions) calls it لبّ اللباب, which the same recent hand has corrected into لبّ التواریخ.

Colophon:

تمام شد نسخهٔ لبّ اللباب بتأریخ بیست وپنجم شهر ذلقعده سنهٔ ۳۳ جلوس والا تحریر یافت

This note, we believe, is simply transcribed from

another copy; the copyist must mean the reign of Aurangzib, as no emperor after him ruled as long as thirty-three years; so we get the date A. H. 1101, the 25th Dhû-alḳa'dah=A. D. 1690, August 30. But as the same date 1101 occurs in the old part on fol. 181[b], l. 4, and as the additions must be of a later date, so this note, being in the writing of the additions, does not refer to the present MS., but is simply transcribed from another copy. The old part is well written, and in many places the vowels are added.

Ff. 284, ll. 11; Nasta'lîḳ; size, 8½ in. by 4⅞ in. [Ouseley 35.]

246

Khulâṣat-altawârîkh (خلاصة التواريخ).

A general history of India from the earliest times to the fortieth year of the emperor 'Âlamgîr's reign, composed by the Hindû Sujân Râi Munshi, A. H. 1107= A. D. 1695, and dedicated to 'Âlamgîr; comp. Elliot, History of India, viii. pp. 5–12; W. Morley, pp. 69–71; Rieu i. p. 230; J. Aumer, p. 84; Journ. Asiat., tom. iii, 1854, p. 366; Sprenger, Cat. Berol., No. 221.

Beginning: نقّاش نگارخانهٔ کائنات و مصوّر کارگاه ممکّنات چون اقتضای آن کرد که الخ.

Contents:

Author's preface on fol. 1[b].

Account of the Hindûs on fol. 6[a].

A description of the various Sûbahs of India on fol. 15[b].

History of the Hindû Râjahs on fol. 51[a].

History of the Muhammadan dynasties of India on fol. 93[a], beginning with Nâṣir Sabuktagîn, and concluding with 'Âlamgîr Aurangzîb.

Although the author finished his work as early as A. H. 1107, yet eleven years later he added in a few lines the emperor 'Âlamgîr's death, A. H. 1118=A. D. 1707.

This very excellent but quite modern copy is dated the 20th of April, A. D. 1816.

Ff. 302, ll. 19; very distinct Nasta'lîḳ; size, 10⅝ in. by 7⅞ in. [Caps. A. 3.]

247

Maâthir-i-'Âlamgîrî (مآثر عالمگیری).

A history of the emperor Aurangzîb 'Âlamgîr's reign from A. H. 1067 down to 1118=A. D. 1656–1707, by Muḥammad Sâḳî Musta'iddkhân, who compiled this work A. H. 1122=A. D. 1710; comp. Elliot, History of India, vii. p. 181 sq.; Rieu i. p. 270; W. Morley, p. 127; Stewart, p. 15; Mehren, p. 22. It is divided into two unequal parts:

First part on fol. 1[b], containing the history of the first ten years of 'Âlamgîr's reign, and written by the author on the basis of Mirzâ Muḥammad Kâẓim's عالمگیر نامه, of which it is a short epitome (امّا بعد شیرازه بند اوراق اخبار محمّد ساقی مآثر عالمگیری نگار با خود مطارحه نمود که چهل ساله وقائع را در سلك تحریر آورده اگر بانتخاب مجمل ده ساله رقمزده ناظم لفظ و معنی نفیس میرزا محمّد کاظم عالمگیر نامه نویس پردازی و مفتح مصنّف خود سازی هم عنوان آن صحیفه گردد'; this part was translated into English by Henry Vansittart, Calcutta, 1785, fol., 'the history of the first ten years of the reign of Alumgeer').

Beginning: انتخاب صحائف ایجاد انس و جان و التقاط لطائف الخ.

Second part on fol. 30[b], from the tenth year of 'Âlamgîr's reign, down to his death in the fifty-first, concluding with an appendix on his excellent qualities and his children (on fol. 232[a], گذارش شمّهٔ از کرائم ذات و شرائف صفات خدیو عادل; and fol. 236[a], ذکر اولاد قدسی نژاد آنمغفور).

Beginning of this part: للّه الحمد فی الاوّل والآخر خامه بپیرایش حمد جهان آفرینی الخ.

The complete text was published in the Bibliotheca Indica, Calcutta, 1870–1871.

Not dated.

Ff. 239, ll. 17; Nasta'lîḳ; size, 9⅝ in. by 6¼ in. [Elliot 236.]

248

Kalimât-i-ṭayyibât (کلمات طیّبات).

A collection of notes and orders of the emperor Aurangzîb, generally very short and obscure, entitled کلمات طیّبات, and compiled, A.H. 1131, by one of his chief secretaries, 'Inâyât-allâh, beginning: الهی از قلم شکسته وزبان خسته چه آید که سپاس و ستایش جناب کبریا را شاید الخ; comp. Elliot, History of India, vii. p. 203; Elphinstone, History of India (fifth edition), p. 673, note 16; and Rieu i. p. 401. This copy was written by Muḥammad 'Aẓmat-allâh, but no date is given. On fol. 1[a] a seal of Shaikh Muḥammad from A.H. 1134=A.D. 1721.

Ff. 155, ll. 13; Nasta'lîḳ; size, 7¾ in. by 4½ in. [Fraser 157.]

249

The same.

This copy is incomplete at the beginning and end; one leaf is missing at the beginning and two at the end. The single orders are styled here ارشاد instead of کلمه. Attached to this copy are two leaves from an *Inshâ*. No date.

Ff. 62, ll. 17; Nasta'lîḳ; size, 9⅞ in. by 7½ in. [Ouseley Add. 126.]

250

The same.

This collection is much shorter than the two preceding ones; its last kalimah is found in Ouseley Add. 126, already on fol. 29[b], l. 4, and in Fraser 157, on fol. 73[a], l. 10. Beginning the same as in Fraser 157. The title occurs only in this copy on fol. 19[b], l. 3 (not in Fraser 157, in which this part of the preface from fol. 19[a], l. 11, till 19[b], l. 5, is missing). The chronogram by Muḥammad Sabâkhân, which follows here immediately after the title in l. 4, is misleading, since it consists of *one* bait only; the proper date is contained in the missing *second* bait, which (according to Fraser 157, bottom of the last page) runs thus:

سال ترتیب و جمع این توقیعات
لوح کلمات طیّبات قدسی است

=A.H. 1131. It was transcribed by Jawâd-allâh ibn Muhammad Murâd-allâh Thânîsarî (تهانیسری) in Lucknow, and dated the 29th of Ṣafar, A.H. 1194=A.D. 1780, March 6.

Ff. 18ᵇ–50ᵃ, ll. 15; Nasta'lîk; size, 8¾ in. by 7½ in. [OUSELEY 168.]

251

A fragment of the same.

The last words of this copy correspond to Fraser 157, fol. 41ᵇ, l. 14.

Ff. 32, ll. 15; Nasta'lîk; size, 9 in. by 5 in. [FRASER 158.]

252

Ruka'ât-i-'Âlamgîrî (رقعات عالمگیری).

Another collection of letters by the emperor Aurangzîb, beginning: مکشوف دانشوران عالی فطرت ومعلوم الخ (agreeing with Aumer, p. 96). A careful index on fol. 1ᵃ (فهرست نسخهٔ رقعات عالمگیری).

This collection contains 233 letters of 'Âlamgîr to his sons, grandsons, generals, nobles, etc.:

1. Ten letters to the eldest son, the crown-prince Muḥammad Mu'ażżam Shâh 'Âlam Bahâdur, fol. 3ᵃ, p. ٣ sq.

2. 102 letters to the second son, the prince Muḥammad A'żamshâh Bahâdur, fol. 6ᵇ, p. ٩ sq. (comp. on this prince Nassau Lees, Materials, p. 471, note 4).

3. A letter to the prince Muḥammad Akbar (fol. 28ᵃ, p. ٥٢).

4. A letter to the prince Muḥammad Kâmbakhsh (ib.)

5. Two letters to the prince Muḥammad Mu'izz-aldîn Bahâdur (the eldest son of the crown-prince Muḥammad Mu'ażżamshâh), fol. 28ᵇ, p. ٥٣.

6. Five letters to the prince Muḥammad 'Ażîm-aldîn (the second son of the crown-prince), fol. 29ᵃ, p. ٥٤ sq.

7. Twenty-six letters to the prince Muḥammad Bîdârbakht (the eldest son of 'Âlamgîr's second son, Muḥammad A'żamshâh), fol. 29ᵇ, p. ٥٥ sq.

8. A letter to the Amîr-alumarâ Bahâdur Shâyistakhân, governor of Akbarâbâd, fol. 34ᵃ, p. ٦٤.

9. Thirty-nine letters to 'Umdat-almulk Madâr-almahâmm Asadkhân, ib.

10. Four letters to Ghâz-aldînkhân Bahâdur Fîrûzjang, fol. 47ᵃ, p. ٩٠ sq.

11. Ten letters to Dhû-alfakârkhân Bahâdur Nuṣratjang, fol. 47ᵇ, p. ٩١ sq.

12. A letter to 'Âkilkhân, the governor of the Ṣûbah of Shâhjahânâbâd, fol. 49ᵇ, p. ٩٥ (comp. Ouseley, Biogr. Notices, p. 167).

13. Six letters to Mîrzâ Ṣadr-aldîn Muḥammad Khân Ṣafawî, Bakhshî of the second order, ib.

14. Two letters to Ṣadr-alṣudûr Muḥammad Amînkhân Bahâdur, fol. 50ᵃ, p. ٩٦ sq.

15. A letter to Luṭf-allâhkhân, fol. 50ᵇ, p. ٩٧.

16. Two letters to Ḥamîd-aldîn Bahâdur, known by the name Nîmca-i-'Âlamgîrî (the short sword of 'Âlamgîr), ib.

17. Seventeen letters to 'Inâyat-allâhkhân, fol. 51ᵃ, p. ٩٨ sq.

18. Three letters to Asadkhân, fol. 53ᵇ, p. ١٠٣ sq.

This copy was finished the 7th of the month February, A.D. 1838; see the colophon on fol. 54ᵃ, تمام شد نسخهٔ رقعات عالمگیری بتاریخ هفتم فبروری سنهٔ ۱۸۳۸ یکهزار هشتصد وسی و هشت عیسوی.

When and by whom this collection was made is not stated. In the preface there are given only some instructions for the reader respecting the epithets and metonymical titles of 'Âlamgîr's sons, grandsons, and other persons, used in these letters; comp. Elliot, History of India, vii. pp. 203, 204. Attached to these letters is (on ff. 54ᵇ–56ᵃ) a very interesting description of an imperial feast by Sayyid Niżâm-aldîn Aḥmad. The Ruka'ât-i-'Âlamgîrî were lithographed in Lahore; comp. Cat. Berol., No. 1585; C. Stewart, p. 88; Rieu i. p. 402 (an almost identical collection, made A.H. 1156).

Ff. 56, ll. 15; Nasta'lîk; size, 11⅛ in. by 7⅞ in.; quite modern handwriting. [ELLIOT 12.]

253

Raḳâ'im-i-karâ'im (رقائم کرائم).

A third, but very short collection of notes and orders of the emperor 'Âlamgîr, made by Sayyid Ashraf Khân Mîr Muḥammad Alḥusainî, and called by him 'Raḳâ'im-i-karâ'im' (on fol. 1ᵃ, l. 8) in remembrance of his deceased father Amîr Khân 'Abd-alkarîm, to whom most of the letters are addressed; see Elliot, History of India, vii. p. 204, and Rieu i. p. 400. Accordingly every single order bears the title رقیمهٔ کریمه; they are generally very short and apodictical.

Beginning:

سخن جانست ودیگر گفتگو جا با زمن بشنو[1]
اگر هر لحظه جانی تازهٔ خواهی سخن بشنو الخ

The last raḳîmah: رقیمه عاقل خان جواب جُست الحکم که در باب نمودن قلعهدار الخلافه بمهابتخان صادر شده بود خوب نوشته نوکر همچو میباید الخ.

This copy was finished by the same Jawâd-allâh, the son of Muḥammad Murâd-allâh Thânîsarî, who transcribed the third copy of the Kalimât-i-ṭayyibât, A.H. 1194, the 7th of Muḥarram=A.D. 1780, January 14.

Ff. 1–18, ll. 15; Nasta'lîk; size, 8¾ in. by 7½ in. [OUSELEY 168.]

254

1. Ff. 1ᵃ–14ᵃ. Collection of letters of 'Âlamgîr to his son Muḥammad A'żamshâh. Title: شقّه ها وکلمات ابو المظفّر محی الدین محمّد اورنگزیب پادشاه هندوستان.

Beginning: فرزند عالیجاه اسپ راهواری که این مرتبه فرستاده اند الخ.

It is not stated by whom this collection was made, nor whence the letters were taken. The last is translated in J. Scott's History of the Dekkan, Shrewsbury, 1794, part iv, p. 8. Comp. Ruka'ât-i-'Âlamgîrî, Lahore,

[1] Instead of جانان زمن بشنو; in Ouseley 330, fol. 15ᵇ, this hemistich runs thus: سخن جانست و دیگر گفتگو جان ناز من بشنو.

A.H. 1281 (lithographed); see Trübner's Record, No. 2, p. 42.

2. Ff. 15ᵃ–32ᵃ. Another collection of 'Âlamgîr's letters to different persons.

Title: شقّه های ابو المظفّر محی الدین محمّد اورنگ زیب پادشاه هندوستان.

It is the same collection as No. 253, رقائم کرائم. Instead of رقیمه the orders are here called شُقّه, and in many cases the names of the persons to whom they are addressed are here added.

3. Ff. 33ᵇ–52ᵇ. Historical extracts relating to the period of Aurangzîb's death, A.D. 1707, till towards the end of the reign of Jahândâr (who died A.D. 1713). They correspond to the beginning of the Siyar-almuta'akhkhirin, pp. 1–10 (Calcutta, A.H. 1248).

Beginning: نگارش این قیل وقال تبیین این احوال است که بتأریخ بیست وهشتم ذی قعده شاه سلیمان شکوه ازین چارسو فانی الخ.

It is imperfect at the end, breaking off in the chapter کیفیّت انتزاع پرناله.

No date; eastern binding.

Ff. 52; handwriting (of the end of the last century) and paper the same as in No. 255; size, 12¼ in. by 7½ in. [Ouseley 330.]

255

a. Fol. 64ᵇ. Letter of Shâh 'Abbâs the Great to Jahângîr after the conquest of Ķandahâr by the Persians, A.D. 1621.

Beginning: نسائم دعواتی که از نفخات اجابت آن غنچه مراد شگفته نکهت فزای الخ. See Elphinstone, History of India, 5th edit., p. 564, and Malcolm, History of Persia, i. p. 544.

b. Fol. 66ᵃ. Reply of Jahângîr to 'Abbâs.

Beginning: سپاس معرّا از ملابس حدّ وقیاس وستایش مبرّا از آلایش تشبیه الخ.

c. Fol. 67ᵇ. Note (رقعه), which Aurangzîb wrote for his son A'żamshâh (برای اعظم شاه), and on fol. 68ᵇ a collection of letters and notes, directed by Aurangzîb to the same. They are very much of the same character as the Kalimât-i-ṭayyibât. The name of the collector is not stated, nor any date.

Beginning: معلوم فرزند دل پسند سعادتمند عمره باد عریضهٔ محرّره پانزدهم ماه صیام میمنت التیام بتأریخ پنجم شوّال ختم اللّه بالخیر والاقبال مصحوب قاصدان شما رسید الخ.

End on fol. 78ᵇ: نصیحتی کنمت بشنو وبهانه مگیر که هرچه ناصح مشفق بگویدت بپذیر.

On fol. 79ᵃ follow two chronograms relating to Aurangzîb.

d. Ff. 79ᵇ–80ᵃ. An accurate account about the marches of Aurangzîb, the time of his setting out and arriving, from A.H. 1066 (3rd of the second Rabî') to 1069 (15th of the second Jumâdâ).

Beginning: ساعات نهضت که عالمگیر پادشاه غازی غفر اللّه له نمودند روز دو شنبه سیوم ماه ربیع الثانی سنهٔ ۱۰۶۶ هجری وقتی که چهار گهری روز مانده رایات عالیات بجانب گولکونده کوچ فرمودند الخ.

Not dated.

Ff. 64–81, ll. 15; small Nasta'lîk on modern European paper; size, 12¾ in. by 7¾ in. [Ouseley 387.]

256

Bahâdurshâh-nâma (بهادر شاهنامه).

A history of the first two years of the reign of the emperor Ķutb-aldîn Muḥammad Abû-alnaṣr Shâh 'Âlam Bahâdurshâh (see this complete name, fol. 11ᵇ, l. 10), Aurangzîb's son, who ruled A.H. 1119–1124 = A.D. 1707–1712, written by Mukarrabkhân, called Dânishmandkhân (as a note on fol. 1ᵃ relates). This is the same author who is also well known as a poet under the title of Ni'matkhân (see A. Sprenger, Catal., p. 328, and Rieu i. p. 272). His name was originally Nûr-aldîn Muḥammad, of a Shîrâz family, and his takhalluṣ 'Âlî. This history of Bahâdur is detailed in the highest degree, narrating events from month to month, sometimes even from day to day, and gives a great quantity of most interesting special notices on the little events of the imperial court and the great and important transactions and deeds of Bahâdur. It opens with his accession to the throne (the ta'rîkh on fol. 12ᵃ, l. 12, gives the date as A.H. 1119 = A.D. 1707, در عام رحمت عام آمد), and the civil war between the three brothers. Beginning the same as in Aumer: دست بر آورده بجود کریم ناز و نعیم دو جهان در کفش خلق ازل تا ابد مصرفش الخ.

On fol. 136ᵇ begins the second year of Bahâdurshâh's reign, the first day of which is fixed here on the 1st of Dhû-alḥijjah (19th Asfandâr), A.H. 1120 = A.D. 1708: غرّهٔ ماه ذو الحجّه موافق نوزدهم اسفندارماه الهی مطابق سنهٔ هزار و یکصد وبیست هجری ابتدای سال دوم حضرت خلیفه الخ.

On the concluding page (fol. 245ᵇ, l. 7 sq.), the author eulogises the emperor, that in such a short space of time, during two years, he gloriously has measured the long way from Pishâwar to Ḥaidarâbâd (از پیشاور تا حیدر آباد طول مسافت را در عرض دو سال با جاه وجلال طی نموده الخ). That only the events of the first two years of his reign have been described is sufficiently accounted for by the author's death in A.H. 1121 = A.D. 1709; see A. Sprenger, Catal., p. 328; Elliot, History of India, vii. p. 568, where this work is styled 'Ta'rîkh-i-Shâh 'Âlam Bahâdur Shâh.'

This copy is not dated at the end, but on fol. 1ᵃ there is a very carelessly written notice, which appears to fix the date in A.H. 1161 = A.D. 1748.

Other copies of the same in Aumer, p. 97; Rieu i. p. 272; and Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii.

p. 245, No. 107. Compare also Elliot, Bibliogr. Index, tom. i. Advertisement, p. 7, No. cxcvii.

Ff. 246, ll. 15; each page surrounded with small red and blue stripes; there are blanks on fol. 13^b, 69^a, 146^b, and 175^b; small illuminated frontispiece; splendid eastern binding, ornamented with flowers; Nasta'lîk, very near to Shikasta; size, 8 in. by $4\frac{3}{4}$ in.
[Elliot 20.]

257

Mirât-alḥakâiḳ (مرآت الحقائق).

A very large and valuable collection of historical deeds, documents, and statistical registers on the revenues and expenses of the Indian empire, especially for the years A.H. 1131–1139=A.D. 1719–1727, in a strict chronological order, compiled by Ḥâfiẓ Muḥammad Husain. The date of composition is 1138 (contained in this chronogram مصدر اخبار), but, as just mentioned, the registers go down to 1139. The *dîbâča* or preface of this work, which has the special title Ṣafâi Â'ina (صفای آئینه) on ff. 5^a–48^a, contains, in eight ḥadîkas, short personal accounts of the emperor Aurangzîb 'Âlamgîr and seven of his successors, viz. Muḥammad A'ẓamshâh, Muḥammad Mu'aẓẓam Bahâdurshâh, Jahândârshâh, Muḥammad Farrukhsiyar, Muḥammad Rafî'-aldarajât, Muḥammad Rafî'-aldaulah, and Muḥammadshâh, every one accompanied with a very fine portrait. Then follows a comprehensive history of India from Bâbar down to A.H. 1131, the beginning of Muḥammadshâh's reign, on ff. 49^a–92^b; and on fol. 93^a the registers and statistical accounts begin. Some leaves are missing at the end.

Beginning: گهر ریزی رك ابر نیسان خامه بآرایش ستایش شاهنشاهی دستگاهی است که افسر مرشّح عالم گیری الخ.

Ff. 489; centre column, ll. 13–19; very large and distinct Nasta'lîk, written by different hands; eight pictures on ff. 5^b, 6^b, 8^a, 11^a, 13^b, 21^a, 22^a, and 23^a; size, $14\frac{1}{2}$ in. by $9\frac{1}{4}$ in.
[Fraser 124.]

258

Tadhkirat-alumarâ (تذكرة الامرا).

Biographical dictionary of the famous Amîrs, Khâns, and Râjahs at the courts of the Moghul emperors of India, especially of Akbar, Jahângîr, Shâhjahân, and 'Âlamgîr, compiled A.H. 1140 (not 1184, as Sprenger and Rieu state; nor 1194, as Elliot does, since the seal of a former owner of this copy, on fol. 1^a, bears the date 1181)=A.D. 1727, by Kiwal Râm, on the basis of Abû-alfadl's Akbarnâma, Mu'tamadkhân's Iḳbâlnâma-i-Jahângîrî, the Tûzuk-i-Jahângîrî (the emperor's autobiographical memoirs), 'Abd-alḥamîd Lâhûrî's Pâdishâhnâma, Muḥammad Ṣâliḥ's Shâhjahânnâma, Mirzâ Muḥammad Kâẓim's 'Âlamgîrnâma, Musta'idd Khân Muḥammad Sâḳî's Maâthir-i-'Âlamgîrî, the Kalimât-i-ṭayyibât, the Raḳâ'im-i-karâ'im, the A'ẓamshâhnâma, the Bahâdurshâhnâma, and others. It is divided into *two books* (باب), and every book into *two chapters* (فصل).

The *first book*, on fol. 2^a, contains the biographies of all the Muḥammadan Amîrs in alphabetical order (باب اوّل در ذکر امرای مسلمین).

فصل اوّل در ذکر امیرانی که بخطاب خانی و غیره سر فراز شده اند, on fol. 2^a.

فصل دویم در ذکر امیرانی که خطاب نیافته اند, on fol. 178^a.

The *second book*, on fol. 205^b, contains the biographies of all the Hindû Amîrs, likewise alphabetically arranged (باب دویم در ذکر احوال امرای هنود).

فصل اوّل در ذکر آنها که خطاب رانا و مهاراجه وراو و راوت و راول و رایرایان و رای یافته اند, on fol. 205^b.

فصل دویم در ذکراحوال راجپوتان وغیره که خطاب راجگی و غیره نیافته اند, on fol. 236^b.

Beginning of the work: بعد حمد قادری که بیك امر کن هژده هزار عالم را موجود فرمود و پس از نعت پیغمبری که بیك حکم الخ.

The first Muḥammadan Amîr is *Ashrafkhân*, the first Hindû راجه آسکرن. Comp. Sprenger, Manuscripts of the late Sir H. Elliot, in the Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192; and Rieu i. p. 339. This copy appears to be the author's autograph, being undated (comp. the last words of the author's preface on fol. 2^a, l. 2: در سنهٔ ۱۱۴۰ هجری این نسخه ترتیب یافته است).

Ff. 267, ll. 17; legible Shikasta; size, $11\frac{1}{2}$ in. by $5\frac{3}{4}$ in.
[Ouseley Add. 149.]

259

Muntakhab-allubâb (منتخب اللباب).

Part of the well-known history of the Moghul emperors of India, composed by Muḥammad Hâshim 'Alîkhân, who is commonly called Khâfîkhân, and entitled Muntakhab-allubâb, or Ta'rîkh-i-Muntakhab, or simply Ta'rîkh-i-Khâfîkhân; comp. Rieu i. p. 232. As Morley, p. 100, and Nassau Lees, Materials, p. 465 sq., state, Khâfîkhân wrote his work, containing a complete history of the house of Tîmûr, in the last years of Aurangzîb's reign, but did not publish it until A.H. 1145=A.D. 1732, after having brought it down to the fourteenth year of Muḥammadshâh's reign. There seem to be different redactions of this ta'rîkh, as we conclude both from a remark of Nassau Lees, who says, on fol. 468^a, 'No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works,' and from the great difference existing in the arrangement of the single copies known to us. According to Morley the ta'rîkh is subdivided into *three* portions, the first of which goes down to A.H. 1067, the second to 1118, the third to 1145. But this copy and the two following ones, too, are styled in the preface the *second volume* (جلد ثانی تأریخ منتخب), chiefly comprising the history of two hundred lunar years, viz. from Bâbar's occupation of India, A.H. 932 (the thirty-third year of his reign), till A.H. 1133 (the third year of the reign of Muḥammadshâh). The first volume, which is wanting in all our Bodleian copies, contains, as we learn from the beginning of the preface of this second

volume, a detailed history of Tîmûr; see fol. 2ª: چون ذکر سلطنت سلسلهٔ عالیّهٔ صاحبقران گیتی ستان بمیان آمده فقرهٔ چند از بنای حسب و نسب این خاندان عالی الخ.

Although it is only the second volume of the ta'rîkh, this copy notwithstanding contains the same materials as those in Morley's Catal., pp. 100 and 101, and a great deal more, viz.,

An introduction or account of the origin of the Tîmûrides and a very concise story of Tîmûr and his descendants till Bâbar, on fol. 2ª.

Bâbar on fol. 6ª (from the beginning of the occupation of India, on fol. 12ᵇ, the history becomes more full and detailed); Humâyûn on fol. 20ª; Shîrshâh on fol. 26ª; Salîmshâh bin Shîrshâh on fol. 31ᵇ; Fîrûzkhân on fol. 33ᵇ; Sikandarshâh on fol. 35ª; Akbar on fol. 39ᵇ; Jahângîr on fol. 66ᵇ; Shâhjahân on fol. 102ª; Aurangzîb 'Âlamgîr on fol. 207ª; Bahâdurshâh and Jahândârshâh on fol. 372ª; Muhammad Farrukhsiyar on fol. 378ª; Rafî'-aldarajât on fol. 403ᵇ; Rafî'-aldaulah on fol. 408ª; Muhammadshâh on fol. 410ª. The third year of this last emperor begins on fol. 437ª.

This copy is divided into *two* large portions, the first of which (ff. 1ᵇ–370ᵇ) goes down to the death of Aurangzîb, A.H. 1118 (corresponding to the first and second portion of Morley's copies), the second (on ff. 372ª–441ª) to A.H. 1133=A.D. 1720, 1721.

Beginning of the first portion, or general beginning of this second volume, on fol. 1ᵇ: جهان جهان شکر و سپاس افزون از قیاس پادشاهی را سزاست که بمقتضای حکمت بالغه وجود جهانداران ذو الاقتدار را باعث امن وامان عالمیان گردانید الخ.

Beginning of the second portion on fol. 372ª: برطالبان اخبار لیل و نهار روزگار مخفی نماند که در ایّامی که عظیم الشان الخ.

Edited in the Bibliotheca Indica, by Maulavî Kabîr-aldîn Ahmad, Calcutta, 1868–1874. Very large extracts are translated in Elliot, History of India, vii. pp. 207–533. This copy is wrongly styled, both on the back of the binding and in the colophon: there it is entitled 'Âlamgîrnâma, here Tawârîkh-i-Tîmûrnâma. Dated the 19th of Muharram, in the fifth year of the reign of ? (Shâh 'Âlam perhaps? that would be A.H. 1178=A.D. 1764, July 19).

Ff. 441, ll. 23–26; Nasta'lîk; a little worm-eaten; size, 8¾ in. by 6 in. [Caps. B. 4.]

260

Another copy of the same.

Another copy of the same second volume, not dated. It is carefully written and in perfect preservation. Ff. 169–184 and ff. 203ᵇ–222ᵇ are not quite so neatly written as the rest. Bâbar's history begins on fol. 6ᵇ; Humâyûn's on fol. 22ᵇ; Akbar's on fol. 44ª; Jahângîr's on fol. 76ª; Shâhjahân's on fol. 121ª; 'Âlamgîr's on fol. 248ª; Bahâdurshâh's, Jahândârshâh's, Farrukhsiyar's, etc. etc. on fol. 416ª; Muhammadshâh's on fol. 460ª. The subdivision into two portions is not to be found in this copy. Beginning the same as in the first.

Ff. 492, ll. 22; small, clear Nasta'lîk; size, 10 in. by 7 in. [Ouseley 268.]

261

The same.

A third copy of the same second volume, likewise without any subdivision. Bâbar on fol. 6ª (without a heading); Humâyûn on fol. 23ª; Akbar on fol. 46ᵇ; Jahângîr on fol. 80ª; Shâhjahân on fol. 124ᵇ; 'Âlamgîr on fol. 247ᵇ; Bahâdurshâh, etc. etc. on fol. 445ª sq.; Muhammadshâh on fol. 525ª. About half a page is wanting at the end. This copy breaks off on fol. 557ª with the words چند جان بسلامت از آن تهلکه بدر برد و تمام, corresponding to fol. 441ᵇ, l. 5, in Caps. B. 4. On the fly-leaf is written in pencil: 'For B. Elliott, Esq. Khafee Khan's History of India, copied at Lucknow in 1842.'

Ff. 557, ll. 23; Nasta'lîk; size, 13 in. by 8½ in. [Elliot 361.]

262

A history of Aurangzîb and his successors, down to the twenty-first year of Muhammadshâh's reign, A.H. 1151=A.D. 1738, compiled at the request of Mr. James Fraser (see fol. 6ª, l. 3, مستر جیمس فریزر انکریز) by Shaikh Muhammad Murâd bin alshaikh Shihâb-aldîn bin alshaikh Shams-aldîn bin alshaikh Sirâj-aldîn bin Kutb-alaktâb-alhakîkah alshaikh Muhammad alćishtî (his grandmother having been likewise a daughter of the Kutb-alaktâb alshaikh-alharamain alshaikh Yahya Ćishtî algujarâtî almadanî ibn alshaikh Mahmûd bin Kutb-alaktâb-alhakîkah, the above-mentioned; he consequently was in double respect an offspring of the great spiritual chieftain, Muhammad alćishtî; see fol. 5ᵇ). Mr. Fraser (according to the preface of the history of Nâdirshâh, in English translation, London, 1742, p. vi) studied under this Shaikh at Cambay, and calls him a man famous in those parts for his knowledge of the Muhammadan civil and ecclesiastical laws.

Beginning of the preface: درر ستایش ولآلی نیایش سزای نثار بارگاه الخ.

Beginning of the history itself on fol. 9ᵇ: الحمد لله ربّ العالمین و العاقبة للمتّقین و الصلوة و السلام علی رسوله محمّد و آله و صحبه اجمعین٬ امّا بعد چون زینت افزای سریر سلطنت و زینت انتمای اورنگ خلافت هزبر الخ.

The Wasiyyatnâma, or last will of Aurangzîb, is found on fol. 74ᵇ, l. 2 sq.: بیکس بودم و بیکس رفتم الخ (translated by Fraser in the above-mentioned history, p. 36); Bahâdurshâh's remarkable khutbah in Arabic, with Persian interlinear version, on ff. 85ᵇ–92ª, beginning: الحمد لله الذی نحمده و نستعینه و نستغفره الخ; Bahâdurshâh's reign begins on fol. 84ª; Farrukhsiyar's

on fol. 112[a]; Muhammadshâh's is not especially marked. This copy is, no doubt, Shaikh Muhammad's autograph.

Ff. 198, ll. 13: Nasta'lîk, written by an Indian hand; two illuminated frontispieces on ff. 1[b] and 9[b]; size, 7⅜ in. by 4⅛ in. [Fraser 122.]

263

A short account of the war and negotiations between Muhammad Shâh and Nâdir Shâh, A. D. 1739; see Elphinstone, History of India, 5th edit., p. 716 sq.

Beginning: بیان کیفیّت محاربه ومصالحۀ محمّد شاه پادشاه با نادرشاه ایرانی واقعه در سنۀ ۱۱۵۲ یکهزار ویکصد وپنجاه ودو هجری ودر سنۀ ۲۱ بیست ویك جلوس محمّد شاهی پیش ازین جنگ برهان الملك الخ.

A similar composition is noticed by W. Morley, p. 139, No. cxlviii.

Ff. 109–120, ll. 15; Nasta'lîk, on modern European paper; size, 10⅞ in. by 7⅛ in.; this seems to be written by the same hand as No. 255. [Ouseley 387.]

264

Ta'rîkh-i-Nîk Gulshan (تاریخ نیك گلشن).

A quite modern compendium of Indian history and geography, compiled by Râi C'âturman Kâitah, and entitled تأریخ نیك گلشن (in the colophon it is styled تواریخ اخبار الاخیار). It is identical with the چهار گلشن; comp. Elliot, History of India, viii. p. 255; Sprenger, Catal. Berol., No. 219, and Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii. p. 230, No. 14—although the beginning differs.

The date of the composition is A. H. 1173 = A. D. 1759, the beginning of Shâh 'Âlam's reign; see the chronogram representing a composition of the author's name and the work's title, in the two following baits, on fol. 2[a], l. 5:

زدل گفتم بگو تأریخ روشن ـ ندا آمد چترمن نیك گلشن
بود نام تو در تأریخ داخل ـ هم از مجموعه شد تأریخ حاصل'

According to the colophon the author died only one week after having finished this history (بعد ترتیب و تصنیف این کتاب بفاصلۀ یکهفته بعالم جاودانی شتافت). The ta'rîkh is divided into four gulshans:

گلشن اوّل در احوال پادشاهان هندوستان, on fol. 2[a] (comprising many Sûbahs or districts; for instance, صوبۀ مستقرّ الخلافت صوبۀ شاهجهان آباد دهلی, on fol. 2[b]; صوبۀ دار السلطنت اکبرآباد عرف اگره, on fol. 36[a]; لاهور, on fol. 39[b]; صوبۀ دار الامان ملتان, on fol. 43[a]; صوبۀ جنّت نظیر کشمیر, on fol. 45[b]; صوبۀ اللّهآباد, on fol. 55[a]; صوبۀ گجرات, on fol. 61[a]; صوبۀ مالوه, on fol. 64[b], etc. etc.)

گلشن دویم در بیان صوبجات جنوبستان (از ملك دکن), on fol. 71[a].

گلشن سیوم در بیان مسافت منازل چهار سو از شاهجهان آباد دهلی, on fol. 103[b].

گلشن چهارم در ذکر سلاسل فقرا و درویشان هنود, on fol. 111[a].

Beginning: سپاس بیرون از قیاس پادشاهی را سزا که کرۀ تمام زمین نقطه از محیط مملکت اوست الخ.

Fol. 110 is left blank. This copy is dated the 11th of Shawwâl, A. H. 1203 (the thirty-first year of Shâh 'Âlam's reign) = A. D. 1789, July 5.

Ff. 125, ll. 16–19; very careless Nasta'lîk, partly like Shikasta, written by different hands; size, 11⅜ in. by 6⅛ in. [Elliot 366.]

265

Siyar-almuta'akhkhirîn (سیر المتأخّرین).

The Affairs of the Moderns, a history of the Muhammadan power in India from A. H. 1118 (Âlamgîr's death) down to 1195 = A. D. 1781, by Ghulâm Husain bin Hidâyat 'Alîkhân bin alsayyid 'Alîm-allâh bin alsayyid Faid-allâh altabâtabâ alhusainî; comp. vol. i, fol. 17[a], ll. 10 and 11; W. Morley, p. 105 sq.; J. Aumer, p. 85; Elliot, History of India, viii. pp. 193–198; Rieu i. p. 280.

Contents:

The *first* and *second* volume together correspond to Morley's first volume, and contain the history of the Moghul empire from A. H. 1118 to 1152 (see this date, vol. i, fol. 236[a] sq.), the twenty-second year of Muhammadshâh's reign; a detailed account of the affairs of Bangâlah down to 1195; and a concluding chapter on Mubârak-aldaulah, the English government in Bangâlah, etc. etc. The *second* volume opens with the year 1170 (in the Bangâlah history).

The *third* volume corresponds to Morley's second volume, and continues the history of the Moghuls from 1153 to 1195. To each volume a detailed index is prefixed, but that of the first is incomplete at the end, and that of the second incomplete at the beginning. The *appendix* is entirely wanting in this copy.

Beginning of the *first* volume on fol. 16[b] (No. 156): سپاس بیقیاس سرمدی اساس نثار بارگاه عظمت و جلال دادار بیهمالیست که گوناگون عوالم به سان حال و زبان مقال الخ.

First heading of the *second* volume on fol. 15[a] (No. 157): ذکر رسیدن جماعه الکلیبه برای تدارك واسترداد کلکته که از دست آن جماعه بدر رفته بود و گریختن الخ.

Beginning: چون سراج الدوله بمرکز دولت خود سالمًا وغالمًا برگشت و دولتها بر دولت افزوده الخ.

Beginning of the *third* volume on fol. 11[a] (No. 158): حمد و ثنای پادشاه علی الاطلاق و شکر و سپاس خالق النفس و آفاق جلّ جلاله را صومعه داران الخ.

It is not impossible that these three MSS. contain the author's original copy. There is no date of a transcript.

The right order of ff. 247–253 in No. 158 is this: 247, 252, 250, 248, 249, 253 (fol. 251 being left blank).

This work was (likewise without the appendix) edited at Calcutta. A. H. 1248=A. D. 1832, by 'Abd-almajid; an abridgment of this history, entitled the 'Moolukh-khusool Tuwareekh,' was published by 'Abd-alkarim, Calcutta, 1827; a lithographed edition of the whole work appeared in Lucknow, A. H. 1283. It was translated into English by a French renegade Mustafâ, 3 vols., Calcutta, 1789; the first portion (about a fifth of the whole) by John Briggs, for the Oriental Translation Fund, London, 1832. The introduction to the Siyar-almuta'akhkhirîn (in Elliot it is called the *first volume*) was published in Persian text by 'Abd-almajid, 1836, at Calcutta (مقدّمۀ کتاب سیر المتأخّرین); comp. Elliot, History of India, viii. pp. 194 and 198.

Vol. I, ff. 527; Vol. II, ff. 436; Vol. III, ff. 253; ll. 15; large modern Nasta'lîk; some leaves seem to be supplied later; size, 9½ in. by 6¼ in. [Ouseley Add. 156–158.]

266

Â'în-i-'Âlamshâhî (آئین عالمشاهی).

A detailed history of the reign of Shâh 'Âlam II, emperor of Hindûstân, A. H. 1173–1202=A. D. 1759–1787), written, in four books, by Ghulâm 'Alikhân, who was a Moghul, formerly in the service of prince Mirzâ Juwânbakht Jahândârshâh, and in 1798 Resident at Lucknow (see W. Francklin's 'History of the Reign of Shah-Aulum, the present emperor of Hindustaun,' London, 1798, which is principally founded on the work of Ghulâm 'Alikhân).

First book, ff. 3ᵃ–101ᵃ (the first two leaves are a sort of preface), containing as introduction the history of Tîmûr's house in India from the death of Aurangzib 'Âlamgir, and the accession of Bahâdurshâh to the throne, A. H. 1119 = A. D. 1707 (fol. 9ᵇ sq.), till the death of Safdar Jang, A. H. 1167=A. D. 1754 (fol. 95ᵇ).

Beginning (fol. 3ᵃ, l. 4), after five baits (بنام خداوند دانای راز الخ), with the words حمد جمیل وشکر جزیل خداوند خداوندانراست که جهان را الخ. Fol. 14ᵃ. Muhammad Mu'izz-aldîn Jahandârshâh; fol. 17ᵃ. Muhammad Farrukhsiyar Bahâdur; fol. 28ᵇ. Rafî'-aldarajât; fol. 29ᵇ. Rafî'-aldaulah; fol. 30ᵃ. Muhammad Shâh; fol. 74ᵃ. Death of Muhammad Shâh; fol. 77ᵃ. Ahmad Shâh Bahâdur.

Second book, ff. 102ᵇ–246ᵃ. The life and actions of 'Âlamshâh down to his entry into Dihlî, A. D. 1771, and the defeat of Dâbitakhân (see fol. 237ᵃ), preceded by the narrative of 'Âlamgîr II (see fol. 108ᵇ, آغاز داستان فیض شحون شرفنامۀ شاه فریدون دویم عالمگیر ثانی طاب ثراه, and fol. 120ᵇ).

Beginning: حمد بیحدّ احدیرا رسد که میزان ادراك فردی حقیقت ذاتش را الخ; on fol. 244ᵇ is found a detailed enumeration of the Shâh's women and children (تفصیل اولاد حضرت شهنشاه جهان واسامی زوجات); on fol. 245ᵃ, تفصیل احوال سلاطین گورگانیه الخ.

Third book, ff. 246ᵇ–303ᵃ. The next twelve years of Shâh 'Âlam's reign, from the proceedings against Dâbitakhân, and his investiture as Amîr-alumarâ, to the re-appointment of Afrâsiâbkhân, A. D. 1783 (see ff. 264ᵃ, 271ᵇ, 289ᵃ).

Beginning, after nine baits (بنام شهی کو شۀ عالم است الخ), fol. 246ᵇ, l. 8, with the words الحمد للّه الذی جعل السلاطین العظام الخ.

Fourth book, ff. 304ᵃ–326ᵃ. From the escape of prince Juwânbakht to Lucknow, 1784 (see, for instance, fol. 313ᵇ), to Shâh 'Âlam's dethroning and blinding by Ghulâm Kâdirkhân, 1788.

Beginning, after eighteen baits (شۀ عالم آن شاه گردون مدار الخ), with the words داستان از نوادر سوانح در این ایّام الخ. On fol. 322ᵇ is the poor king's celebrated elegy on the loss of his eyes (in twenty-two verses), commencing:

صرصر حادثه بر خاست پیٔ خواریٔ ما
داد بر باد سر و برگ جهانداریٔ ما

(text and English translation in Francklin's History, p. 250, but there are only twenty-one baits).

This work is quoted in Elliot, Bibliogr. Index, Advertisement, p. 7, No. ccxvi, and Elliot, History of India, viii. p. 393, where it is styled 'Shâh 'Âlam-nâma.' Other copies of this work are found in Rieu i. pp. 278 and 281 sq.

Ff. 326, ll. 28 and 29; Nasta'lîk, very near to Shikasta; it is an autograph copy by the author, and revised and supplied with additions by himself; the handwriting is the same, but seems to belong to different times, difficult also to read; size, 11¼ in. by 6½–6¾ in. [Elliot 3.]

267

Some firmâns relating to foreigners residing in India, especially Englishmen, given by Jahângîr, Shâh-jahân, Aurangzib, Bahâdurshâh, etc. etc. The first, given the 29th of Ramadân, in the 22nd year of Jahângir's reign, A. H. 1035=A. D. 1626, 24th of June, begins: متصدّیان مهمّات و متکفّلان معاملات حال واستقبال الخ.

Ff. 17–28, ll. 11; Nasta'lîk; size, 6⅝ in. by 4 in. [Fraser 228.]

268

Dastûr-al'amal (دستور العمل).

Statistical tables of Hindûstân under the Moghul emperors, containing an account of the revenues and full lists of all the officers employed in the various departments of administration, beginning: جمع ممالك محروسۀ هندوستان و غیره. That this little work cannot be identical with that abridgment which was made by Abû-alfadl from his own Â'în-i-Akbarî, and entitled

دستور العمل like this, appears, for instance, from the last page, where are enumerated the emperors Jahângîr, Shâhjahân, and 'Âlamgîr. Consequently it cannot be older than the beginning of the twelfth century of the Hijrah; see similar compilations in Rieu i. p. 403 sq.

Ff. 57–100, the number of the lines very unequal in the different pages, usually 20 or 21; Shikasta, at many places quite illegible; size, 9⅛ in. by 4⅞ in. [Fraser 86.]

269

A diary, or heads of intelligence, from the court of Dihlî, beginning with the 15th of Rabî'-althânî, A.H. 1200, and ending with the 24th Jumâdâ-alawwal of the same year=A.D. 1786, 15th of February to the 25th of March.

Ff. 18, ll. 17–25; horrible Shikasta; size, 10 in. by 6 in. [Ouseley Add. 162.]

b. *Minor Dynasties.*

270

Maâthir-i-Maḥmûdshâhî (مآثر محمودشاهی).

A very valuable and detailed history of the reign of 'Alâ-aldunyah wa aldîn Abû-almużaffar Maḥmûdshâh Sulṭân alkhiljî, the king of Mâlwah, over which he ruled from the 29th of Shawwâl, A.H. 839=A.D. 1436, 16th of May, to the 19th of Dhû-alḳa'dah, A.H. 873=A.D. 1469, 31st of May; comp. J. Briggs, History of the Rise, etc., London, 1829, vol. iv. pp. 195–235, by 'Alî ibn Maḥmûd alkirmânî, with the epithet Shihâb Ḥakîm, who was in the service of Maḥmûdshâh, and wrote this work after the king's death at the command of his son and successor Sulṭân Ghiyâth-aldunyah wa aldîn Muḥammad, A.H. 873–906. This work is the more important as there are not to be found in any catalogue other special histories of the dynasty of Mâlwah and particularly of Maḥmûdshâh; on the other hand, this is perhaps the only copy we have got of it. It is a little defective at the beginning, one or two leaves of the preface being wanting. It opens with the words شناختش بی تشبیه و تمثیل حکیمی که در حکمت بالغه زهر جانربای یا تریاك روح افزای الخ.

After the introduction, which contains a long ḳaṣîdah in honour of the late Maḥmûdshâh, the work itself begins with a summary of the events which preceded Maḥmûd's accession to the throne, especially under Sulṭân Hûshang (A.H. 808–835) and Muḥammadshâh (A.H. 835–839), on ff. 32[b] and 54[a]. Beginning of Maḥmûdshâh's reign on fol. 62[a] (there is given by a mistake as date تسع و ثمانین و ثمانمائة instead of تسع و ثلاثین الخ; comp. fol. 66[a], where is correctly written در سنهٔ اربعین وثمانمائة). The style is very flowery, intermixed with a great number of verses, belonging partly to the author himself, partly to other poets. Most of the Arabic words which occur in the text are explained in Persian on the margin. From fol. 225 down to fol. 231 the right order of the leaves is this: 225, 227, 228, 230, 226, 229, 231.

Not dated.

Ff. 315, ll. 21; partly Nasta'lîk, partly Naskhî, written, as it seems, by two different hands; a third hand has supplied later ff. 237–239 in very large writing (ll. 15–17); size, 10¾ in. by 7¼ in. [Elliot 237.]

271

Ta'rîkh-i-Salâṭîn-i-Gujarat (تاریخ سلاطین گجرات).

A short chronicle of the kings of Gujarât, compiled by Sayyid Maḥmûd bin Munawwir-almulk. According to the index on fol. 1[a] it goes down from the accession of Sulṭân Aḥmadshâh (A.H. 813=A.D. 1410, according to J. Briggs, vol. iv. p. 11 sq., A.H. 815=A.D. 1412) to Sulṭân Mużaffar III bin Maḥmûdshâh (A.H. 968–980=A.D. 1560–1572), but in the text itself the last date mentioned is A.H. 961=A.D. 1554, the year of Sulṭân Maḥmûd bin Laṭîfshâh's death. Beginning: الحمد للّه ربّ العالمین و العاقبة للمتّقین و الصلوة و السلام علی محمّد سیّد المرسلین امّا بعد این چند سطریست در مجمل احوال سلاطین گجرات حرّسها اللّه تعالی عن الآفات الخ.

No date. A former owner of this copy was John Haddon Hindley.

Ff. 21, ll. 15; Nasta'lîḳ; size, 8 in. by 5½ in. [Caps. Or. C. 10.]

272

Mirât-i-Sikandarî (مرآت سکندری).

A history of Gujarât from the foundation of the monarchy and the time of Żafarkhân bin Wajîh-almulk to the suicide of Sulṭân Mużaffar III, the last of the Gujarâtî kings (A.H. 1000=A.D. 1591, 1592), composed by Sikandar ibn Muḥammad, who is known under the name of Manjhû Akbar (منجهو اکبر), A.H. 1020=A.D. 1611, or rather 1022; see the following copy. He mentions as his authorities the following works: تأریخ مظفّرشاهی, تأریخ مظفّرشاهی a second, تأریخ محمودشاهی, تأریخ احمدشاهی, تأریخ بهادرشاهی and بنام سلطان مظفّر بن محمّد (read محمود). The proper title of Sikandar's work occurs on fol. 2[b], l. 7: این مجموعه را موسوم بمرآت سکندری گردانیده; on fol. 1[a] and in the colophon it is merely styled Ta'rîkh-i-Pâdishâhân-i-Gujarât; comp. W. Morley, p. 83, and Rieu i. p. 287. The Persian text was lithographed A.D. 1831. Some pages are a little injured.

Beginning: الحمد للّه الذی جعل فردًا من افراد البشر سلطانًا من الانام و امر بطاعته فی المرتبة الثالثة فی القرآن الخ.

This copy was finished the 29th of Dhû-alḥijjah, A.H. 1046=A.D. 1637, 24th of May.

Ff. 290, ll. 15; distinct Nasta'lîḳ; size, 9¼ in. by 5¼ in. [Elliot 356.]

273

The same.

At the end of this copy, which was finished the 27th of Dhû-alḥijjah, A.H. 1056=A.D. 1647, 3rd of February,

as date of this work's completion is given the 9th of Rabi'-alawwal, A. H. 1022=A. D. 1613, 29th of April. The first page is missing; it begins abruptly after some cancelled lines in the enumeration of the sources, corresponding to l. 9 in the first page of the lithographed edition. Presented to the Bodleian Library by Dr. Macbride, August 3rd, 1818.

Ff. 341, written by at least three different hands in Nasta'lîk and Shikasta; the number of lines in each page varying from 13 to 17; collated for the greater part; ff. 197ᵇ and 199ᵇ are left blank, but the text is uninterrupted; size, 9⅝ in. by 5⅝ in.
[Hunt. 230.]

274

The same.
Beginning the same: الحمد لله الذى جعل الخ.

The proper order of ff. 75–79, 147–151, and 162–175 is this: 75, 77, 78, 76, and 79; 147, 149, 150, 148, and 151; 162, 166–169, 163–165, 174, 170–173, 175.

Dated the 25th of Rajab, A. H. 1079=A. D. 1668, 29th of December.

Ff. 186, ll. 21; Shikasta; size, 10 in. by 5¼ in.
[Fraser 161.]

275

The same.
Beginning the same. This copy was finished the 10th of Ṣafar, A. H. 1139=A. D. 1726, October 7, under Muhammadshâh at Aḥmadâbâd, and is collated throughout.

Ff. 292, ll. 17; Nasta'lîk; size, 8⅞ in. by 5 in.
[Walker 56.]

276

Tadhkirat-almulûk (تذكرة الملوك).

History of the 'Âdilshâhs of Bijâpûr and some of the contemporary minor dynasties of India, especially the Bahmanîs of the Dakhan, the kings of Gujarât, the Nizâmshâhîs of Aḥmadnagar and the Kutbshâhîs of Gulkundah, together with a comprehensive account of the Moghul emperors Bâbar, Humâyûn and Akbar, and the Ṣafawî kings of Persia from Ṭahmâsp to 'Abbâs the Great, compiled by Rafî' of Shîrâz (otherwise called Mir Rafî'-aldîn Shîrâzi) at Bijâpûr during the reign of the Shâh Ibrâhîm 'Âdilshâh bin Shâh Ṭahmâsp bin Shâh Ibrâhîm, who reigned from A. H. 988 to 1036=A. D. 1580–1626. The author was born A. H. 947=A. D. 1540, and from his twentieth year was in the service of the 'Âdilshâhs, at first in Shâh 'Ali's, and later on in Shâh Ibrâhîm's. In his seventieth year, A. H. 1017 (in the month Ramaḍân)=A. D. 1608, December, after having been occupied for a longer time with compiling an abridgment of general history from the first six volumes of Mirkhwând's Raudat-alṣafâ and the seventh volume of Khwândamir's Ḥabîb-alsiyar (this means, probably, the fourth chapter of the third volume of that work), he began this very instructive but somewhat confusedly arranged history, and completed it after three years' hard labour, as it seems, A. H. 1020=A. D. 1611, for this date is the last which occurs; see fol. 216ᵇ, last line. It is quoted as one of his principal sources by the author of the Basâtîn-alsalâtîn (history of the 'Âdilshâh dynasty; see W. Morley, p. 79; but the date of composition given there as A. H. 1000 does not agree with the fact), and consists of an introduction, twelve chapters, and a conclusion. Comp. Rieu i. p. 316.

Table of contents:

Preface on fol. 1ᵇ, beginning: حمد وثنای كه اشعهٔ لمعاتش چون بارقهٔ نور از چهرهٔ حورتابان باشد و قطرات زلالش چون رشحات سلسبيل الخ.

Introduction (مقدّمه) on fol. 7ᵃ.

Faṣl I on fol. 7ᵇ. The Bahmanî dynasty of the Dakhan, from 'Alâ-aldîn Bahmanî (A. H. 748) to Sultân Maḥmûdshâh ibn Muḥammad Bahmanî, who ascended the throne 887, according to the chronogram on fol. 15ᵇ, last line:

تاريخ جلوس حضرتش سمعيا - از خير عباد جوكه يابى مقصود

Faṣl II on fol. 16ᵃ. The 'Âdilshâhî dynasty of Bîjâpûr: I. Yûsuf 'Âdilkhân bin Maḥmûdbeg of Sâwah, who died, after thirty-one years' reign, A. H. 925, according to this chronogram on fol. 24ᵃ, l. 5: جاى در بهشت. At the end there is given, as continuation of the first faṣl, a short account of the reigns of the Bahmanî Sulṭâns, Maḥmûdshâh (who ruled over the Dakhan thirty-six years, and died A. H. 923) and Aḥmadshâh (who reigned only one year and eight months), and of the accession of 'Alâ-aldîn bin Maḥmûdshâh, the son of Yûsuf 'Âdilkhân's daughter.

Faṣl III on fol. 24ᵃ. The 'Âdilshâhî dynasty: II. Isma'îl 'Âdilkhân, who died, according to fol. 27ᵃ, l. 9, A. H. 941, after sixteen years' reign.

Faṣl IV on fol. 27ᵃ. The 'Âdilshâhî dynasty: III. Ibrâhîm 'Âdilkhân, who died, according to fol. 30ᵇ, l. 9, A. H. 960 (نهصد و شصت, but وپنج 965 is probably omitted). Malûkhân is merely mentioned in one line, but not counted as Shâh.

Faṣl V on fol. 31ᵃ, last line. The 'Âdilshâhî dynasty: IV. Shâh 'Ali 'Âdilshâh, who died A. H. 988.

Faṣl VI on fol. 35ᵃ. The Muhammadan kings of Gujarât down to the destruction of the monarchy by Akbar; of the Nizâmshâhîs of Ahmadnagar from Aḥmad Nizâm-almulk; and of the Kutbshâhîs of Gulkundah from Kuli Kutbshâh to Muḥammad Kulî Kutbshâh.

Faṣl VII on fol. 66ᵇ. The earlier history of Afḍalkhân down to A. H. 988, with an account of other events connected with him and the 'Âdilshâhî dynasty.

Faṣl VIII on fol. 89ᵇ. The 'Âdilshâhî dynasty: V. Ibrâhîm 'Âdilshâh, from his accession to the throne down to the year when the author began this work.

Faṣl IX on fol. 126ᵇ. The Moghul emperors Bâbar and Humâyûn.

Faṣl X on fol. 137ᵃ. Akbar.

Faṣl XI on fol. 182ᵇ. The Ṣafawî kings from the accession of Shâh Ṭahmâsp bin Shâh Isma'îl bin Shâh Ḥaidar (A. H. 930) down to A. H. 1018 (in the reign of Shâh 'Abbâs the Great).

Faṣl XII on fol. 209ᵇ. Events in the first years of the reign of Sultân Salîm, that is Jahângîr, who succeeded his father Akbar A. H. 1014, especially the fresh

rising of the Nizâmsbâhî government in Aḥmadnagar, the foundation of Daulatâbâd, etc. etc.

Khâtimah on fol. 218ᵃ. Description of wonderful and strange things in the world, for instance, remarkable islands, rivers, mines, animals, etc. etc., interspersed with verses and curious tales.

Ff. 233ᵇ and 234ᵃ are for the greater part soiled and effaced; a blank on fol. 238ᵇ.

No date.

Ff. 240, ll. 15; written by many different hands, partly in Shikasta, partly in Nasta'lîk, on different paper; size, 12 in. by 8¼ in. [Caps. Or. A. 5.]

277

Ta'rîkh-i-Sultân Muḥammad Ḳuṭbshâhî (تأريخ سلطان محمّد قطبشاهی).

History of the Ḳuṭbshâhî dynasty of Gulkundah, composed A. H. 1026=A.D. 1617, and dedicated to Sulṭân Muḥammad Ḳuṭbshâh. The author is not known; see W. Morley, pp. 82, 83; Rieu i. p. 320, etc.

Beginning: تحمیدی که شاهباز بلند پرواز اندیشه بساحت کبریائی آن طیران نتواند نمود وتمجیدی که سیمرغ قلّة قاف الخ.

Contents:

Preface on fol. 1ᵃ.

Introduction on fol. 3ᵃ. About Ḳarâ Yûsuf Turkmân and his family.

The first book (مقاله) on fol. 31ᵃ. History of Sulṭân Ḳulî, the founder of the dynasty.

The second book on fol. 98ᵇ. History of Jamshid and Subḥân Ḳulî.

The third book on fol. 121ᵃ. History of Ibrâhîm.

The fourth book on fol. 206ᵃ. History of Muḥammad Ḳulî.

Conclusion on fol. 272ᵇ. History of the first six years of Muḥammad Ḳuṭbshâh.

A few lines are missing on fol. 273ᵃ.

Not dated.

Ff. 299, ll. 15; Nasta'lîk; a modern transcript; size, 8⅞ in. by 7½ in. [Ouseley 202.]

278

Fragment of an historical work, giving a review of the governors of Bangâlah from the time of Jahângîr (A.D. 1605) till Farrukhsiyar (A. D. 1719). It is imperfect both at beginning and end.

Fol. 73ᵃ is bound in the wrong place; the proper order would be ff. 73, 58, 59, etc.

Beginning: سال هشتم جلوس جهانگیری بانتقال اسلام خان قاسم خان برادر او مقرّر شد بعد ازان بابراهیم خان فتح جنگ مقرّر گشت در عمل این صوبداران باحوال ملك چندان هرج واختلال نبود الخ.

Copied probably in the last century.

Ff. 58-73, ll. 9; Nasta'lîk; size, 8⅛ in. by 5⅝ in. [Ouseley 15.]

279

History of Bangâlah.

History of 'Aliwirdî-Khân, commonly called Mahâbat Jang, Nawwâb of Bangâlah from A. H. 1153 to 1169 =A. D. 1740 to 1756; see C. Stewart's History of Bengal (London, 1813), p. 445 sq., and Rieu i. p. 312.

It begins without an introduction: اجداد معلّی القاب از قوم اتراك بودند وجدّش نسبت رضاع با عالمگیر پادشاه داشت ودر زمرهٔ منصبداران منسلك وپدرش میرزا محمّد مدّتی سیلانچی سرکار محمّد اعظم شاه بود الخ.

The last notice refers to the death of Jângî-Râm, the deputy-governor of Bahâr, A. H. 1165 or 1166=A.D. 1752; the appointment of Râmnarâyan (رام نراین) as his successor, and to Dûlbah-Râm, Jângî-Râm's son.

End: ودر همین سنوات راجه جانگی رام که به نیابت صوبهٔ بهار از قبل نوّاب معلّی القاب سرفراز بود بحلول اجل طبعی درگذشت پسرش راجه دولبه رام که معتبرین ارکان حضور ودیوانی تن تعلّق باو داشت بعطای خلعت ماتمی مع سه برادر دیگر مورد الطاف وعنایت گردید ونیابت صوبهٔ مذکور از از(!) انتقال راجه مسطور براجه رام نراین تعلّق گرفته خلعت سرپیچ مرصّع وشمشیر وفیل مشار الیه ارسال یافت و واسطهٔ عرض ومطالب ومآرب ومعامله وقضایای آنجا در حضور از طرف راجه مسطور راجه دولبه رام مقرّر شد.

Accordingly our copy does not extend as far as Rieu's, which concludes with Mîr Muḥammad Ja'far-khân's accession. This history corresponds, more or less accurately, with the report about the same period, given in Siyar-almuta'akhkhirîn (pp. ٨٧-١٩٠, Calcutta ed. A. H. 1248=A.D. 1832). As very often even the wording is identical with this latter work, we suppose that it is an extract from it.

A similar work (perhaps the same) is noticed in the 'Catalogue of Oriental MSS., chiefly Persian, collected by Duncan Forbes,' on pp. 50, 51.

Not dated.

Ff. 62, ll. 14; Nasta'lîk, on modern European paper; size, 12¾ in. by 7¾ in. [Ouseley 372.]

280

History of Bangâlah.

An account of the war of the East-India Company with Mîr Ḳâsim Khân, the then Nawwâb of Bangâlah, A. D. 1760–1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning: از جملهٔ بوقلمونی روزگار ونیرنگی قدرت آفریدگار احوال میر قاسم خان نادانست چنانکه اگر صاحب ادنی شعوری در سوانح احوال او بدیده تأمّل نکرد حیرت زار بست که تماشای آن سرمایهٔ عبرت دیده‌وران

دانشور تواند بود برخی از آن قضایا وسر گذشت بر سبیل اجمال بزبان قلم صداقت رقم داده می شود الخ.

It seems mostly to be taken from the Siyar-almuta'-akhkhirîn (Calcutta, A.H. 1248), pp. ۲۹۹–۳۴۱.

Ff. 37–62, ll. 15; Nasta'lîk, on modern European paper; size, $12\frac{5}{8}$ in. by $7\frac{3}{4}$ in.; handwriting, paper, and size the same as that of No. 279. [Ouseley 387.]

281

Risâla-i-Nânakshâh (رسالۀ نانکشاه).

A short history of the origin and rise of the Sikhs, from the time of Nânak down to A.H. 1197=A.D. 1783, in the twenty-fifth year of Shâh 'Âlam's reign, composed for Major James Brown (میجر جمس برون) by one of his attendants, a native of Lâhûr, with the name بده سنگه قوم کهتری عرف اوروا.

Beginning: کار پردازان ایجاد و تکوین که عبارت از قضا و قدر باشد شهود و نمود هر امور الخ.

Dated the 26th of Shawwâl, in the twenty-sixth year of Shâh 'Âlam's reign, A.H. 1198=A.D. 1784, September 12, at Akbarâbâd.

Ff. 31, ll. 12–13; Nasta'lîk; size, $10\frac{1}{8}$ in. by 6 in. [Hunt. 124.]

282

Jangnâma-i-Dakhan (کتاب جنگ نامۀ دکن).

A journal or diary of the war in the southern provinces of India, under the command of Colonel Camac, who defeated Scindia, A.D. 1780 (see Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 150); incomplete at the end, without any author's name or preface. It relates the events of every day minutely.

Ff. 133, ll. 15–16; Shikasta; size, $8\frac{3}{4}$ in. by 6 in. [Bodl. 524.]

283

Jaunpûrnâma (جونپورنامه).

A topographical account and special history of the city of Jaunpûr and its buildings, composed by Khair-aldîn Muhammad of Allâhâbâd, A.D. 1796, and divided into two books, the first of which contains the history, the second the topography; comp. Manuscripts of the late Sir H. Elliot in the Journal of the As. Soc. of Bengal, vol. xxiii. p. 254, No. 168; Rieu i. p. 311.

باب اوّل در احوال سلاطین جونپور و حکّام آن از ابتدای عهد سلطان فیروزشاه, on fol. 3^b (the first date which occurs here is A.H. 725, on fol. 4^a, l. 3).

باب دویم درآغاز تعمیر مکانات باستانئ این شهر از حصار و مساجد و تالابها و مقابر و غیره, on fol. 33^b.

Beginning: بعد حمد و صلوت فقیر خیر الدین محمّد اللّهبادی در خدمت قدر شناسان سخن التماس دارد که از خصائل پسندیدۀ صاحبان عالیشان انگریز بهادرست و در هر فلك الخ.

This copy was finished the 19th of August, 1813= 21st of Sha'bân, A.H. 1228 (not 1227, as seems to have been written here).

Ff. 65, ll. 13–14; Nasta'lîk; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in. [Ouseley Add. 141.]

284

A collection of statistical materials relating to the Moghul empire.

Ff. 6^a–30^a contain a survey of the taxes of the single provinces at the time of Aurangzîb. Title: حقیقت جمع عمل پادشاه اورنگ زیب عالم گیر.

Ff. 33^a–37^a. An enumeration of public workshops and offices. Title: دانستن بندوبست کارخانجات.

Ff. 38^a–39^a. حصّۀ تابیان.

Ff. 40^a–42^a. ودستور تنخواه نقدی عبوص جاگیر وغیره بموجب بالقات.

Fol. 43^a. تنخواه تابیان.

Ff. 44^a–45^a. (?) دستور داغ اسپان دات وتابیان.

On ff. 2^a–5^a there is a system of numbers, the meaning of which we have not been able to make out. On fol. 3^a the following heading: در بیان شانزده پهاره وترتیب پیدا کردن پهاره از خودوان بر دو دمع است (!).

On fol. 31^a there is a drawing which seems to represent a map, special regard being had to mountains and wells.

Ff. 1–45; modern copy; Shikasta; size, $9\frac{1}{4}$ in. by $6\frac{3}{4}$ in. [Ouseley 390.]

V. History of Persia.

285

Kitâb-almu'jam (كتاب المعجم فی آثار ملوك العجم).

History of the kings of Persia, from Gayûmarth till Anûshîrwân, composed by Fadl-allâh (see fol. 17^a), and dedicated to the ruler of Lûristân, Nusrat-aldîn Ahmad, who died A.H. 733 = A.D. 1332. See H. Khalfa v. p. 629; W. Morley, p. 132; J. Aumer, p. 78. Edited at Teheran, 1843; vide Trübner's Record, Nos. 66, 67, p. 99.

Beginning: بسم اللّه تیمّنا بذکره الاعلی انّ احقّ ما یفتتح به الکلام وینجح به المرام حمد الملك العلّام القدّوس السلام الذی اشرفت بانوار قدسه خواطر اولی الفکر الخ.

Contents:

Introduction on fol. 1^b.

The reign of Gayûmarth on fol. 17^b; Hûshang on fol. 31^a; Jamshîd on fol. 55^a; Dahhâk on fol. 62^a; Farîdûn on fol. 67^b; Minûčihr on fol. 76^a; Afrâsiâb on fol. 87^b; Kaikubâd on fol. 92^a; Kaikâûs on fol. 96^a; Kaikhusrau on fol. 99^a; Luhrâsp on fol. 104^b; Gushtâsp on fol. 106^b; Bahman bin Isfandiyâr on fol. 110^a; Dârâ on

fol. 112ª; Iskandar on fol. 113ᵇ; the Sâsânians on fol. 122ᵇ; Anûshîrwân on ff. 144ᵇ–148ᵇ.

This is probably one of the copies made by 'Abd-alrazzâk. Comp. Nos. 171, 174, etc. The name 'Jonathan Scott' is written on the first page; perhaps it was copied for him.

Ff. 148, ll. 15; modern Nasta'lîk; size, 9 in. by 7½ in. [Ouseley 175.]

286

Mawâhib-i-ilâhî (مواهب الهى).

A history of the Mużaffarides from their origin to A.H. 767, commonly called Ta'rîkh-i-Mużaffarî (as it is entitled both in the frontispiece and on the back of the binding), or Ta'rîkh-i-Âl-i-Mużaffar, as Ḥ. Khalfa states, ii. 114, No. 2161; comp. vi. 242, No. 13365, composed by Mu'în-aldîn of Yazd, and dedicated to the Mużaffaride Shâh Shujâ'; comp. Rieu i. p. 168. The author began his work A.H. 757=A.D. 1356 (see fol. 11ᵇ, l. 13), and must have been engaged on it for ten years at least, since he has brought down the history to the above-mentioned year 767=A.D. 1365 (see fol. 362ª, l. 8). He styled his work, in which especially Amîr Mubâriz-aldîn Muḥammad, Shâh Shujâ''s father's reign is discussed, *Mawâhib-i-ilâhî*, according to the advice of the Shaikh Ibrâhîm alzarkânî in Shîrâz (see fol. 13ᵇ: ونام اين همايون نامه بر حسب اشارت مبارك شيخ سالك ربّانى عزّ الملّة و الدين ابراهيم الزرقانى دامت بركاته كه مجاور قبّهٔ مقدّس سلطان الاوليا و الاقطاب فى الآفاق شيخ ابى عبد اللّه الحقيق قدّس اللّه روحه العزيز است در شيراز مواهب الهى نهاده شد).

Beginning: حمد و ثنائى كه اشعهٔ لمعاتش چون بارقهٔ نور از چهرهٔ حورتابان باشد[1] الخ.

This copy (filled up with numerous remarks and additions on the margin) was finished by Ibn Maḥmûd bin Isma'îl bin Maḥmûd bin 'Alî Fatḥ-allâh the 15th of Jumâdâ-alâkhar, A.H. 900=A.D. 1495, March 13.

Ff. 369, ll. 15; Nasta'lîk; the first page rather damaged; illuminated frontispiece; binding in red and gold, with large vignettes on both sides; size, 6½ in. by 3¾ in. [Elliot 364.]

287

Aḥsan-altawârîkh (احسن التواريخ).

A special chronicle of the first two kings of the Ṣafawî dynasty, Shâh Ismâ'îl and Shâh Ṭahmâsp, from A.H. 900 to 985, the succession of Ismâ'îl II, with occasional notes on the Sulṭâns of Rûm (Asia Minor), the Čaghatâî Khâkâns, the Khâns of the Ûzbaks, and much biographical material. It was composed by Ḥasan, the grandson of Amîr Sulṭân Rûmlû (see fol. 1ᵇ, l. 10), and finished A.H. 985=A.D. 1577; see fol. 301ᵇ, ll. 10, 11, (از زمان آدم تا اين زمان كه سال تأريخ هجرى به نهصد وهشتاد وپنج رسيده است). The beginning must have been composed during Ṭahmâsp's lifetime (before 984), because in the preface (on fol. 40ª) the author adds to the name of Ṭahmâsp خلّد اللّه ملكه وسلطانه, which he could not have written A.H. 985; besides, he inscribes his work in the same preface (fol. 40ª) to prince Ismâ'îl (اسمعيل ميرزا), whose accession to the throne he reports on fol. 282ᵇ.

The events are recorded chronologically according to the years in which they happened. Under each year the author first relates the political events, then وقائع متنوّعه 'miscellaneous occurrences' and متوفّيات 'deaths.'

Preface on ff. 1ᵇ, 40ª.

A.H. 900–909 on fol. 40ª; A.H. 910–913 on fol. 104ª.

Then follows a great lacuna, comprising the years 913 (end) till 931 (between ff. 117ª and 118ª).

A.H. 932–939 on fol. 118ª; A.H. 940–949 on fol. 20ᵇ.

A.H. 950–959 on fol. 162ª; A.H. 960–969 on fol. 212ª.

A.H. 970–979 on fol. 245ª; A.H. 980–984 on fol. 265ª.

A.H. 985 on ff. 293ª–303ª.

Beginning: حمد وسپاس وشكر بيحدّ وقياس سلطانى را سزاست الخ.

End: ميرزا على بيك پريشان وبدحال خودرا بارض روم انداخت.

The style of this most valuable and rare chronicle is highly distinguished by its simplicity. This MS. is not dated; it is of considerable antiquity, and well preserved throughout; it may have been copied in the author's time. See Catal. des Manuscrits et Xylographes, p. 277, and A Critical Essay, p. 27. Extracts are edited by B. Dorn, Auszüge, pp. ٣٧٥–٤٢١.

Ff. 303, ll. 16; Nasta'lîk; size, 10¼ in. by 6¼ in.; the single leaves are put into a frame of more modern yellow paper; they are misplaced by the binder; their proper order is this: ff. 1, 40–140, 2–39, 141–303. [Ouseley 232.]

288

Ta'rîkh-i-'Abbâsî (تأريخ عبّاسى).

A very detailed history of the Ṣafawîs from Shâh Ṭahmâsp's death, A.H. 984=A.D. 1576 (see fol. 9ᵇ, ll. 10 and 11), to the twenty-fifth year of Shâh 'Abbâs the Great's reign over all Persia, A.H. 1020=A.D. 1611 ('Abbâs had been nominal ruler almost from his birth, according to Malcolm, History of Persia, i. 565; was sovereign of all Persia forty-three years, and died A.H. 1037), by Jalâl-aldîn Muḥammad Munajjim of Yazd, see Rieu i. p. 184.

The date of 1020 is contained in several chronograms, on ff. 558ᵇ, 559ª, and 559ᵇ; for instance—

كمر بخدمت شه بسته ازپئ تاريخ
بآستانهٔ عبّاس شاه آمده بود

and

ملهم شد عقل بهر تأريخ — گفت آمده پادشاه توران

The history of this year, 1020=A.D. 1611, begins on fol. 519ª. The author's name appears occasionally,

[1] These words are quite identical with those in the opening of the Tadhkirat-almulûk, see No. 276, and must have been substituted there by mistake for the proper beginning. Rieu has in both cases a different wording.

for instance, on fol. 167ᵇ, lin. penult. He dedicated his work to Shâh 'Abbâs himself, whose genealogy he traces back to Mûsa Kâẓim, the seventh Imâm, and seems to have enjoyed the constant favour of that great monarch. He was the chief court-astronomer, and contemporary with the events he relates in his work.

Beginning: الحمد لله الملك العلّام القدّوس السلام خالق الارواح و الاجسام الخ.

Dated the 2nd of Ramaḍân, A.H. 1053=A.D. 1643, 14th of November.

Ff. 564, ll. 12; large and distinct Nasta'lîk; illuminated frontispiece; the first two pages luxuriously ornamented, all the rest framed by very large stripes in dark brown, dark red, dark yellow, etc.; size, 12 in. by 6¼ in. [Elliot 367.]

289

Ta'rîkh-i-'âlamârâî-'âbbâsî (تأريخ عالم آراى عبّاسى).

Special history of the Ṣafawî king Shâh 'Abbâs, who ruled Persia during A.H. 996–1038=A.D. 1588–1628. It was composed A.H. 1025=A.D. 1616, by Iskandar Munshi, who served at the court of 'Abbâs, as he himself states in the preface, No. 144, fol. 2ᵇ, ll. 6 and 7 (در سلك منشيان بارگاه خلافتْ نشان مُنْخَرِط گرديدم).

Extracts are edited by B. Dorn, Auszüge, iv. pp. ٢٣٨ to ٣٧٤.

Beginning: بسم الله الرحمٰن الرحيم - پرده كشاى در اميد وبيم' چون نشر محامد كبرياى الهى از دايرهٔ عقول و افهام است در خور رتبه و حالت بشر و مدرك انسان نيست و ثنا و ستايش بارگاه احديّت كه خارج از تصوّر الخ.

It is divided into a mukaddimah, about the origin of the Ṣafawî dynasty and their history till A.H. 1011, No. 144, ff. 5ᵃ–53ᵃ, and two ṣaḥifas.

The *first* ṣaḥîfah, history of 'Abbâs till his accession to the throne, No. 144, ff. 53ᵃ–243ᵃ.

The *second* ṣaḥîfah, containing the history of his reign till A.H. 1025=A.D. 1616, No. 147, ff. 1ᵃ–398ᵃ. Beginning: عنوان صحيفهٔ سلطنت وعالم آراى پادشاه الخ.

To this second book the author afterwards, during the reign of 'Abbâs' successor, Shâh Ṣafî, A.H. 1038–1052=A.D. 1628–1642, wrote a continuation, carrying the history down to the death of Shâh 'Abbâs, A.H. 1038. This part is contained in No. 145, ff. 1ᵃ–148ᵃ; according to the following copy (Ouseley 356, fol. 246ᵇ) it is called the *third* ṣaḥîfah (صحيفهٔ سيوم); here it is simply styled مجلّد سيوم تأريخ عالم آراى عبّاسى. Beginning: بعد از حمد وسپاس خالق الخ.

The continuation is inscribed to Shâh Ṣafî, ابو المظفر ابو المنصور شاه صفى بهادر خان (see No. 145, fol. 144ᵇ, l. 6), whilst the original work is dedicated to Shâh 'Abbâs.

According to the prefaces to the second ṣaḥîfah (comp. the following copy, Ouseley 355, fol. 2ᵇ, this passage being missing here), as well as to the continuation (No. 145, fol. 2ᵃ), the author divided his task into two problems (مقصد), the first comprising the history of the first generation (قرن, thirty years), during the reign of 'Abbâs (i.e. A.H. 996–1025); the second containing the history from the beginning of the second *ḳarn* till its fourteenth year.

In the second ṣaḥîfah and the continuation he uses a double year, the Arabic year commencing with Ramaḍân, the Turkî (i.e. Persian) commencing with Naurûz; see his own words in the following copy, Ouseley 355, fol. 2ᵇ. The author wished to facilitate the use of his book to Persians and Turks, who are not accustomed to the Arabic year.

See W. Morley, p. 133 sq.; Rieu i. p. 185 sq.; A Critical Essay, p. 28; Sprenger, Cat. Berol., pp. 202 and 203; Catalogue of Oriental Manuscripts, by Duncan Forbes, No. 105; Stewart, p. 10; G. Flügel, ii. pp. 174 and 175; J. Aumer, p. 80; Z. D. M. G. xv. 457; Journal Asiatique, 1824, tom. v. p. 86 sq.; Ḥ. Khalfa vi. 564.

The second volume is dated the 5th of Rajab, A.H. 1055=A.D. 1645, 27th of August, by Mullâ Ḥaidar of Kashmîr; the third is dated the 10th of Ṣafar, by the same. This copy was written in Kashmîr. Some pages, especially at the end of the third volume (No. 145), are slightly injured.

First volume, ff. 243; second volume, ff. 398; third volume, ff. 148, ll. 19; Nasta'lîk, written throughout by the same hand: large waterspots everywhere; various readings and notes on the margin; size, 10½ in. by 7¼ in. [Fraser 144, 147, 145.]

290

Another copy of the same work.

The mukaddimah, No. 354, ff. 4ᵇ–71ᵃ.

The *first* ṣaḥîfah, No. 354, ff. 71ᵃ–184ᵃ.

The *second* ṣaḥîfah, No. 355, fol. 1ᵇ–No. 356, fol. 245ᵇ.

The continuation or *third* ṣaḥîfah, No. 356, ff. 246ᵇ–328.

Beginning: چون نشر محامد كبرياى الهى كه بيرون از دائرهٔ عقول و اوهام است در خور رتبه الخ.

The conclusion of the preceding copy (Fraser 145, fol. 145ᵇ, ll. 10–fol. 148ᵇ) is wanting here.

Copied by Aḥmad bin Ni'mat-allâh alḥusainî Iṣṭihbânâtî (احمد بن نعمت الله اصطهباناتى), A.H. 1163; No. 354 was finished in the middle of the first Jumâdâ (A.D. 1750, end of April); the second ṣaḥîfah in the beginning of Shawwâl (A.D. 1750, beginning of September); the continuation was copied in the same year, A.H. 1163; but the rest of the date is torn away.

First volume, ff. 184; second volume, ff. 1–178; third volume, ff. 179–328; ll. 30; Nasta'lîk; the first five leaves of No. 354 are added by a more modern hand; illuminated frontispiece at the beginning of the mukaddimah, the second ṣaḥîfah, and the continuation; size, 13⅛ in. by 7¼ in. [Ouseley 354–356.]

291

The same.

The mukaddimah on ff. 4ᵇ–30ᵇ.

The *first* ṣaḥîfah on ff. 30ᵇ–141ᵇ.

The *second* ṣaḥîfah on ff. 142ᵃ–413ᵃ.

The continuation (or *third* ṣaḥîfah) on ff. 414ᵃ–501ᵃ.

A few lines of Ouseley 356 are wanting in this copy, the last words of which are وخاتمهٔ كتاب را بدان آرايش

دهد چون در حین اتمام این نسخهٔ عالم آرا اسباب آن سر جمع نمود. This corresponds to Ouseley 356, fol. 328[a], ll. 15 and 16.

This copy is not dated nor as carefully written as the preceding one.

Ff. 501, ll. 23; it seems to have been written by three different hands: ff. 1–84 in Shikasta; ff. 85–413 and ff. 414–501 in Nasta'lîk; size, 16¾ in. by 10½ in. [Ouseley 346.]

292

The same.

Beginning: چگونگی نشر محامد کبریای الهی که بیرون الخ.

Mukaddimah on fol. 3[b]; *first* ṣaḥîfah on fol. 33[a]; *second* ṣaḥîfah on fol. 148[b]; continuation or *third* ṣaḥîfah on fol. 387[b].

Fol. 54[b] is left blank. No date.

Ff. 473, ll. 29; Nasta'lîk; three illuminated frontispieces on ff. 1[b], 148[b], and 387[b]; size, 14⅞ in. by 8⅜ in. [Elliot 348.]

293

Another incomplete copy of the same, without the continuation.

This incomplete, defective, and very confused copy contains only the mukaddimah and the first two ṣaḥîfas, but there is wanting the last portion of the first and the beginning of the second ṣaḥîfah, and a great many leaves are misplaced, the right order of which we have not succeeded in finding out, all catch-words, except two, curiously agreeing with the initial words of the following pages. The following years are quoted in the headings: 988 on fol. 70[b], 989 on fol. 79[b] (belonging to the first ṣaḥîfah), 999 on fol. 180[a], 1000 on fol. 185[a], 1001 on fol. 188[b], 1002 on fol. 154[a], 1003 on fol. 169[a], 1004 on fol. 191[a], 1005 on fol. 126[b], 1006 on fol. 132[a], 1007 on fol. 138[a], 1008 on fol. 208[a], 1009 on fol. 217[b], 1010 (fifteenth and sixteenth year of 'Abbâs' reign) on ff. 215[a] and 220[a], 1011 on fol. 227[b], 1012 on fol. 237[a], 1014 on fol. 258[a], 1015 on fol. 268[b], 1016 on fol. 279[a], 1017 on fol. 290[b], 1018 on fol. 291[b], 1019 on fol. 310[a], 1020 on fol. 320[b], 1021 on fol. 332[a], 1022 on fol. 334[b], 1024 on fol. 341[b], 1025 on fol. 345[a].

The *first* ṣaḥîfah begins on fol. 17[a].

Beginning: چون نشر محامد الخ.

No date.

Ff. 348, ll. 29; Nasta'lîk; illuminated frontispiece; many pages injured; size, 14¾ in. by 8¼ in. [Fraser 143.]

294

Another copy of the *mukaddimah* and *first* ṣaḥîfah of this work.

The mukaddimah begins on fol. 6[b] (read there مقالهٔ اوّل از مقدّمه instead of مقالهٔ اوّل از صحیفهٔ اوّل); a beginning of the first ṣaḥîfah is not to be found anywhere. We believe there is a lacuna between ff. 123 and 129, because the chapter on fol. 123[b], ذکر ارتحال شاه الخ, corresponds to Ouseley 354, fol. 61[b] (belonging to the mukaddimah); and the chapter on fol. 129[b], ذکر اسامی الخ, to 354, fol. 71[a] (which belongs to the first ṣaḥîfah).

No date. The transcriber was Muḥammad Riḍâ of Shîrâz.

Ff. 303, ll. 15; Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 6½ in. [Marsh. 145.]

295

Another defective copy of the same *mukaddimah* and *first* ṣaḥîfah.

Beginning the same as in Ouseley 354: چون نشر محامد کبریای الخ.

It breaks off on fol. 373[b] with the words اجتماعی با علی قلی خان و اسمعیل قلی خان و محمّدی سار و سولاغ, corresponding to Ouseley 354, fol. 182[b], second line.

Ff. 373, ll. 15; large Nasta'lîk; size, 10 in. by 6 in. [Marsh. 352.]

296

A complete copy of the *second* ṣaḥîfah.

This copy of the *second* ṣaḥîfah, comprising the history of Shâh 'Abbâs from his accession, A. H. 996 = A. D. 1588, to the end of A. H. 1025 = A. D. 1616, is quite in agreement with Ouseley 355, fol. 1, to Ouseley 356, fol. 245[b]. Beginning the same: عنوان صحیفه الخ.

On ff. 229[a], 230[b], and 234[b] the headings are omitted. No date.

Ff. 310, ll. 25 (except the last two leaves, added by different modern hands on another paper and containing only 21 to 22 ll.; by another hand seem also to have been written ff. 241[b]–255[a]); Nasta'lîk; size, 11 in. by 6¾ in. [Elliot 11.]

297

Another copy of the same *second* ṣaḥîfah.

The *first* volume (No. 146) begins on fol. 1[b]: عنوان صحیفهٔ سلطنت الخ, and ends on fol. 187[a] with A. H. 1006. The year 1007 begins in the *second* volume (147) on fol. 3[a], since the first three pages of 146 are repeated on ff. 1[b]–2[b] of 147.

It appears from the first volume being dated a year later than the second (A. H. 1057 and 1058 = A. D. 1647 and 1648) that the beginning of 147 is the original one, and this volume was finished at first with omission of the years 996–1006, which were afterwards supplied in 146 and introduced by the same three initial pages, contained already in 147. Both MSS. are dated by the same transcriber, Ḥasan Ḳiṣṣakhwân of Iṣfahân, the son of the late Muḥammad Ṣâliḥ.

First volume, ff. 187; second volume, ff. 485; ll. 15; Nasta'lîk, written by three different hands, the last of which comprises the greatest part of both MSS., and goes down from No. 146, fol. 83, to the end of No. 147; illuminated frontispiece at the beginning of each volume; size, 9⅞ in. by 6⅝–7 in. [Marsh. 146, 147.]

298

Another copy of the continuation or *third* ṣaḥîfah.

Beginning: بعد از حمد و سپاس خالق آسمان الخ.

This copy was finished the 1st of Jumâdâ-althânî, A.H. 1056=A.D. 1646, 15th of July.

Ff. 161, ll. 15; Nasta'lîk, written by the second hand of the preceding copy (Marsh. 146, ff. 3–82); small illuminated frontispiece; size, 9¾ in. by 6¼ in. [Marsh. 127.]

299

The same continuation or *third* ṣaḥîfah.

According to a notice on fol. 1ª this copy was made during the months Sha'bân and Ramaḍân, A.H. 1132=A.D. 1720, June and July; but in the defective colophon there is given as date the 28th of Rabî'-alâkhar (without a year).

Ff. 149, ll. 19; Nasta'lîk; size, 10⅞ in. by 6⅞ in. [Fraser 146.]

300

Khulâṣa-i-Makâl (خلاصهٔ مقال).

That seems to be the title of this incomplete history of the Ṣafawî dynasty, nowhere else met with, compiled by Muḥammad Ṭâhir ibn Muhammad Yûsuf Kazwînî (see fol. 2ᵇ, ll. 4–6), and comprising, as far as this copy goes, two bâbs or chapters.

The *first bâb* (on ff. 3ª–24ª) is subdivided into twelve faṣls (باب اوّل در خلاصهٔ احوال حضرت خیر البشر و شفیع روز محشر صلّی اللّه علیه وآله و سلّم و در تحت این باب دوازده فصل در مناقب ائمّهٔ اثنی عشر صلوات اللّه علیهم اجمعین مرقوم گردانید), and forms the dîbâća or introduction to the whole work, containing a short account of the lives of 'Alî and the twelve Imâms, to the seventh of whom, Mûsa, the Ṣafawî dynasty traced its descent. As principal sources of this chapter are quoted the works of شیخ جمال الدین مطهر (? مظهر) علی and شیخ شمس الدین محمّد شهید.

The *second bâb* on fol. 24 sq. (باب دوم در نسب عالی گهر شاه عدالت گستر شاه عبّاس حیدر یعنی بهادر خان بچند واسطهٔ بحضرت شاه ولایت پناه علی مرتضی علیه السلام میرسد) gives a detailed story of the first Ṣafawî kings, the ancestors of Shâh 'Abbâs the second (reigned A.H. 1052–1077=A.D. 1642–1666), to whom this work is dedicated, and whose court-officer the author must have been, from Ṣafî-alḥakk wa-alḥakîkat wa-aldîn Isḥâḳ, the founder of the dynasty (on fol. 28ᵇ), down to A.H. 985, the year of Isma'îl Mirzâ's death (see Sultân Ṣadr-aldîn, on fol. 31ᵇ; Sultân Khwâjah 'Alî, on fol. 33ª; Sultân Shaikh Ibrâhîm, on fol. 36ª; Sultân Junaid, on fol. 36ᵇ; Sultân Ḥaidar, on fol. 39ª; Sultân 'Alî Pâdishâh bin Ḥaidar, on fol. 43ª; Shâh Isma'îl Bahâdurkhân, on fol. 48ª; Shâh Tahmâsp's birth, on fol. 72ᵇ; Ṭahmâsp's accession to the throne, on fol. 77ᵇ; Isma'îl Mirzâ's reign, on fol. 173ᵇ). Here the copy breaks off, and all the rest is wanting.

The author's chief object, when he began his work, was, there is no doubt, a history of his sovereign, 'Abbâs II himself, to which the account of his ancestors should only form an introduction; but whether he ever finished his task or not, we cannot decide.

The pedigree of Shâh 'Abbâs II, according to fol. 25ª, ll. 6–14, is as follows: شاه عبّاس بن شاه صفی بن صفی میرزا بن شاه عبّاس بن سلطان محمّد پادشاه بن شاه طهماسپ بن شاه اسمعیل بن سلطان حیدر بن سلطان جنید بن سلطان ابراهیم شهیر به شیخ شاه بن سلطان خواجه علی بن سلطان صدر الدین موسی بن شیخ صفی الدین اسحق بن امین الدین جبرئیل بن صالح بن قطب الدین بن صلاح الدین رشید بن محمّد الحافظ بن عوض الخواص بن فیروز شاه بن محمّد بن شرفشاه بن محمّد بن حسن بن محمّد ابراهیم بن جعفر بن محمّد بن اسمعیل بن محمّد بن احمد الاعرابی بن ابی محمّد القاسم بن ابو القاسم حمزه بن امام الهمام ابی ابراهیم موسی الکاظم بن امام الناطق جعفر الصادق بن الامام محمّد باقر بن الامام زین العابدین بن الامام ابی عبداللّه الحسین بن امیر المؤمنین و امام المتّقین اسد اللّه الغالب علی ابن ابی طالب (comp. Malcolm, History of Persia, vol. i. p. 495, London, 1815).

Beginning of this history: نیکوترین کلامی که نکته دانان معانی بقلم مشکین زبان بر صفحهٔ بیان نگارند و بهترین حدیثی که سخن پردازان مبانی در لوح ضمیر محفوظ دارند ثنای شاهیست که الخ.

Ff. 183, ll. 15; clear Nasta'lîk; size, 8¾ in. by 6 in. [Fraser 162.]

301

Ta'rîkh-i-Shâh 'Abbâs-i-thânî (تأریخ شاه عبّاس ثانی).

A history of the Ṣafawî king, Shâh 'Abbâs the second, who ruled over Persia A.H. 1052–1077=A.D. 1642–1666, from his birth to the fourteenth or fifteenth year of his reign, by the well-known poet Mirzâ Muḥammad Ṭâhir Waḥîd ibn Mirzâ Ḥusainkhân Kazwînî, who was the historiographer of Shâh 'Abbâs II; he rose to the dignity of Wazîr under his successor Shâh Sulaimân, and died, nearly a hundred years old, A.H. 1110=A.D. 1698, according to the Khulâṣat-alafkâr, Elliot 181, fol. 315ᵇ; and the Makhzan-algharâib, Elliot 395, fol. 493ª; others fix his death at a much later date, see Rieu i. p. 189. Another title of the same work seems to be عبّاس نامه; comp. Sprenger in the Manuscripts of the late Sir H. Elliot, Journal of the As. Soc. of Bengal, vol. xxiii. p. 251, No. 144. He is also the author of a larger work on the Ṣafawî kings generally, styled رياض التواريخ.

This history of Shâh 'Abbâs II begins (after an elaborate preface) with the king's birth, which is fixed here in A.H. 1041; see fol. 10ª, l. 1, and a short account of the first years of his life. His accession to the throne, the 11th of Ṣafar, A.H. 1052, is related on fol. 13ª sq. It is impossible to state exactly to what year

this history is brought down; the last date which occurs is A. H. 1064, the thirteenth year of 'Abbâs II's reign, on fol. 111b, last line. Why the author, who lived more than forty-five years after the last events mentioned in this copy, did not complete his work, we have not succeeded in finding out.

Beginning: نیایش خالقی را سزاست که زبان محمدت سگال را از کلمات رنگین کسوت بال طاوسی در بر کرده که در فضای الخ.

Not dated.

Ff. 152, ll. 15; Nasta'lîk; size, 8⅞ in. by 5⅛ in. [Ouseley Add. 87.]

302

Ta'rîkh-i-Nâdirî (تأریخ نادری).

History of Nâdirshâh, who ruled over Persia A. H. 1149–1160=A. D. 1736 to 1747, and his immediate successors. It was composed by Mirzâ Muhammad Mahdî Khân Astarâbâdî, the private secretary of Nâdirshâh. He was engaged in it during fourteen years, finished it A. H. 1171=A. D. 1757, and dedicated it to Muhammad Hasan Khân, the chief of the Kâjârs.

The work was translated into French by W. Jones, London, 1770; into English, London, 1773; and thence into German by M. Gadebusch, Greifswalde, 1773. The text was lithographed in Teheran, A. H. 1260=A. D. 1844, and published in Calcutta, 1845, for the Bengal Asiatic Society (Nassau Lees, Materials, p. 65). See W. Morley, p. 138; Rieu i. p. 192; Catalogue des Manuscrits et Xylographes, p. 293; Aumer, p. 81; Catalogus codd. orientt. bibliothecae Academiae regiae ed. P. de Jong, p. 226.

Beginning: بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح الخ.

The right order of ff. 144–151 is this: 144, 146, 145, 147, 148, 150, 149, 151.

Dated the 7th of Jumâdâ-althânî, A. H. 1197=A. D. 1783, 10th of May.

Ff. 363, ll. 13; large Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 5⅞ in. [Bodl. 591.]

303

The same.

This copy was finished the 28th of Sha'bân, A. H. 1197=A. D. 1783, 29th of July. Beginning the same.

Ff. 295, ll. 13; good, regular Nasta'lîk; size, 9⅝ in. by 6¼ in. [Ouseley 228.]

304

The same.

There is no colophon in this copy, but a European hand has written on the last page, 'Tewareekh Nadiree, Chat. Boddam, Calcutta, May 1787.' Beginning as usual. The Arabic paging is wrong from fol. 133 to the end.

Ff. 223, ll. 15; Nasta'lîk; size, 10½ in. by 7½ in. [Elliot 365.]

305

The same.

This copy is dated, on fol. 130a, the 26th of Rabî'-alawwal, A. H. 1221=A. D. 1806, 13th of June.

Ff. 130, ll. 22; modern, irregular Nasta'lîk; size, 11⅞ in. by 7⅞ in. [Ouseley 322.]

306

The same.

Quite modern copy; finished the 20th of Jumâdâ-althânî, A. H. 1249=A. D. 1833, November 4, by 'Abd-al'alî; and presented to Captain W. Digby Hamilton by Lieut.-Col. Brunton, 13th Dragoons.

Ff. 405, ll. 11; large Nasta'lîk; size, 10 in. by 8⅛ in. [Bodl. 662.]

VI. Special History of Tabaristân, the Barmaks, Gîlân, Harât, Turkey, the Kurds, Kashmîr, the Afghâns, and Shûstar.

307

Ta'rîkh-i-Tabarî (تأریخ طبری).

Chronicle of Tabaristân, composed by Muhammad bin Alhasan bin Isfandiyâr; see Rieu i. p. 202 sq.; Sir W. Ouseley, Travels, iii. p. 554; B. Dorn, Sehir-eddin's Geschichte von Tabaristan, Rujan und Masanderan, Preface, pp. 3–6.

Beginning: حمد و ثنا و مدح بی منتها آفریدگاری را سزاست که واهب ارواح وخالق اشباحست الخ.

In the preface, on ff. 1b–7b, the author gives an account of his travels, researches, and sources, which were partly books, partly oral tradition (fol. 7a, last line). On the عقد سحر وقلائد درر of Abû-alhasan bin Muhammad Yazdâdî, see B. Dorn, p. 4. We have to add two other works, which he says he found the other day in a book-shop in Khwârizm: one Risâlah, 'which a Sindian, by name 'Alâî bin Sa'îd, had translated from Hindûî into Arabic for Dâ'ûd Yazdî, A. H. 197; and another Risâlah, the جواب نامه, translated by Ibn Almukaffa' from Pahlawî into Arabic' (fol. 6b, که داود یزدی را از اهل سند علای بن سعید نام از هندوی بتازی ترجمه فرموده بود در سنهٔ سبع وتسعین مائة و رسالتی دیگر ابن المقفّع (!) از لغت پهلوی معرّب گردانیده جواب نامه نوشته).

As far as we can gather from the extract of this جواب نامه, given by Muhammad bin Alhasan, it may be identical with the سیر الملوك, which Albîrûnî has mentioned in his الآثار الباقیة; see E. Sachau, The Chronology of Ancient Nations, London, 1879, p. 108; H. Khalfa iv. p. 13.

It is divided into four books (قسم).

First book on fol. 8a: در ابتدای بنیاد طبرستان.

a. First part: در ترجمهٔ سخن ابن المقفّع. The extract from Ibn Almukaffa' is on fol. 9a, l. 6, to fol.

31[a], l. 14. At the beginning the اسناد of his tradition is given thus: گوید ابن المقفّع از بهرام بن خورزاد از پدر خویش منوچهر موبد خراسان وعلمای پارس.

It is preceded by a short account of Ibn Almukaffa', on fol. 8[a], l. 3, to fol. 9[a], l. 5.

b. Second part on fol. 40[a]: در ابتدای بنیاد طبرستان وبناء عمارت وشهرها که بکدام عهد اتّفاق.

c. Third part on fol. 53[b]: درخصائص وعجائب طبرستان.

d. Fourth part on fol. 63[b]: در ذکر ملوك واکابر وعلما وزهّاد وکتّاب واطبّا واهل نجوم وحکما وشعرا.

Second book on fol. 94[b]: در ابتدای دولت آل وشمگیر و آل بویه ومدّت استیلای ایشان بر ملك طبرستان.

Third book on fol. 123[b]: در نقل ملك طبرستان از آل وشمگیر که آخر ایشان نوشیروان ابن منوچهر بن قابوس بود با سلاطین محمودیان وسلجوقیان.

Fourth book on fol. 196[a]: از ابتدای آل باوند دوم نوبت تا به آخر دولت ایشان.

Concerning the time of the author, we have to notice that he states himself to have returned from Baghdâd A.H. 606 (fol. 1[b]); secondly, that he was acquainted with Ḥusâm-aldaulah Ardashîr, who died A.H. 602; and that in the middle of his work he gives A.H. 613 as the time when he wrote (fol. 59[a]). The very latest date which one could assume for the author's death would seem to be about A.H. 630–640. Here, however, arises the difficulty already pointed out by B. Dorn (p. 6), that in the work itself events of a much later date are mentioned. The death of Fakhr-aldaulah Hasan (A.H. 750) is reported on fol. 224[b], and the last of the short chronological notes, appended at the end, gives the date A.H. 842. The work must have been continued by some one else, to whom the greater part of the fourth book must be attributed. The first date beyond the author's time seems to occur on fol. 213[b], ll. 3, 4, A.H. 658, when Iṣfahbad Shâh Ghâzi Rustam died; the heading of the chapter is در ذکر وفات اصفهبد شاه غازی رستم رحمه اللّه. However, in the following part there may still be chapters from the pen of Muḥammad bin Alḥasan[1], or, at least, taken from his papers; for instance, the chapter on Ḥusâm-aldaulah Ardashîr (fol. 215[a]), A.H. 567–602.

The MS. is dated the 1st Rabî', A.H. 1068=A.D. 1657, December 7th. Sir W. Ouseley acquired the MS. at Shîrâz in May, 1811.

Ff. 226, ll. 17; Nasta'lîḳ; size, 9½ in. by 4¾ in. [OUSELEY 214.]

308

Akhbâr-i-Barmakiyân (کتاب اخبار برمکیان).

A special history of the Barmaks, the famous wazîrs of the first 'Abbâside Khalîfs, by Ḍiyâ'i Baranî. It is not an original work, but a translation from the Arabic of Abû-alkâsim Muḥammad Ṭa'ifi; in one place (fol. 29[b]) he is called Abû-alḥasan Ṭâ'ifi. The book was completed A.H. 755=A.D. 1356, and dedicated to Fîrûz-shâh Tughluḳ; comp. Rieu i. p. 333.

Title: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی بپارسی ترجمه کرده است ودیباچه را بخطاب همایون سلطان فیروزشاه مدّ اللّه ظلال جلاله زیب وزینت داد.

Beginning: حمد وثنا مر خدائرا که فضل خویش کرم وخُلق وسخاوت را قبلهٔ اهل کرم الخ.

Comp. besides fol. 3[b], l. 9: و چون بنده ضیاء برنی اخبار برمکیانرا در نهایت منافع دید از لغات عربی بالفاظ فارسی ترجمه کرده تا عوام نیز ازآن محظوظ وبهره‌مند باشند.

Fol. 4[a], l. 12: چنین گوید ابو القاسم محمّد طائفی که مؤلّف اصلست الخ.

Fol. 13[b], l. 5: ابو القاسم طائفی که مؤلّف کتاب عربیست وروایت میکند الخ.

The author states in the preface, on fol. 2[b], that he read in a book, مآثر محمود, composed by Kaffâl (قفّال), who was Shâfi'ite Imâm to Sultân Maḥmûd of Ghazna, that Kaffâl told the history of the house of Barmak to Maḥmûd, that he was pleased by it, and spoke highly in favour of them. The book has no particular division, every chapter beginning with the word حکایت. The authorities, on which the single traditions rest, are carefully mentioned.

At the end the following note: وبنده ضیاء برنی بعبارت خویش اصل عربی را ترجمه کرد امید آنکه چون خردمندان و صاحبدرایتان در عربی مؤلّف قدیم وپارسی این بیچاره نظر اندازند تحیّتها و آفرین بیچاره دریغ ندازند (!) و انصاف این ضعیف را بدهند و البتّه بدعاء خیر مدد نمایند ورحم اللّه و اللّه اعلم بالصواب تمّت.

Not dated. The writing is small, but clear; with ornaments on the first two pages. The MS. once belonged to the emperor Jahândâr (A.D. 1712–1713), as the one fly-leaf bears a seal with this inscription:

۱۱۲۴
جهاندار پادشاه غازی
غیرتخان خان (?) زاد

Ff. 116, ll. 15; Nasta'lîḳ; size, 9½ in. by 4¾ in. [OUSELEY 217.]

309

Tawârîkh-i-Gîlân (تواریخ گیلان).

History of Gîlân and Dailam from the oldest times till A.H. 894=A.D. 1489, composed by Mîr Ẓahîr-aldîn, the author of the well-known history of Ṭabaristân; see B. Dorn, Muhammedanische Quellen I, Vorwort, p. ii sq.;

[1] The date 613 (on fol. 59[a]) does not imply that he did not write after that time.

IV, Vorwort, p. 5 sq. The author began his work the 1st of Dhû-alka'dah, A. H. 880 = A. D. 1476, 26th of February, at the request of the Kârgiyâ Sulṭân 'Alî Mirzâ ibn Sulṭân Muḥammad (to whom he also dedicated it), with the intention of bringing the history down to A. H. 881, in an introduction and six books (every one subdivided into many faṣls). But after having executed this original plan and finished the sixth book, A. H. 882, he commenced to add a seventh, and continued the history till A. H. 894.

Beginning: شکر و سپاس بیحدّ پادشاهی را که تاج دارئ گردنکشان عالم از بندگئ خاك درگاه اوست الخ.

Contents:

Preface, on the value of the study of history, on fol. 2ª.

Index on fol. 4ᵇ.

Introduction (مقدّمه در ذکر اصطلاحات گیل و دیلم که الفاظ ایشان برآن جاریست) is missing.

Book I (باب اوّل در ذکر تأریخ حکّام و سلاطین گیلان و دیلمیان که قبل از خروج سادات والی و حاکم گیل و دیلم بوده اند و ذکر حدود و رسوم گیلان و دیلمیان) is also missing.

Book II (باب دوم در ذکر خروج سیّد هدایت پناه سیّد امیرکیاء ملاطی نوّر قبره با فرزندان دولتمند خود تا درجهٔ شهادت الخ) is likewise defective at the beginning. The first heading, which appears after the index on fol. 5ª, is the *third* faṣl of this second book (فصل سوم از باب دوم).

Book III (باب سوم در ذکر خروج سیّد اشجع افضل سیّد هادی کیا از تنکابن و اخراج امیران ناصر و دو امراء بی (better بیه) پس که در روپیش گیلان بعد از واقعهٔ رشت مستولی شده بودند و چگونگی احوال که در آن شهور و سنین واقع شد) on fol. 37ª.

Book IV (باب چهارم در ذکر حکومت و سلطنت سیّد افضل اعلم اشجع اعظم سیّد رضی کیا و امیر سیّد محمّد نوّر قبرهما ابنا سیّد علی کیا و سیّد مهدیکیا برّد مضجعهما در لاهجان ورانکو واخراج نمودن عمّ خود سیّد هادی کیارا از مملکتین مذکورتین الخ) on fol. 45ᵇ.

Book V (باب پنجم در ذکر حکومت و سلطنت حضرت با رفعت فلك مرتبت کارگیا ناصر کیا واخوه کارگیا امیر سیّد احمد برّد مضجعهما وصورتی چند که در ایّام دولت ایشان از تقدیر ربّانی جلّت قدرته سمت صدور یافت) on fol. 78ª.

Book VI (باب ششم در ذکر سلطنت و کامرانی و غبطت و شادکامی که در ایّام دولت حضرت سیادت قباب سلطنت اکتساب عدالت پناه سعادت دستگاه کارگیا سلطان محمّد الخ) on fol. 112ª.

Book VII (appendix, ذیل, history of the years 882–894, without a general heading, in several faṣls; first faṣl on fol. 165ª: فصل اوّل از باب هفتم در ذکر آلا و نعماء حضرت باری عزّ اسمه که در حق این ضعیف نحیف از فیض فضل نامتناهی خود موهبه کرده است).

This copy was finished the 1st of Rabî'-alawwal, A. H. 930 = A. D. 1524, 8th of January.

Ff. 203, ll. 18; large Naskhî; some parts supplied later; size, $11\frac{7}{8}$ in. by $7\frac{7}{8}$ in. [Bodl. 156.]

310

Rauḍat-aljannât (روضة الجنّات).

A special and detailed history and topography of the province and city of Harât, with its dependencies and adjacent districts in Khurâsân, Sijistân, etc., including Asfizâr, Fûshanj, Bâdaghîs, Karkh, Balkh, Andakhûd, Shubrughân, Marw-i-Shâhijân, Abîward, Nasâ, Sarakhs, Mashhad, Khâf (better Khwâf), Bâkharz, Jâm, Nîshâpûr, Sabzwâr, Tarshîz, Juwain, Baḥr-âbâd, Asfar'âin, Dâmaghân, Bistâm, Kandahâr, etc. etc., composed A.H. 897 = A. D. 1491, 1492 (comp. fol. 10ª, l. 14), by Almu'în alzâlimjî alasfizârî (so here fol. 11ᵇ, l. 13; comp. Ḥ. Khalfa iii. 493, No. 6608, where the author is more correctly called Mu'în-aldîn Muḥammad alzamjî alasfizârî), and dedicated to Shâh Sulṭân Ḥusain Mirzâ (who died A. H. 911); see Rieu i. p. 206; Journal Asiatique, 5ᵉ série, vol. xvi. p. 461 sq.; xvii. p. 439 sq. and p. 473 sq.; xx. p. 268 sq. Its full title is روضة الجنّات فی اوصاف مدینة الهرات (see fol. 14ᵇ, ll. 3 and 4); it is founded on the older works of Abû Isḥâk Aḥmad bin Yâsîn and Thikat-aldîn Shaikh 'Abd-alraḥmân Fâmî (not 'Âmî, as Ḥ. Khalfa calls him), the author of a تأریخ هرات (see fol. 25ª, l. 1), on Rabî'i Fûshanjî's Kurtnâma (in verse), and Saifî Harawî's history of the ملوك كرت (see fol. 12ª; besides there are quoted on fol. 4ᵇ, for the history of some of the Tîmûride Sulṭâns, the جامع البدائع السلطانی and the کتاب منصور نامه). This work was originally divided into twenty-six rauḍas (see fol. 14ª, l. 10), but this copy is incomplete both in the middle and at the end, and the headings and numbers of the single chapters are very often quite preposterous. We have corrected them in accordance with the facts.

Preface on fol. 1ᵇ, beginning: بسم الله الكريم المجيب عليه توكّلت و اليه انيب سپاس و ستایش مالك الملكی را سزاست که شهربند بدن انسانرا که تختگاه پادشاه عرفان است بچهار بازار عناصر الخ.

Other introductory parts, viz. دعای دولت و جان درازئ شاهزادگان کامکار, on fol. 4ᵇ; دعای دولت امرای عالی رای ملك آرای, on fol. 5ᵇ; صفت بلدهٔ طیّبهٔ هرات, on fol. 6ª; مدح حضرت حقائق پناهی المخدومی مولانا نور الدین عبد الرحمٰن جامی مدّ ظلّه (Jâmî was still alive when this work was composed), on fol. 8ª; صفت مسجد جامع هرات, on fol. 9ᵇ; صفت قلعهٔ اختیار الدین, on

fol. 10^b; سبب تأليف كتاب موشّح بذكر دعا و القاب حضرت امير آصف صفات كيوان جناب رفيع مقدار معالى آثار, on fol. 11^b.

Raudah I (در كيفيّت بناى بلدهٔ هرات), in seven وجه, on ff. 15^a, 19^a, 19^b, 20^a, and 21^a (bis).

Raudah II, in two چمن (چمن اوّل در كيفيّت اوضاع اين بلدهٔ فلك ارتفاع چمن دويم در ذكر بعضى مضافات), on ff. 22^a and 22^b.

Raudah III, in two چمن (چمن اوّل در شرف خراسان عمومًا و احاديثى كه درآن باب واردست چمن دويم در فضلت هرات خصوصًا وروايتى كه در بارهٔ او منقولست), on ff. 24^b and 26^b.

Raudah IV (در ذكر قصبات و ولايات توابع و مضافات اين مدينة الاسلام پاكيزه صفات), in four چمن, on ff. 28^a, 29^b, 32^b, and 36^b.

Raudah V (در ذكر بعضى ولايات كه از مدينة الاسلام هرات دورتر ازين ولايات است كه مذكورشد از اقليم خراسان و توابع هرات), in four چمن, on ff. 42^a, 48^a, 65^b, and 70^b.

Raudah VI is entirely missing, the first and second چمن of Raudah VII also.

Raudah VII, چمن 3–7 (چمن سيم روضهٔ هفتم در ذكر دانشمند بهادر) چمن چهارم در ذكر ملك غياث الدين كرت و بعضى ديگر از آل كرت چمن پنجم در وقائعى كه ميان ملك غياث الدين محمّد و ملك قطب الدين اسفراين و ملك نيالتكين متحادث شد چمن ششم در ذكر عمارات ملك غياث الدين و رفتن او بمكّهٔ مبارك زاده اللّه تعالى شرفًا وبعضى حالات ديگر چمن هفتم در ذكر حكومت ملك شمس الدين محمّد در هرات بعد از. . . . ملك اسلام بجانب مكّه, on ff. 82^b, 87^a, 101^b, 106^a, and 110^a.

Raudah VIII (در ذكر وفات ملك غياث الدين و احوال اولاد و احفاد او), in seven چمن, on ff. 114^b (the heading is here omitted), 116^b, 118^b, 120^b, 122^a, 124^a, and 125^a.

Raudah IX (در توجّه صاحب قران بعزم تسخير ممالك خراسان), on fol. 125^b.

Raudah X (در تقويم نمودن صاحب قران ممالك خراسان بشاهرخ سلطان), on fol. 131^b.

Raudah XI (در وقائع وحوادث كه در هرات واقع شده از قديم), on fol. 133^a, in five چمن (the first of which is not marked, beginning immediately after the general heading of the raudah, we suppose), on ff. 136^b, 138^b, 141^a, and 143^a.

Raudah XII (در حلوثهٔ (? حدوثهٔ) بوجاى دانشمند و ذكر خرابئ او درين مدينهٔ جنّت مانند), on fol. 144^a.

Raudah XIII (در ذكر حوادث حضرت خاقان مغفور شاهرخ پادشاه), on fol. 152^a, in three چمن, on ff. 153^b, 155^a, and 156^b.

Raudah XIV (در بيان آبادانئ بلدهٔ هرات و خراسان بعد از ويرانى از لشكر توليخان بن چنگيز خان), on fol. 158^b, in three چمن, on ff. 163^a, 164^b, and 166^a.

Raudah XV (در وقائعى كه بعد از وفات شاهرخ ميرزا در هرات حادث شده), on ff. 168^a, in three چمن, on ff. 171^b, 174^b, and 176^a.

Raudah XVI (در جلوس ابو القاسم بابرخان بر سرير سلطنت), on fol. 181^b, in two چمن, on ff. 185^a and 187^a.

Raudah XVII (در جلوس بابر ميرزا كرت ثانى بر سرير سلطنت وجهانبانى بتاييد سبحانى), on fol. 189^a, in four چمن, on ff. 190^a, 192^a, 197^a, and 201^a.

Raudah XVIII (without a heading), on fol. 202^a.

Raudah XIX (در جلوس پادشاه تركمان بر سرير سلطنت مملكت خراسان), on fol. 205^a.

Raudah XX, in three (or four) چمن (چمن اوّل در مبداء حال حضرت خلافت مآل ابو الغازى سلطان حسين چمن دوم در آمدن حضرت خلافت ولايت پناه خواجه ناصر الدين عبد اللّه چمن چهارم (sic! a third is not found) در ذكر ولايت شاه زاده بايسنغر سلطان ويراق چهار طاق جهت سبب چغتاى), on ff. 209^a, 211^b, and 217^b.

Raudah XXI (در توجّه سلطان سعيد بجانب عراق ورحلت نمودن بجوار نصيب ايزدى), on fol. 219^b.

Raudah XXII (در گرفتار شدن سلطان سعيد بدست لشكر تركمان و وسيله يافتن بشهادت) on fol. 223^b, with one چمن on fol. 226^b.

Raudah XXIII (در جلوس خسرو. . . . ابو الغازى سلطان حسين بهادر بر سرير سلطنت وسرفرازى) on fol. 229^a, with one چمن on fol. 231^b.

Raudah XXIV, first چمن (چمن اوّل از روضهٔ ۲۴ در ذكر لشكر كشيدن حضرت ابو الغازى سلطان حسين ميرزا بمحاربهٔ), on fol. 232^a, beginning with the year 874 = A.D. 1469. All the rest is wanting. It breaks off with the words و در تمام بوادى و صحراوات هر چند مواضع يابس و اراضى اموات بود از احداث.

Ff. 233, ll. 15; large, clear, and regular Nasta'lîk; the first page afterwards supplied; size, $9\frac{3}{4}$ in. by $6\frac{3}{4}$ in.

[Ouseley Add. 125.]

311

Ta'rîkh-i-Hasht-Bahisht (تأريخ هشت بهشت).

History of the first eight Turkish Sultâns, from the founder of the dynasty 'Uthmân (+726 = A.D. 1325) till the death of Bâyazîd II (+918 = A.D. 1512), composed by Idrîs bin Husâm-aldîn Albidlîsî (see fol. 9^a, line 6), who died A.H. 926 = A.D. 1520, according to the statement in the Salîmnâma, Rieu i. p. 219. The title occurs on fol. 10^a, line 4 ab inf.

This work is said to be the first Turkish history ever written; it is of great value and of rare occurrence, since there are as yet known to exist in European libraries only two complete copies of the Persian original, besides our own, viz. in the British Museum and in Upsala. At the beginning there is something wanting, probably one leaf, but fortunately nothing of any importance. Besides a few words are wanting on ff. 16ª and 440ª.

It contains an introduction and eight books:

Introduction, on fol. 3ª, beginning: از خاك بر گرفتگان راهت را كه آدم حقير خاكيست و آن همدم ندم ونديم الم غمناكى الخ.

First book, on fol. 22ª. History of 'Uthmân Beg Ghâzî (+ 726).

Second book, on fol. 83ᵇ. History of Ûrkhân (+ 761).

Third book, on fol. 129ᵇ. History of Murâd I (+ 791).

Fourth book, on fol. 185ᵇ. History of Bâyazîd I (+ 805).

Fifth book, on fol. 237ª. History of Muḥammad I (+ 824).

Sixth book, on fol. 301ᵇ. History of Murâd II (+ 855).

Seventh book, on fol. 378ᵇ. History of Muḥammad II (+ 886).

Eighth book, on ff. 487ᵇ–642ª. History of Bâyazîd II (+ 918).

Comp. Ḥ. Khalfa ii. p. 110; vi. p. 500; Rieu i. p. 216 sq.; C. I. Tornberg, p. 191; W. Morley, p. 142; G. Flügel, ii. p. 216 sq.; Hammer-Purgstall, Geschichte des Osmanischen Reiches, Book I, p. 34, Book IX, p. 188.

This MS. consists of two parts: *a*. Introduction and the first seven books; *b*. The eighth book. According to the colophon on fol. 486ª the first part was copied by 'Alî bin 'Abd-alghâlib bin 'Inâyat-allâh bin 'Alî Alfirûzâbâdî, and finished on Tuesday, the 7th of Rabî'-alawwal, A.H. 1074 = A.D. 1663, the 9th of October.

The second part was finished A.H. 1110, in Rabî'-alawwal = A.D. 1698, September; see the colophon on fol. 642ª.

The whole MS. is in complete preservation. The margin of the second part shows occasional emendations (with صح).

Ff. 642, ll. 31; small Nasta'lîḳ; size, 14 in. by 7¾ in.
[Ouseley 358.]

312

Sharafnâma (شرفنامهٔ تأريخ كردستان).

The very rare and extremely valuable history of the Kurds, called Sharafnâma, or the Ta'rîkh-i-Kurdistân, by Sharafkhân bin Shams-aldîn, who was born at Garmrûd (according to others, Karharûd or Karahrûd) in Irâḳ (comp. Charmoy, traduction, tome i, sec. partie, p. 2, note 4), A.H. 949 = A.D. 1542, and completed this work A.H. 1005 = A.D. 1597; comp. detailed accounts of the author himself, as well as his composition, in Ḥ. Khalfa ii. 134, No. 2235; Rieu i. p. 209 sq.; Morley, Catal., pp. 143–151; Catal. des MSS. et Xyll., p. 295; Dorn, Das Asiat. Museum, pp. 283, 348, and 661; Wolkow, Journal Asiatique, tome viii. p. 291 sq. The Persian text was edited by V. Véliaminof-Zernof, St. Petersburg, 1860–62 (Sheref-Nameh ou Histoire des Kurds), in two volumes; a French translation, with an ethnographical and geographical introduction and many notes, has been published by Mr. Charmoy (Sheref Nâmeh ou fastes de la Nation Kurde), in two volumes, St. Petersburg, 1868–75. Two Turkish versions of the Sharafnâma are found in the Brit. Mus. Add. 7, 860, and 18547.

The present copy is the most excellent of all, being Sharafkhân's *autograph*, finished by himself according to the colophon (قد وقع تحريره و تصحيفه على يد مؤلّفه الفقير و مصنّفه الحقير المحتاج الى رحمة اللّه الملك البارى شرف بن شمس الدين), the last of the month Dhû-alḥijjah, A.H. 1005 = A.D. 1597, 13th of August. This date is quite in agreement with the author's statement in his autobiography; comp. Charmoy, trad., tome i, sec. partie, p. 10 (where 13 août must be read instead of 4 août).

Contents:

Author's preface, table of contents, etc., on fol. 1ᵇ.

Introduction (مقدّمه) on the origin of the Kurds, their manners, and customs, on fol. 4ᵇ (در ذكر انساب طوائف اكراد و شرح اطوار ايشان).

First book (صحيفهٔ اوّل) on fol. 7ª. History of the Sultâns of Kurdish origin, in five فصل (در ذكر ولاة كردستان كه علم سلطنت بر افراشته اند).

Second book (صحيفهٔ دويم) on fol. 29ª. History of certain great, but not quite independent rulers of Kurdistân, also in five فصل (در ذكر عظماء حكّام كردستان كه اگرچه استقلالاً دعوئ سلطنت و ارادهٔ عروج نكرده اند امّا در بعضى اوقات خطبه و سكّه بنام خود نموده اند).

Third book (صحيفهٔ سيم) on fol. 59ᵇ. History of the other Amîrs and rulers of Kurdistân, in three فرقه (در ذكر سائر امرا و حكّام كردستان). The first firḳah (on fol. 59ᵇ) contains nine chapters, the second (on fol. 95ᵇ) eleven, the third (on fol. 110ᵇ) four شعبه.

Fourth book (صحيفهٔ چهارم; both copies—this and the following one—read صفحهٔ) on fol. 114ª. History of the rulers of Bidlîs, the author's ancestors (در ذكر حكّام بدليس كه ابا و اجداد مسوّد اوراقست), divided into a preface (فاتحه), four parts (سطر), and a supplement (ذيل), containing Sharaf-aldîn's autobiography, on fol. 151ª.

Appendix (خاتمه) on fol. 154ᵇ. History of the Ottoman emperors and the contemporary kings of Îrân, Tûrân, etc. (در بيان احوال سلاطين حشمت آئين آل عثمان و پادشاهان ايران و توران بل اكثر جهان كه معاصر ايشان بوده اند).

Beginning of the Sharafnâma: افتتاح سخن حمد و ثناى پادشاهى بايد كه ثناى ستايش الخ.

Ff. 246, ll. 21; Naskhî; the first pages and some others are supplied by a modern hand; illuminated frontispiece; twenty miniature paintings on ff. 32ᵇ, 33ª, 38ᵇ, 39ª, 42ᵇ, 43ª, 55ᵇ, 56ª, 65ᵇ, 66ª, 76ᵇ, 77ª, 89ª, 131ᵇ, and 132ª (one large picture), 144ᵇ and 145ª (also only one), 157ᵇ, 158ª, 172ᵇ, and 173ª (one), 190ᵇ and 191ª (likewise one), 207ᵇ and 208ª (also one); excellent binding in gold, red, and other colours; size, 11½ in. by 6½ in.
[Elliot 332 (G.O.)]

313

Another copy of the same work.

This very correct copy was transcribed by Ḥasan bin Nûr-aldîn, at Kilîs, in the district of Ḥalab, from the author's autograph, the 5th of Jumâdâ-alawwal, A. H. 1015=A. D. 1606, 9th of September, ten years after the composition of the work; see the colophon:

وقد وقع الفراغ من تحرير هذه الكتاب المستطاب على يد افقر العباد و احوجهم الى عناية اللّه الملك الوهّاب حسن بن نور الدين فى قصبة كليس من اعمال حلب المحميّة من خطّ مؤلّفه و مصحّحه و منقّحه شرف خان حاكم بتليس المرحوم الرّوجكى فى خامس شهر جماذى الاوّل من شهور سنهٔ خمس عشر والف.

Mr. Charmoy made use of this copy for his French translation; see his 'Avant-propos,' p. 5.

Contents:
Preface on fol. 1^b.
Introduction on fol. 5^a.
Book I on fol. 8^b.
Book II on fol. 35^b.
Book III on fol. 68^b.
Book IV on fol. 142^a.
Appendix on fol. 193^a.

Ff. 327, ll. 21; Naskhî; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in. [Elliot 321 (G. O.)]

314

The same.

Introduction on fol. 4^b; Book I on fol. 7^b; II on fol. 31^a; III on fol. 60^a; IV on fol. 124^b; Appendix on fol. 166^a. A part of fol. 117^b, the whole of ff. 118 and 119^a are left blank, but the text is uninterrupted. The date is torn away, only سبع remains.

This copy was presented to the Bodleian Library by N. Huntington, 1680.

Ff. 263, ll. 21; careless Nasta'lîḳ; a few pages entirely or partly supplied by another hand; much injured, especially at the beginning; size, $11\frac{3}{4}$ in. by $6\frac{5}{8}$ in. [Hunt. Donat. 13.]

315

Ta'rîkh-i-Kashmîr (تأريخ كشمير).

An abridged history of Kashmîr from the oldest times down to A. H. 1024=A. D. 1615 (this is the last date, which occurs on fol. 129^a, l. 4), compiled at the request of Jalâl-aldîn Malik Muḥammad Nâjî ibn Malik Nuṣrat, by Ḥasan bin 'Alî of Kashmîr, and founded, as we believe, like all the following histories of Kashmîr, on the original Sanskrit work of Râjataranginî, for which we refer to H. H. Wilson, 'An Essay on the Hindû History of Cashmir,' Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; to Klaproth, Journal Asiatique, 1825, tome vii. p. 1 sq.; D. J. F. Newall, 'A Sketch of the Mahomedan History of Cashmere,' in the Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854 (pp. 409–460); and Rieu i. p. 296 sq.

We do not find this adaptation of the old Râjataranginî mentioned or described anywhere; at any rate it is different from all the histories enumerated by Wilson, Newall, Rieu, etc. It begins with the well-known story of the drainage of the water from the valley of Kashmîr or Satisaras, on fol. 3^b. The pre-Muḥammadan epoch comprises ff. 3^b–35^a, the post-Muḥammadan the rest. At the beginning a part of the preface is missing.

The first abrupt words of this copy run thus: معدلت شعار و حكومت حاكمان نصفت دثار تعبيه فرمود وجمال جهان آراى همّت الخ.

Not dated.

Ff. 130, ll. 15; Nasta'lîḳ; ff. 123 and 124 supplied by another extremely careless hand; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in. [Fraser 160.]

316

Ta'rîkh-i-Kashmîr (تأريخ كشمير).

Another work of the same title, containing a history of Kashmîr from the earliest ages down to its conquest by the emperor Akbar, compiled from the same old Kashmîrian chronicle of Râjataranginî and other authentic documents, by Ḥaidar ibn Ḥasan Malik ibn Kamâl-aldîn Malik Muḥammad Nâjî of Čârwarah, between A. H. 1027 and 1030=A. D. 1618–1621. The author, a native of Kashmîr and descendant of one of the principal families of this country, dedicated his work to the emperor Jahângîr; comp. Rieu i. p. 297, and J. Aumer, p. 98, where, by a mere mistake, it is ascribed to the grandfather, Kamâl-aldîn, instead of the grandson, Ḥaidar Malik.

Beginning:

اى آنكه جهان بوحدت تست گواه
كس را نبود در حرم كنه تو راه الخ

No date. This copy formerly belonged to W. Morley, who got it from the library of Dr. Adam Clarke, in December, 1836.

Ff. 186, ll. 10; Nasta'lîḳ; size, $6\frac{3}{8}$ in. by 4 in. [Bodl. 674.]

317

Another copy of the same Ta'rîkh.

This copy of the same Ta'rîkh-i-Kashmîr is rather injured in the first page and in many other places. Beginning the same as in the preceding MS. The author is here more properly called Ḥaidar Malik ibn Ḥasan Malik, etc.

No date.

Ff. 71, ll. 20; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in. [Elliot 360.]

318

Ta'rîkh-i-Kashmîr (تأريخ كشمير).

A third work of the same title, composed A.H. 1122 =A. D. 1710, in the fourth year of Bahâdurshâh's reign (not of Muḥammadshâh's, as Wilson says), by Narâyan Kûl, with the takhalluṣ 'Âjiz (a Hindû Brahman of Kashmîr; see the author's name and the date of composition on fol. 3^a, l. 8, and fol. 3^b, ll. 9 and 10). It is professedly a mere translation (in the Oriental meaning of this word) of the above-mentioned Râjataranginî;

comp. Wilson, p. 5 sq.; G. Flügel, ii. p. 191; and Rieu i. p. 298.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

This ta'rîkh concludes on fol. 68b, and its copy is dated the 5th of Dhû-alka'dah, A.H. 1229=A.D. 1814, October.

On ff. 71a–72b a letter is found from the year 1152, written by Muhammadshâh to Nâdirshâh, and beginning: قبل ازین که بندگان اعلی حضرت کیوان الخ; and on fol. 74a (fol. 73 is left blank) there are some other valueless lines in prose, beginning: یاشافی نسخهٔ منضج معمول معالج خان طبیب الخ.

Although ff. 52 and 53 are left blank, the text is not interrupted at all.

Ff. 74, ll. 13–19; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 7 in. by 3⅜ in.
[Ouseley Add. 96.]

319

Wâkiʿât-i-Kashmîr (واقعات کشمیر).

History of Kashmîr, commenced A. H. 1148=A. D. 1735 (the title contains a chronogram), and completed A. H. 1160=A. D. 1747, on the basis of the Râjatarangiṇî, by Muhammad Aʿẓam, the son of Khair-alzamânkhân, who dedicated this work to the Moghul emperor, Muhammad Shâh (who ruled over Hindûstân A.H. 1131–1161); comp. Wilson's essay, where some extracts are given from this history in Persian text and English translation; and Rieu i. p. 300 sq. It is divided into an introduction (مقدّمه), three parts (قسم), and a conclusion (خاتمه), and goes down from the earliest times to the year of its composition.

Introduction: Geographical description of the country (مقدّمه در بیان احوال و صفات این شهر) on fol. 2b.

First part: History of the ante-Muhammadan rulers of Kashmîr (قسم اوّل در حالات ارباب حکومت که پیش از دور اسلام درین ملك حکمرانی کردند) on fol. 5b.

Second part: History of the native post-Muhammadan dynasties in Kashmîr (قسم دوم در حالات سلاطین که بعد از سطوع فروغ اسلام بسلطنت رسیدند و از کشمیر بر خاستند) on fol. 18a.

Third part: History of the foreign rulers of Kashmîr, viz. of the Moghul emperors (قسم سیوم در ذکر سلاطین دودمان علیّهٔ چغتائیّه که متصرّف این شهر شدند تا زمان اختتام این رساله), seems to begin on fol. 61b (the heading is missing).

Conclusion: Wonderful and curious things of Kashmîr (خاتمه در بیان بعض عجائب و غرائب که خاصّهٔ این شهر است) on fol. 170b.

Besides its historical details this work contains very valuable particulars on learned men, poets, etc., in the different eras; see, for instance, fol. 70b: ذکر جمعی از شعراء سخندان که از ابتدای عهد چکان تا اوائل تسخیر سلاطین چغتائیّه بزم آرای کمال و چمن پیرای گلشن قیل وقال بودند, on fol. 156a, etc. etc.

Beginning: زینت صفحات دفتر ابداع وایجاد ونزهت طبقات منظر عالم کون الخ.

Dated the 2nd of Rajab, A.H. 1220=A.D. 1805, 26th of September.

Ff. 176, ll. 19; careless Nasta'lîk; size, 10¾ in. by 6¼ in.
[Elliot 359.]

320

Gauharnâmâ-i-ʿâlam (گوهر نامهٔ عالم).

History of Kashmîr, composed by Badîʿ-aldîn Abû-alkâsim Muhammad Aslam, with the takhallus Munʿimî, son of Maulawî Muhammad Aʿẓam Kûl, known as Mustaghnî (see fol. 5b), and dedicated to the emperor Shâh ʿÂlam Bahâdur Pâdishâh (A.D. 1759–1786), from whom it has got the name گوهر نامهٔ عالم (fol. 10b, l. 4) or گوهر عالم تحفة للشاه, as it is called on fol. 12a, l. 2; see besides fol. 9b, l. 4; fol. 10a, ll. 5 and 12.

The author Munʿimî (fol. 11a, l. 1) states in the preface, on fol. 7b, that in his work the history of Khwâjah Muhammad Aʿẓam, the son of Khair-alzamân Khân, which bears the title واقعات کشمیر (contained in the preceding copy), is reproduced with very few alterations; see ff. 5b and 7b. The author of the latter work, we suppose, is Munʿimî's father, though he does not say so.

He represents, like all his predecessors, the Râjatarangiṇî as the source of all Kashmîrian history; it was translated and, together with information derived from other sources, edited by Mullâ Husain Kâdiri, and after him by Haidar Malik Hâwar (حیدر ملك حاور). See fol. 6b, l. 7, and ll. 14, 15 (comp. No. 316). Besides he quotes another work on Kashmîrian history, composed by Nûr-aldîn Walî, 'in Kashmîrî,' بزبان کشمیری (see fol. 7b ult.; fol. 8a, l. 4 sq.); it is called نور نامه. A learned Kashmîrian, Maulânâ Ahmad, a contemporary of Sultân Zain-alʿâbidîn (A.D. 1423–1474), translated it into Persian under the title of مرآة الاولیا (see fol. 8a, l. 8). About the history of the discovery of this work, see ff. 8a, 8b.

All the sources of which he made use are enumerated on fol. 9a: تاریخ سیّد علی — تاریخ رشیدی از مرزا حیدر — ترجمهٔ نور نامه از ملّا احمد علّامه — منتخب التواریخ از حسن بیك — تاریخ حیدر ملك حاور — درویش نامهٔ حضرت بابا نصیب — درجات السادات از خواجه محمّد اسحق — اسرار الابرار از بابا داوٗد مشکوئی — تحفة الفقرا — رسالهٔ شیخ محمّد مراد نقشبندی — مآثر عالمگیری از مستعدّ خان — اقبالنامهٔ جهانگیری از معتمد خان — نوادر الاخبار از خواجه

محمّد امین بلخی—مجالس المؤمنین—دستور العمل سلاطین از سیّد مبارك خان— مجلد ثامن روضة صفا ویکدو تأریخ دیگر از بعضی متأخّرین تا عهد محمّد شاه بالتخصیص واقعات کشمیر من تصنیف خواجه اعظم دیده مری غفران پناه.

It contains an introduction, six books (ṭabaḳah), and a conclusion; of these we have in the present MS. the introduction and books 1–5, the fifth not quite complete. The remainder is either wanting or was never composed at all.

Author's preface on fol. 1a.

Introduction on fol. 12b. Geographical description of Kashmîr.

First ṭabaḳah on fol. 21a. The kings who ruled it before and immediately after the deluge.

Second ṭabaḳah on fol. 67a. The early Hindû Râjâs.

Third ṭabaḳah on fol. 101b. The first Muḥammadan rulers, the Shahmîrî dynasty.

Fourth ṭabaḳah on fol. 158b. The C̓akân dynasty.

Fifth ṭabaḳah on fol. 200b till end. The Moghul emperors as rulers of Kashmîr. It breaks off abruptly with A.H. 1150, during the reign of Muḥammad Shâh (+A.H. 1161=A.D. 1748).

According to the index in the preface (fol. 12a) the sixth ṭabaḳah contains, or was to contain, the history of the rise of the Afghâns, the conquest of Kashmîr by Aḥmad Shâh, till the time when the author wrote.

Conclusion, on some peculiarities and wonderful things of Kashmîr.

Beginning: فاتحهٔ تواریخ ابداع واختراع عالم سپاس بیقیاس جناب اقدس خالقی که هو اللّه الاحد اللّه الصمد صفتی از اخبار تأریخ بی منتهای قدامت وحدانیّت ذات بی بدل او که الخ.

Mun'imî must have written in the latter half of the last century, and to this time we may also assign the present copy.

Ff. 265, ll. 15; Nasta'lîḳ; size, 8¾ in. by 7¾ in. [Ouseley 183.]

321

Khulâṣat-alansâb (خلاصة الانساب).

A genealogy of the Afghâns, together with a refutation of the doctrines of the Râfiḍîs, composed by Ḥâfiẓ Rahmat bin Shâh 'Âlam of the tribe Kûta-khail[1] (see fol. 10a, l. 1). The title occurs on fol. 13b. See B. Dorn, History of the Afghâns, I, p. xii, No. 13; and Rieu i. p. 212.

After a long preface of eight chapters of praise (ثنا) on fol. 1a–9b he proceeds to state that many Afghâns, amongst the whole tribe Kûta-khail, had settled in India, that in course of time they had forgotten their genealogies and mutual relationship, which it is necessary to know according to the laws of the Ḳurân. To fill up this want he wrote the present work, and adduces as his sources, on fol. 13a, the تواریخ خان جهانی ,تواریخ شیر شاهی; the tadhkirah of Âkhund Darwîza (see about him B. Dorn, Chrestomathy of the Pushtû Language, p. v, No. ii). Besides this he received much information from living persons, the heads of clans, etc.

On fol. 14a the work itself begins: در بیان احوال شیخ کوته شهاب الدین.

Fol. 16a. بیان احوال اولاد شیخ شهاب الدین.

Fol. 20b. بیان نسب قیس عبد الرشید.

As usual, the origin of 'Abd-alrashîd is traced back to the Israelites, king Ṭâlût, etc. (fol. 21b).

Fol. 35b. ذکر احمد شاه پادشاه.

Fol. 38a. بیان اولاد افغان.

Fol. 50b. بیان فرزندان لودی ابن بی‌بی متو.

Fol. 57b. بیان احوال آن سادات که مشهور بافغانان شده اند.

Ff. 61a–91a. بیان تفصیل شیخین وردّ روافض بالفعل درآن شروع میگردد.

That this latter chapter is not an appendix, but belongs originally to the work, can be proved from the sixth chapter (ثنای ششم) of the preface, where he promises to give a refutation of the Râfiḍîs at the end of the work, on account of its being too large to be contained in a chapter of the introduction (fol. 5b, ll. 1, 2). To this announcement he refers back at the beginning of the last chapter, fol. 61a, l. 10.

The author sometimes quotes verses in Pushtû. The Arabic hymn, with Pushtû translation, which, according to Dr. Dorn's statement, occurs at the end of the book, is not to be found in this copy.

Beginning: الحمد للّه ربّ العالمین والصلوة والسلام علی رسوله محمّد وآله واصحابه اجمعین حمد بیحد مر خالقی را که جمیع مکوّنات را جهت اظهار الخ.

End:

اگر دعوتم رد کنی ور قبول   من ودست ودامان آل رسول

According to some verses at the end this work was completed in Rajab, A.H. 1184=A.D. 1770, October, November.

Ff. 91, ll. 11; Nasta'lîḳ; size, 8¾ in. by 5½ in. [Ouseley 172.]

322

A large paper roll, containing the pedigree of the Afghân tribes, their origin being traced back to Abraham, Isaac, Jacob, Benjamin, Saul, Armeah, Afghân, who 'is believed to have been General to Solomon, and from his name the Afghans are so called.' Some historical explanations are added.

At the top we read: '(Pedigree) of the Afghans, taken from a Manuscript written by the late Hafiz Khimut.' This Hafiz Khimut occurs at the end of the pedigree, and to his name the following note is added: 'Who commanded the Rohilla army on the day

[1] His own descent he describes on fol. 19a. Comp. No. 322.

when the English conquered Kutteer for the Vizier. He was shot gallantly fighting for his country, and left behind him eleven sons, who, after long confinement at Lucknow, were at last set at liberty by orders of the English, and permitted to retire to their own country.'

On comparing this with the 'History of the Afghâns, translated from the Persian of Neamet Ullah by B. Dorn,' preface, p. xii, we are led to believe that this pedigree is excerpted and translated into English from the خلاصة الانساب, composed in Persian by Ḥâfiẓ Raḥmat bin Shâh 'Âlam. He was the ruler of Rohilkand since A. D. 1749, and was killed in the battle of Kattarah, A. D. 1774, April 23, against the combined forces of the East-India Company and the Wazîr of Oudh. Comp. K. F. Neumann, Geschichte des Englischen Reiches in Asien (Leipzig, 1857), vol. i. p. 493.

The biography of Ḥâfiẓ Raḥmatkhân is written by his own son, see 'The Life of Hafiz Ool-Moolk, Hafiz Rhemat Khan, written by his son, the Newâb Moost Ujab Khan Bahadoor, entitled Goolistan-i-Rhemat. Abridged and translated from the Persian by Charles Elliot, London, 1831.'

[Ouseley 410.]

323

Tuḥfat-al'âlam (تحفة العالم).

A quite modern geographical, historical, and biographical work on Shûstar (in Khûzistân), with a great deal of special information on this town, accounts of travels, memoirs, and many interesting notices on the general history of Hindûstân, composed by 'Abd-allaṭif bin Abî Ṭâlib almûsawî al-shûstarî, and given by him as a present to the نوّاب كامياب, the cousin of 'Âlijanâb Sayyid Abû-alkâsim bin Sayyid Raḍî, commonly called Mîr 'Âlam Bahâdur, wherefore this book is entitled Tuḥfat-i-'Âlam; see fol. 1ᵇ, l. 10 sq.:

چون اطّلاع بر مآثر سلف را نسبت بطبقات انام علی قدر مراتبهم فوائد بیشمارست و ازین است که گروهی از خردمندان و قدر وقت شناسان برحق اوقات را صرف دانستن تأریخ نموده اند بخاطر فاتر عبد اللطیف بن ابی طالب الموسوی الشوستری رسید که مجملی از اوضاع شوستر و شمّهٔ از محاسن و فضائل اجداد واعمام و بنی اعمام فضائل گستر را که در آن بلده توطّن داشته اند در سلك تحریر کشم و بحضور نوّاب کامیاب عم زادهٔ عالیجناب سیّد ابو القاسم بن سیّد رضی مخاطب بمیر عالم بهادر ادام اللّه ظِلّه بطریق تحفه وارمغان گذرانم تا از آن بلدهٔ بهشت تمثال و احوال و اوضاع آن نواح آنجناب را اطّلاعی وافی حاصل آید و آن حضرت را یادگاری و آیندگانرا تذکاری باشد قبول طبع نقّاد و منظور نظر اولی الابصار باد و مسمّی به تحفة العالم بنام نامئ آن حضرت نمودم و من اللّه الاستعانة'.

This copy is dated the 28th of Rabî'-alawwal, A. H. 1229=A. D. 1814, March 19th; the last year which occurs in the work itself is A. H. 1214=A. D. 1799.

Beginning: دلکش صفیری که عندلیب دستان سرای خامهٔ نغمه پردازی و روان پرور کلامی الخ. Another copy of the same work is in Cat. Berol., No. 210.

Ff. 259, ll. 17-19; Nasta'lîk, quite modern handwriting; the single leaves are mounted; size, $13\frac{1}{2}$ in. by $8\frac{1}{2}$ in.

[Elliot 382.]

VII. Collections of Historical Contents.

324

Jawâmi'-alḥikâyât wa lawâmi'-alriwâyât (جوامع الحكايات و لوامع الروايات).

A good, old, and complete copy of the celebrated collection of tales and anecdotes, composed during the reign of the Slave-king Abû-almuẓaffar Shams-aldîn Altamish (A. H. 607-633=A. D. 1211-1236) of Dihlî, by Maulânâ Nûr-aldîn (or, according to others, Jamâl-aldîn) Muḥammad 'Aufî, the famous author of the oldest Persian tadhkirah, the Lubâb-alalbâb, and dedicated to the Wazîr of that king, Abû-almaḥâmid (also styled Abû-almafâkhir wa almakârim and Abû-almakârim wa alma'âlî) Niẓâm-almulk bin Abî Sa'd aljunaidî, at whose desire the author compiled this work, and finished it A. H. 625. It is commonly styled جامع الحكايات; see H. Khalfa ii. p. 510; J. Briggs, History of the Rise, etc., i. p. 212; Rieu ii. p. 749 sq.; G. Flügel, i. pp. 410-412; J. Aumer, pp. 56 and 57; Journal of the Asiatic Society of Bengal, vol. xxiii (1854), p. 258, No. 191; W. Nassau Lees, Materials, p. 30; Elliot, History of India, ii. pp. 155-203, etc. It is divided into four ḳisms, each of which contains twenty-five bâbs.

Contents:

Volume I (No. 171):

First ḳism on fol. 1ᵇ, treating of the knowledge of God (در معرفت حضرت آفریدگار), and beginning: حمد وثنای مبدعی را که از بدایت صباح وجود تا نهایت رواح الخ.

A complete index of the whole work is given on ff. 4ᵇ-7ᵇ. The twenty-five bâbs of this ḳism are found here on ff. 7ᵇ, 16ᵇ, 32ᵃ, 44ᵇ, 94ᵇ, 145ᵃ, 158ᵃ, 177ᵃ, 177ᵇ, 186ᵃ, 193ᵃ, 207ᵃ, 230ᵃ, 251ᵃ, 263ᵇ, 272ᵃ, 281ᵃ, 289ᵇ, 296ᵇ, 300ᵇ, 302ᵇ, 307ᵃ, 309ᵃ, 311ᵇ, and 313ᵃ.

Volume II (No. 172):

Second ḳism on fol. 1ᵇ, treating of good morals (در بیان اخلاق حمیده وسیر مرضیّه), and beginning: سر دفتر مکارم اخلاق و محاسن سیر خصلت الخ.

The twenty-five bâbs are found here on ff. 1ᵇ, 4ᵇ, 6ᵃ, 12ᵇ, 24ᵇ, 28ᵇ, 35ᵃ, 38ᵃ, 40ᵇ, 43ᵇ, 47ᵇ, 53ᵇ, 57ᵇ, 61ᵇ, 64ᵇ, 71ᵇ, 76ᵃ, 80ᵇ, 84ᵇ, 89ᵇ, 92ᵃ, 96ᵃ, 101ᵃ, 108ᵃ, and 111ᵃ.

Third ḳism on fol. 117ᵇ, treating of blamable conduct (دربیان اخلاق مذموم), and beginning: شکروسپاس وحمد بی قیاس مربروردگاری الخ.

The twenty-five bâbs are found here on ff. 117b, 121a, 124a, 127a, 130b, 134b, 138b, 143a, 148b, 152b, 156b, 160a, 164b, 168a, 171a, 174b, 178b, 182a, 186a, 189b, 194a, 198b, 204a, 208b, and 214a.

Fourth ḳism on fol. 219b, treating of cosmographical and other miscellaneous matters (در بیان احوال صادر عجائب بحار و بلاد وطبائع حیوانات و غیر آن), and beginning: حمد و سپاس مبدعی را که احد یکتاست الخ.

The twenty-five bâbs are found here on ff. 219b, 222b, 225a, 228b, 232a, 235b, 239a, 244b, 248b, 255a, 259a, 272a, 278a, 283a, 285b, 289a, 293b, 297a, 301a, 305b, 309a, 315a, 322a, 325a, and 328b.

The *second* ḳism was finished by the darwîsh 'Ali Kâtib, the 20th of Ramaḍân, A. H. 832 = A. D. 1429, June 23; the *fourth* by the same, A. H. 833 = A. D. 1429, 1430.

No. 171, ff. 319; No. 172, ff. 333; ll. 25; Naskhî; illuminated frontispiece at the beginning of each ḳism; gilt edges; binding green and gold; size, 13 in. by 9¾ in. [Elliot 171, 172.]

325

Another copy of the same work.

Contents:

First ḳism on fol. 1b, incomplete at the beginning; the first words, تا ملوك و امرا, correspond to Elliot 171, fol. 3b.

Index on ff. 2a–4a.

Second ḳism on fol. 252b.

Third ḳism on fol. 332b.

Fourth ḳism on fol. 427b.

The right order of ff. 119–533 is: 119, 124, 120–123, 125–530, 532, 531, 533.

Finished in the month Jumâdâ-alawwal, A. H. 1042 = A. D. 1632, November–December. Some pages effaced or injured. Occasional notes and glosses on the margin. At the end, on fol. 533a, there is added a description of Iṣfahân, beginning: اصفهان از اقلیم چهارم است الخ.

Ff. 533, ll. 25; Nastalîḳ; illuminated frontispieces at the beginning of the second, third, and fourth ḳisms; binding brown and gold; large waterspots, worm-eaten; a part of ff. 484b, 485a, and the whole of fol. 508b left blank; size, 12 in. by 7½ in. [Elliot 169.]

326

The same.

Contents:

First ḳism on fol. 1b. Index on ff. 4a–5a. A lacuna after fol. 215 (corresponding to Elliot 171, fol. 273b, l. 19, to fol. 275a, l. 14).

Second ḳism on fol. 246b (some stories are missing on fol. 249b; comp. Elliot 172, ff. 9–10).

Third ḳism on fol. 316b.

Fourth ḳism on fol. 390b.

Finished the 20th of Muḥarram, A. H. 1049 = A. D. 1639, May 23.

Ff. 467, ll. 25; Nasta'lîḳ; several pages injured or effaced; size, 12¾ in. by 8 in. [Elliot 173.]

327

The same.

Contents:

First ḳism on fol. 8a.

Second ḳism on fol. 384a.

Third ḳism on fol. 505a.

Fourth ḳism on fol. 612b.

Dated the 25th of Rajab, A. H. 1061 = A. D. 1651, July 14, by Sa'd-allâh bin 'Abdallâh of Burhânpûr.

Ff. 731, ll. 23; clear and distinct Nasta'lîḳ; some pages worm-eaten; size, 12½ in. by 7⅞ in. [Fraser 125.]

328

The same.

Contents:

First ḳism on fol. 1b. Index on ff. 4 and 5.

Second ḳism on fol. 226a.

Third ḳism on fol. 291a. The heading, preface, and some stories of the eighteenth bâb are missing (corresponding to Elliot 172, fol. 182a, l. 10, to fol. 183a, last line).

Fourth ḳism on fol. 357a.

The *third* ḳism was finished on a Wednesday, in the month Dhû-alḥijjah, A. H. 1067 = A. D. 1657, September–October; the *fourth* the 26th of Sha'bân, A. H. 1160, at Lâhûr (A. D. 1747, September 2), that is to say, the last leaf was supplied at that date by a modern hand.

Ff. 425, ll. 25; Naskhî; a little worm-eaten; illuminated frontispiece on fol. 1a; adorned headings at the beginning of the last three ḳisms; the first eight and the last sixteen leaves are put into a modern margin of white paper; a beautiful flower on fol. 225b; size, 12⅝ in. by 8 in. [Elliot 174.]

329

Another copy of ḳisms II–IV of the same.

Second ḳism on fol. 1b.

Third ḳism on fol. 157b.

Fourth ḳism on fol. 310a.

An index at the beginning of each ḳism. Some lines of the conclusion are missing. At the end a نظم. No date.

Ff. 478, ll. 18; Nasta'lîḳ; size, 12 in. by 8 in. [Elliot 170.]

330

A fragment of the same work.

This fragment contains the portion from the middle of the first bâb of the first ḳism (= Elliot 171, fol. 12a, l. 14) to the beginning of the twenty-first bâb (= Elliot 171, fol. 302b, l. 3 ab infra), from which (in the middle of fol. 290a) it suddenly goes over to the beginning of the twenty-fifth bâb (Elliot 171, fol. 313a, l. 14), and continues as far as Elliot 171, fol. 317b, l. 10.

Beginning: بدین حجّت در وجدانیة بشك می شدند تا خبر آن زندیق با امیر المؤمنین رسید الخ.

End: واورا بمنقار مجروح گردانید وبسیار برنجانید وبرو باد بوی بگذاشتند وبرفتند معنیٔ این امر با ما بیان کن.

In several places, especially towards the end, the original of this copy must have been destroyed or rendered illegible; of the blanks, some are left, some are filled out by a more modern hand.

Not dated.

Originally 294 ff. according to the Arabic numbers; at the beginning nine leaves are wanting and the end is also imperfect; ll. 23; Naskhî, on dark brown paper; size, $13\frac{1}{2}$ in. by $7\frac{1}{8}$ in. [OUSELEY 361.]

331

Tarjuma-i-Jâmiʿ-alḥikâyât (ترجمهٔ جامع الحکایات).

A literal Turkish translation of the same work (here also styled جوامع الحکایات ولوامع الروایات), by Ṣâliḥ bin Jalâl, who made it at the request of Sulṭân Bâyazîd bin Sulaimânkhân bin Salîmkhân bin Murâdkhân bin Muḥammadkhân bin Yaldarim Bâyazîdkhân bin Murâd bin Ûrkhân bin ʿUthmân, and died A. H. 973=A. D. 1565; comp. G. Flügel, i. p. 413. The translator's preface begins on fol. 1[b] thus:

سبب ترجمهٔ کتاب جوامع الحکایات حضرت شاهزادهٔ جوان بخت کیوان الخ.

The *first* kism of the original work begins on fol. 4[b]; the *second* on fol. 252[b]; the beginning of the *third* and *fourth* is not marked, all the headings being omitted in the last half of the copy; there is only headed the ninth bâb of the *third* kism, on fol. 350[a]. The copy is complete, but not dated.

Ff. 450, ll. 25–30; Naskhî; size, $10\frac{3}{4}$ in. by $6\frac{3}{8}$ in. [SALE 47.]

332

Tarjumat-altakmilah (ترجمة التکملة).

A collection of legends on eminent Muslims, distinguished by piety and learning. From the preface we learn the following facts:

Shaikh ʿAbdallâh bin Asʿad Alyâfiʿî Alyamanî, who died A. H. 768 or 771=A. D. 1366 or 1369, composed two works in Arabic on the same subject: one called خلاصة المفاخرين (or خلاصة المفاخر, according to Ḥ. Khalfa iii. 160), chiefly relating to Shaikh ʿAbd-alḳâdir Jîlânî (who died A. H. 561=A. D. 1166); the other called روض الرياحين فى حکايات الصالحين, which is noticed by Ḥ. Khalfa iii. 488, and which was translated into Turkish by Surûrî. To this latter work the same author composed a complement (تکملة), and of this complement the present work is the Persian translation. The translator first got acquainted with the original at Madinah, and he undertook the translation at the request of his teacher, سيّد جلال الدين اوجه بخارى, and of several pious men of Yaman. The translator's name is not mentioned in the book itself. It contains 200 legends (حکايات).

Ḥ. Khalfa, iii. 81, mentions a Persian collection of legends of saints, حکايات الصالحين, by Shaikh ʿUthmân bin ʿUmar Alkahf, divided into twenty bâbs, each bâb of ten ḥikâyât (that is, 200 legends). Possibly our complement is identical with the حکايات الصالحين mentioned by Ḥ. Khalfa. A poetical Persian version of this تکملة was made by ʿAbdî in India, under Shâhjahân, A. H. 1051; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله الخ میگوید اضعف العباد اصلح الله شانه که چون کتاب خلاصة المفاخرين فى مناقب الخ.

No date. But there occur some dates of former owners: for instance, Jumâdâ-alâkhar, A. H. 910=A. D. 1504, November–December; A. H. 914=A. D. 1508, 1509; A. H. 925, 11th of Shaʿbân=A. D. 1519, 8th of August, etc.

Ff. 241, ll. 15; Naskhî; the first two pages richly adorned; size, $9\frac{1}{8}$ in. by $5\frac{5}{8}$ in. [HUNT. DONAT. 10.]

333

Another copy of the same.

This copy was made during the reign of Muḥammad Shâh, A. D. 1719–1748. The colophon is incomplete:

تمام شد من هذه النسخة الشريفة المبارکة الميمونة المسمّات بالتکلمة (read بالتکملة) والسلام الخ تمام شد بتاريخ بيست نهم شهر شوّال سنهٔ محمّدشاهى جلوس والا.

Beginning the same as in the preceding copy.

Ff. 193, ll. 15; Nastaʿlîḳ; size, $8\frac{3}{4}$ in. by 5 in. [OUSELEY 37.]

334

Zubdat-alʿulûm (زبدة العلوم).

A collection of legends and traditions of Muhammad and his companions, the first four Khalifs, the celebrated Muḥammadan Shaikhs and ʿUlamâs, the Saints, the chiefs and commanders of the mystical congregation (the Aḳṭâb, Autâd, and Abdâl), together with an account of the miracles worked by the Shaikh Muḥyi-aldîn ʿAbd-alḳâdir Jîlânî (who died A. H. 561=A. D. 1166), and of discussions on hell and paradise by ʿIwaḍ Ḥiṣârî, who composed this work as a token of his reverence and gratitude towards his protector and benefactor, Khwâjah Bâḳîjân Ghiyâth-almillah, aldunyah wa aldîn ʿImâd-aldîn; comp. fol. 2[b]. The name of the author and the title of the book appear on fol. 2[a], l. 15, and fol. 4[a], l. 6, but no date of composition is found anywhere. The work is divided into six bâbs, viz.:

باب اوّل در ذکر خصائصى که آن مختصّ است برسول خدا, on fol. 4[a].

باب دوم در ذکر اسلام ابى بکر و عمر و عثمان و على, on fol. 25[a].

باب سيم در ذکر علما و فضلا و نوادر ايشان, on fol. 46[b].

باب چهارم در ذکر اقطاب واوتاد و ابدال واوليا ونوادرهم, on fol. 54[b].

باب پنجم ذکر بعضی کرامات شیخ محی الدین عبد القادر الجیلانی, on fol. 116[b].

باب ششم فی صفة النار واهلها وفی صفة الجنّة وحضیرة القدس, on fol. 161[a].

Beginning: حمد نا معدود و سپاس نامحدود مرصانعی را که بتمشیّت و ارادهٔ خود هر فرد از افراد ممکنات را در بهترین صورتی الخ.

The single traditions, legends, sayings, etc. always begin with a phrase like نقل است, or در خبر است, or منقول است, or محکیست etc.

No date.

Ff. 190, ll. 19; Nastaʿlīḳ; the original leaves are put into a modern margin; illuminated vignette and frontispiece; size, 10 in. by 5½ in. [ELLIOT 420.]

335

Another anonymous collection of miscellaneous traditions, legends, etc., defective both at the beginning and end, without any chapter-headings. The single stories are introduced by the phrase نقل است که. It begins abruptly on fol. 1[a] thus: منافق بعد از یکسال بتماشا بیرون آمد و بطرب مشغول شد الخ.

Ff. 320, ll. 17; clear and distinct Nastaʿlīḳ; the last pages a little injured at the top; size, 8⅛ in. by 4¾ in. [SELD. 27 SUP.]

336

A short fragment of the same.

A very short fragment of the same anonymous collection, defective also both at the beginning and end. The first words run thus: بسیار نقل کرده است و عجب میدارم الخ.

The last words are: . . . . بچهارصد درم ازوی بخرید.

Ff. 1–16, ll. 17; Nastaʿlīḳ, written by the same hand as the preceding copy; size, 8½ in. by 4¾ in. [SELD. 28 SUP.]

337

Nigâristân (نگارستان).

A collection of historical anecdotes of celebrated men from the time of Nizâr bin Maʿadd bin ʿAdnân to that of the author. It was composed by Aḥmad bin Muḥammad bin ʿAbd-alghafûr al-Ghaffârî Alḳazwînî, A.H. 959=A.D. 1552[1]. He died A.H. 975=A.D. 1567. On the fly-leaf (*a*) is written a biographical note, taken from the chronicle of ʿAbd-alḳâdir Badâʾûnî, which states that the author was a descendant of Imâm Najmaldin ʿAbd-alghaffâr (died 665), who composed a Shâfiʿite law-book, Alḥâwi (see Ḥ. Khalfa iii. p. 5); that he himself wrote besides the Nigâristân the Jahân-ârâ and the Mujmil-altawârîkh, a chronicle from Âdam till Muḥammad; and that he died on returning from the pilgrimage to Makkah, A.H. 975. See W. Morley, p. 50; Rieu i. p. 106; M. Krafft, p. 87; Catalogue des Manuscrits et Xylographes, etc., p. 276. An extract is given by B. Dorn, Auszüge, etc., pp. ۴۲۳–۴۲۵. For other extracts see Elliot, History of India, ii. pp. 504–506.

This MS. is of particular value, being the *brouillon* of the author himself. End (added on the margin of fol. 152[a] by the first hand):

قطعه

دردن نسخه هر جا که نطمی بود که . . . .[1] رقم

مکشم رقم کرده کلك طبع منست ازان روی در وی

قلم مکسم لمولفه وکاتبه العمر الی الله الباری احمد

بن محمد الغفاری وقاه الله عن المکاره.

Besides we read on the title-page (fol. 1[a]) this note of a *manus secunda*:

کتاب تأریخ نگارستان

مسوّدهٔ خطّ مصنّف

کما لا یخفی حسبی اللّه الخ

and by the same hand (current Shikasta), on the reverse side of the fly-leaf, that this copy was written بخط شریف مصنف مولانا احمد الغفاری 'by the noble author Maulânâ Aḥmad Alghaffârî,' and that one Mirzâ Sayyid Muḥammad made a present of it to Muḥammad Saʿîd, on the 7th of Shawwâl, A.H. 1142=A.D. 1730, April 25th, though being well aware of its great value (با وجود قدردانئ کتاب انحس نسخه را بسماحت ذاتی بذل وایثار نمودند وبذل قبول داعی را مرهون فرمودند). On the same page the scribe of this has given his name and time, of which statement very little else but the beginning of his name 'Ḥusain' is preserved.

A third note of a different hand (likewise Shikasta) we find on the fly-leaf (*a*): الحال چند نسخهٔ نگارستان در سنهٔ ۱۱۴۰ که مشاهده شد چندین عبارت زائده وکلمات بیفائده . . . . ها دیده شد که اصلا درین مسوّده نیست. Of the following, one part is blotted out and the other does not concern the question of the origin of this copy.

This copy contains—

(*a*) The original design of the work by Alghaffârî. We are obliged to assume that he afterwards revised and increased this considerably—in short, made that redaction of the Nigâristân, in which it became generally known. Comparing this copy with the other, No. 339, we find that the latter is much more copious.

(*b*) A collation on the margin, made with a copy of

[1] This date is the numerical value of the characters of نگارستان واقع, contained in the last verse of the work.

[1] There is a rasure and a hole in the paper.

the common redaction. All that this contains more is added by the collator. Besides he has corrected single passages.

The collation is written in a hand different from that of the text. All these notes are subscribed صح.

(*c*) A mass of other marginalia, which may have been written by Alghaffârî himself. They are superscribed either ضابطه (note, in which the pronunciation of a word is fixed), or رابطه (literally 'ligature,' here 'explanatory note'), or تفسير, or ترجمه (translation of the Ḳurân verses into Persian). To all these notes is subscribed منه, by which we understand 'originating from him,' viz. the author of *this* book.

These notes, we must add, do not form part of the common redaction; they are not found in No. 339. We suppose the author collated them in his autograph chiefly for his own information; likewise, perhaps, in order to prepare himself for making the final edition of his work.

(*d*) Additional notes, further explanations or corrections of the facts told by Alghaffârî. They are all subscribed by سعيد 'Sa'îd;' and this Sa'îd is the same Muḥammad Sa'îd of whom it is stated on the fly-leaf that he (A.H. 1142) got this book as a present (see above). Besides we have a statement of his on fol. 3ª, under the text (small Shikasta), where he says that the author has sometimes made mistakes, and that he, the humble Sa'îd (A. H. 1145), corrected them; meaning by this, we suppose, his marginal notes, because the text of the present copy has not undergone any special alteration, but agrees entirely with the other copy, No. 339, which is dated A. H. 1077 (or 1078), therefore previous to Sa'îd for a long time.

Beginning:

ای طرازندهٔ بهارستان وای نگارندهٔ نگارستان

End: چو در واقع نگارستان چنین است از آن آمد نگارستان واقع ٩٥٩.

For an edition of the work this MS. would be an excellent basis. It was edited at Bombay in 1858 (lithograph); see Trübner's Record, No. 37, p. 270.

Ff. 1–152, ll. 17; small, current Nasta'lîḳ; size, 8¾ in. by 5½ in. [Ouseley 46.]

338

According to a note on fol. 1ª these four leaves, too, purport to be written by Alghaffârî himself (این چهار ورق نیز بخط مصنّف نگارستان است); the rest of this note is not completely preserved.

They contain, in a short introduction and five chapters, some general reflections, illustrated by historical anecdotes, similar to those of the Nigâristân, chiefly about the Turkmâns, Ḳarâ-Yûsuf, the head of the Ḳarâ-ḳoyunlû tribe, Bâyazîd, and Tîmûr, etc.

Whether Alghaffârî is not only the scribe, but also the author of this, is not stated.

Beginning: چون قرنهاست که قهرمان زمان عنان استیلا وطغیان در قبضهٔ اقدار آل عثمان نهاد اکنون که تأثیر صبح سعادت.

End: کوشش اورا بشکست وبعد از نمارخس لسکر میر اورا اسیر کرده بملازمش آوردند وتمامی ممالك روم غارت وتاراج یافته ر...

The writing of this piece looks very different from that of the Nigâristân; it may, however, be identical with it, supposing that it is a hurried and careless scrawling.

No date.

Ff. 154ᵇ–157ᵇ, ll. 16; small Shikasta; size, 8¼ in. by 5¼ in.; dark yellow paper. [Ouseley 46.]

339

Another copy of the Nigâristân.

It is dated according to the colophon on fol. 272ª, the 16th of Dhû-alḳa'dah, A. H. 1077 = A. D. 1667, May 10th. The last number is not quite certain; originally it seems to have been a seven; but it is painted over with a figure in red ink, which can be taken for an eight. In this case the date would be 1078.

A copious table of contents on fourteen folios is prefixed to the whole, being compiled by Munshî Ghulâm Muḥammad, A. H. 1222 = A.D. 1807, for a European (جانیوسن زمان داختر یوجهت صاحب). See the note on fol. 14ª.

Ff. 272, ll. 19; Nasta'lîḳ; size, 10¾ in. by 6 in. [Ouseley 282.]

340

A third copy of the same.

No date. Beginning the usual one.

Margin-column, ff. 221ᵇ–523ᵇ, ll. 44; Nasta'lîḳ; illuminated heading. [Elliot 345.]

341

Several extracts from a historical work, finished A.H. 1088 = A.D. 1677, during the reign of Aurangzib. The author is unknown.

The historical information given in these extracts is not very detailed; the chief object of the author seems to have been to fix the chronological dates by chronograms.

1. Ff. 51–59:

a. Ff. 51–54ᵇ. History of the Ṣafawî kings from the foundation of the dynasty by Shâh Ismâ'îl, A.H. 906, to the reign of Shâh Sulaimân, A.H. 1088, when this was composed.

Beginning: تأریخ سلاطین خلافت تزیین سلسلهٔ علیّهٔ صفویّه انار الله براهینهم الجلیّه ابتدای سلطنت آن طبقهٔ ابدیّة الاتّصال بر وجه استقلال از سنهٔ ستّ وتسعمائة تا غایت تحریر این فصل دلپذیر مرعیّة الاجمال که سنهٔ ثمان وثمانین والف باشد یکصد وهشتاد ودو سال است الخ.

b. Ff. 55–59. Chronological review of the chief events which happened during the above-stated period. To every date a chronogram is added. It comprises the conquests, buildings, births of princes, their marriages, festivals, appointments, etc. Beginning: تواريخ بعضی از فتوحات—وتسخير قلاع وولايات—وسوانح وواقعات—وبنای مساجد وروضات—وابنيه وعمارات—وحياض وباغات—وتولّد وعروسی شاهزادهای کامگار الخ.

The last date that occurs is A.H. 1062.

2. Ff. 60–62. Title: تأريخ سلطنت پادشاهان خلجيّه. An account of the reign of Sulṭân Ghiyâth-addîn, king of Mâlwah, A.H. 873–906 = A.D. 1468–1500.

This agrees almost literally with Firishta's report (see J. Briggs, History of the Rise, etc., vol. iii. pp. 236–239). It was either enlarged with some more details from Firishta, or taken from the Ta'rîkh-i-Ḥakkî by 'Abd-alḥakk Dihlawî (see No. 195 and W. Morley, p. 63, ll. 13, 14). It corresponds almost literally with No. 245, ff. 279[a]–281[a] (the following three leaves are additions, and relate to Aurangzîb, not to the kings of Mâlwah); the report, however, in this chronicle is fuller than that of No. 245.

3. Ff. 62[b]–67[a]. Title: تأريخ سلاطين سلسلهٔ عليّهٔ صاحبقرانی امير تيمور گورگانی ايّدهم اللّه الخ.

a. Ff. 62[b]–67[b], l. 2. History of the Tîmûrides both in Îrân (fol. 63[a], l. 12) and in India (fol. 65[a], l. 14), from A.H. 781 to the date of this composition, A.H. 1088.

b. Fol. 67[b], l. 2, till end. Review of their conquests, buildings, their sons, festivals, appointments, etc., arranged chronologically.

This part does not seem to be complete, the last fact mentioned being the capture of the fort Daulatâbâd under Shâhjahân.

4. Ff. 69–78. Several letters and documents.

a. Fol. 69[b]. فتح نامه كه مولانا علی كل از برای حسين نظامشاه نوشت.

Ḥusain Nizâmshâh ruled the kingdom of Aḥmadnagar from A.H. 961–972 = A.D. 1554–1565.

b. Fol. 73[a]. مكتوب صفدرخان كه بجانی خان نوشته.

c. Fol. 74[a]. جواب مكتوب صفدرخان از جانب جانی خان.

d. Fol. 75[a]. من منشات علّامة العلمای آقا حسين خونساری.

e. Fol. 78[a]. رقعه كه راقم حروف از جانب عزيزی در طلب انكارش نوّاب مستطاب خليل اللّه خان نوشت.

f. Fol. 78[a]. وله ايضا در طلب يكی از دولت منشان حيدراباد ساغ مرقوم گرديده.

5. Ff. 79–86. Title: تأريخ سلاطين سلسلهٔ عليّهٔ قطبشاهيّه ايّدهم اللّه الخ.

a. Ff. 79–84. History of the kings (Kuṭbshâhs) of Gulkundah from the foundation, A.H. 912, to the date of this composition, A.H. 1088.

b. Ff. 85–86. Chronological review of their conquests, buildings, their sons, etc.

Comp. J. Briggs, vol. iii. p. 321 sq.

None of these three MSS. is dated; however, on the first page of part 5 is written ٢٨ ذی حجه سنه ١١٥٧ داخل سد 'This book entered the library (?) on the 28th Dhû-alḥijjah, A.H. 1157 = A.D. 1745, 1st of February.'

Ff. 51–86. The whole seems to have been written by the same hand, on dark brown paper with gold borders; it is also collated. Ff. 51–67 is partly written in Shikasta (ff. 51–59), partly in Nasta'lîk (ff. 60–67); in the former part the copyist has written square over the pages, in the latter, straight down; size, 11¾ in. by 6¼ in.; on ff. 60–67 each page ll. 22. Ff. 69–78, ll. 17; Shikasta; size, 11 in. by 6¼ in. Ff. 79–86; Nasta'lîk, written square over the pages; size, 11¾ in. by 6¼ in.

[OUSELEY 386.]

342

Tâj-alkiṣaṣ (تاج القصص).

A copious work on the biography of the prophets from Âdam to Muḥammad; it is a huge collection of traditions and legends, gathered from commentaries of the Kurân, from the Ḥadîth and Kiṣaṣ literature.

Beginning of the Arabic preface: الحمد للّه الذی توحّد بالملكوت وتعزّز بالجبروت وهو الحیّ الذی لايموت الخ.

The Persian preface begins on fol. 2[a], l. 3: سپاس وستايش براستی آفرين بتمامی مر خداوند جهان الخ.

The title is mentioned on fol. 4[a], l. 11. As to the author, his name does not occur in the book itself. On the first page is a note which contained the whole name, but part of which is cut away:

تاج القصص [تصنـ]يف . . . .
بن نصر البخاری امام محمّد مراد

The words امام محمّد مراد are added by a much later hand; the rest of the note may have been written by the same hand which wrote the whole, but it is not certain. Accordingly one part of the author's name was Ibn Naṣr Albukhârî. In the book he calls himself only المصنّف. We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed.

The contents are sketched by the author himself in these words (fol. 4[a], l. 6): پس بنا بر تنبيه عقلاء جمع كرده شد اين كتاب را از اوّل آفرينش عالم وآسمانها وزمينها وجميع موجودات از آدم تا خاتم صلوات اللّه عليهما ونعت واخلاق ومعراج وغزاهای او ووفاة آنحضرة وفضيلة صحابة ووفاة ايشان وفضل اين امّة چنانكه در تفسير خوانده آمده است ودرقصص ونوادر بنظر رسيده.

There is no division whatever. On the creation, fol. 4[a]; on Âdam, fol. 22[a]; on Idrîs, fol. 60[b]; on Abraham, fol. 87[b]; on Moses, fol. 251[a]; on Jesus, fol. 361[b]. On fol. 386[b] the part dealing with the ante-Muḥammadan prophets is concluded; then follows the history of Muḥammad till the end of fol. 465.

The book is imperfect at the end; it concludes with a report of the battle at Ḥunain, see fol. 465[a].

End: چون بهزیمت بجانب اوطاس شدند رسول لشکری بر اثر ایشان فرستاد ومردی از قبیلهٔ اشعریان بر ایشان امیرکرد نام او رسد ابو عامر.

Not dated; carefully copied.

Ff. 465, ll. 25; small Naskhî; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [Ouseley 193.]

343

Ḳiṣaṣ-alanbiâ (قصص الانبیا).

Another, but much smaller work of the same contents, apparently a mere abridgment of the preceding one. It begins here on fol. 1[b] thus: وهذا کتاب قصص الانبیا صلوات اللّه علیهم اجمعین، ابتدا میکنم بنام خدای کز دو حرف آفرید هردو سرای بسم اللّه الرحمٰن الرحیم روایت کرد محمّد بن اسمعیل بن ابراهیم البخاری الخ.

There are lacunas at once after the first and second leaves, as a comparison with the copy in the India Office (No. 14 J. 26) shows, which, moreover, differs in many respects from ours. According to that copy there are missing here the stories of Âdam, Seth, Idris, Nûḥ, Hûd, Ṣâlih, Shaddâd, Abraham, and Jacob. The first story which appears here with a heading is on fol. 3[a], the story of *Joseph*. Then follow *Shu'aib*, *Job*, *Dhû-al-karnain*, *Shu'aib* again (repeated), *Bal'am*, *Moses*, *Joshua*, *David*, *Solomon*, *Zacharias*, *Maria* and *Jesus*, *Khiḍr* and *Elias*, *St. George*, etc. etc. On fol. 99[b] the story of *Muḥammad* begins. The copy is defective at the end.

Ff. 120, written by different hands, partly in Naskhî (on ff. 1–42 and 44–93, ll. 18–23), partly in very careless Nasta'lîḳ (on fol. 43 and ff. 94–120, ll. 15–18); size, $9\frac{1}{8}$ in. by $6\frac{1}{4}$ in. [Bodl. 649.]

344

Siyar-alnabî (سیر النبی).

A collection of interesting and remarkable events, anecdotes, traditions, and legends from the life of Muḥammad and of his companions, entitled, according both to the fly-leaf and the colophon, 'Siyar-alnabi.' An author's name does not appear anywhere. It begins, without a preface or introduction, at once with these words: راویان اخبار و خداوندان اسرار چنین روایت میکنند که روزی حضرت رسول صلّی اللّه علیه وآله و سلّم باصحاب کبار نشسته بودند که شخصی کریمه نام در خدمت رسول آمد وعرض کرد که یا رسول اللّه الخ.

This work is much more a novel than a history, and is not to be confounded at all with the Arabic work of the same title, composed by Muḥammad ibn Isḥaḳ Almuṭṭalibî, and afterwards translated into Persian, A.H. 612 (comp. No. 127).

Copied A.H. 1052 = A.D. 1642.

Ff. 154, ll. 15; Nasta'lîḳ; the first three pages supplied by a modern hand; size, $8\frac{5}{8}$ in. by $5\frac{1}{2}$ in. [Ouseley Add. 82.]

345

An anonymous collection of tales and traditions, beginning: الحمد للّه ربّ العالمین و الصلوة علی رسوله محمّد و آله اجمعین، بدانکه این کتاب مشتمل بچند حکایات مقرّر نموده شد الخ.

Omissions everywhere. No date.

Ff. 268[b]–383[a], ll. 16; Nasta'lîḳ; size, $9\frac{1}{8}$ in. by 5 in. [Seld. 23 sup.]

346

A short Shî'itic account of Ḥasan and Ḥusain till the death of the latter at Karbalâ, A.D. 680, the 10th of October.

Beginning: در کُتب تواریخ آورده اند که چون مرتضی علی شهید شد امام حسن در خلافت نشست الخ.

End: رخصت کرد که بوطن خود بروید اینها سررا درکربلا آورده دفن کرده بسوی مدینه راهی شُدند.

On the binding Sir W. Ouseley has called this مرثیّه نامه, but we do not see on what authority, as no title occurs in the treatise itself.

Ff. 1–4, ll. 13; Nasta'lîḳ, on modern European paper; size, $10\frac{5}{8}$ in. by $6\frac{3}{4}$ in. [Ouseley 386.]

VIII. Biography.

347

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most famous wazirs from the oldest times down to the reign of Sulṭân Ḥusain Mirzâ, composed by Saif-aldîn Ḥâjî bin Niẓâm-al'aḳlî, and dedicated to his master the great wazîr Khwâjah Ḳiwâm-aldîn Niẓâm-almulk alkhwâfî, A.H. 883 = A.D. 1478, 1479. This date we conjecture from the following passage on fol. 232[a], l. 4: حالا که سنهٔ ثلاث و ثمانمائة است (!); 803, as here written, is nonsense, because there are quoted in the second maḳâlah, on fol. 234[b], the years 871 and 872; on fol. 235 several times the year 875. Consequently we suppose that the transcriber omitted the number ثمانین between ثلاث and ثمانمائة. It is divided into *two maḳâlas*, the *first* of which (مقالهٔ اوّل در ذکر آثار و اخبار وزرای سابق و آن دوازده باب است) contains the history of all the former wazîrs, arranged into twelve books according to the following dynasties:

1. The ante-Muḥammadan Sulṭâns, beginning with the biography of Pythagoras (فیساغورس حکیم), on fol. 8[a].
2. The first four Khalîfs on fol. 15[a].
3. The Umayyade Khalîfs on fol. 15[b].
4. The 'Abbâside Khalîfs on fol. 20[b].

5. The Sâmânides on fol. 113ª.
6. The Ghaznawides on fol. 115ª.
7. The Bûyides on fol. 153ᵇ.
8. The Saljûks on fol. 157ᵇ.
9. The Khwârizmshâhs on fol. 196ª.
10. C̓ingîzkhân and his descendants on fol. 199ª.
11. The Muẓaffarides and Ghûrides on fol. 220ᵇ (heading omitted).
12. Tîmûr and his successors on fol. 222ᵇ (number of the book wanting here).

The *second maḳâlah* (مقالهٔ دوم مجمل در ذکر آصف زمان وخواجهٔ جهان قوام الحق و الدین نظام الملك خوافی) on fol. 232ª was to contain, according to the index, the story of Ḳiwâm-aldîn Niẓâm-almulk Khwâfî's life, in four books (باب اوّل در ذکر اخلاق آنحضرت و ترجمهٔ او بر وزرای عالم باب دویم در ذکر حالات و کیفیّات و مهمّات آنحضرت قبل از وزارت باب سیم در ذکر حالات زمان ووزارت باب چهارم در ذکر عنایات واصطناعات حضرت پادشاه عالم), but in the text it occupies only nine pages, and no subdivision is found there at all. We therefore conclude that the author never finished his task.

Beginning: شرائف تحمیدات حضرت پادشاهی را که در ایجاد کائنات الخ.

Saif-aldîn's authorities are: تأریخ محمّد جریر طبری، شاهنامهٔ فردوسی، جامع الحکایات، کتاب فرج بعد الشدّة، جامع التواریخ، ترجمهٔ یمینی، مقامات خواجه ابو نصر مسکانی، تأریخ سلجوقی، تأریخ جهانکشای جوینی، مجمع الانساب، قابوس نامه، مظفّر نامه، تأریخ آل مظفّر، تأریخ کرمان، تأریخ نسائم الاسحار، رسالهٔ تواریخ افکار رشیدی.

No date.

Ff. 1–236, ll. 15; clear and distinct Nasta'lîk; the first eight leaves greatly injured; size, 9¾ in. by 5¼ in. [Fraser 115.]

348

Tadhkirat-alshu'arâ (تذکرة الشعرا).

Collection of biographies of poets, by Daulatshâh bin 'Alâ-aldaulah Bakhtîshâh Samarkandî, who finished it A. H. 892 = A. D. 1487, and dedicated it to Mîr 'Alî Shîr. It is divided into a muḳaddimah, seven ṭabaḳât, and a khâtimah.

See S. de Sacy, Notices et Extraits, iv. p. 220 sq.; A. Sprenger, Catalogue, pp. 7, 8; Catalogue des Manuscrits et Xylographes, pp. 308, 309; G. Flügel, ii. pp. 366, 367; J. Aumer, p. 1; Das Asiatische Museum (ed. B. Dorn), p. 349, No. 19; Zenker i. p. 111, No. 917; Ḥ. Khalfa ii. p. 262; Rieu i. p. 364.

Beginning: تحمیدی که شاه باز بلند پرواز اندیشه بساحت الخ.

This copy was finished at Bukhârâ, in the month of Ramaḍân, A. H. 942 (A. D. 1536, February, March), by Mullâ Ḥusain bin 'Abd-al'azîz alḥusainî, and purchased by Sir Gore Ouseley, who later prefixed a complete index to it at Lucknow, A. D. 1803. Some poetical quotations are missing.

Ff. 191, ll. 13; Naskhî; size, 9⅝ in. by 6½ in. [Ouseley Add. 34.]

349

Another copy of the same.

This copy was finished A. H. 975 = A. D. 1567, 1568, by Shaikh Muḥammad bin Jalâl-aldîn, at Jahram (three farsakhs from Shîrâz). The Arabic paging is wrong from fol. 48 to fol. 174.

Ff. 284, ll. 17; large and distinct Nasta'lîk; illuminated frontispiece; size, 11 in. by 6½ in. [Elliot 389.]

350

The same.

This good old copy was finished in the month Ramaḍân, A. H. 978 = A. D. 1571, January–February, by Maulawî 'Abd-almalik. One of its former owners was Amîn Maḥmûd.

Ff. 255, ll. 19; Nasta'lîk; various readings and additions on the margin; the first page a little injured; size, 10½ in. by 6¼ in. [Elliot 388.]

351

The same.

This good and complete copy was finished by Ilyâs Khwâjû کنبو of Dihlî, on a Saturday, in the month Shawwâl, A. H. 985 = A. D. 1577, December; and was presented to the Bodleian Library by Dr. Edward Knipe, of London, A. D. 1652, according to a Latin note on the fly-leaf.

Ff. 285, ll. 17; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5¼ in. [Bodl. 120.]

352

The same.

This good old mounted MS., the first and last leaves of which are a little injured, is dated A. H. 999 = A. D. 1590, 1591, by ایمن علی بلخی بن مولانا (as far as we can decipher the colophon). An incomplete index, comprising the first sixty poets, is written on the fly-leaves by a modern European hand.

Ff. 311, ll. 15; Nasta'lîk; illuminated but half-effaced frontispiece; size, 9 in. by 5¾ in. [Elliot 391.]

353

The same.

An excellent old copy, but unfortunately the date is forgotten. It concludes with the word تأریخ. On the inner side of the binding, at the end, there is found the following printed notice on the MS.: 'This is a good, fair, and complete copy of a valuable work, whose rarity and estimation may in some degree be gathered from the following memorandum, inserted in the book in Mr. G. Keene's writing: "The Rev. A. Clarke, A.M., bought this book of Henry George Keene upon the following conditions, viz. if Mr. Keene cannot, during his stay in India, procure another copy of this work

equally good with the present, then Mr. Clarke is bound, upon Mr. Keene's return, to restore him this book at the same price. February 15, 1808."' To which Dr. Clarke has added the following note: 'Mr. Keene went out to India, staid a few years, returned, and, though nearly twenty years have elapsed, has never reclaimed this work on the above stipulation. A. Clarke, April 20, 1825.' A complete table of contents on the fly-leaves.

Ff. 299, ll. 14; Naskhî; illuminated frontispiece; size, $9\frac{1}{2}$ in. by $6\frac{3}{4}$ in. [Elliot 392.]

354

The same.

One side of the first two leaves is damaged a little; besides, the beginning (one leaf) is wanting. This lacuna is supplied by a modern hand from a MS. in the British Museum, according to a statement by the same hand.

Beginning: [فضلنا]هُم عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً بر تارك ميمون وفرق همايون الخ.

According to the colophon on fol. 316[a] this copy was finished by Muḥammad Sharîf bin 'Abd-alḥaḳḳ Sabzwârî, A. H. 1010, the 12th of the second Rabî'= A. D. 1601, the 10th of October.

Ff. 316, ll. 15; Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $6\frac{1}{2}$ in. [Ouseley 305.]

355

The same.

Several lacunas, for instance, after fol. 166. Many pages a little injured by worms. An index, probably written by Sir Gore Onseley, is prefixed to this copy, which is dated A.H. 1012=A.D. 1603, 1604.

Ff. 223, ll. 17–21; Nasta'lîḳ, written by different hands on paper of various colours; size, 10 in. by $5\frac{1}{2}$ in. [Ouseley Add. 20.]

356

The same.

This copy was finished the 12th of Rabî'-althânî, A.H. 1014=A.D. 1605, August 27.

Ff. 184, ll. 17; Nasta'lîḳ; the first three leaves supplied later; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in. [Fraser 98.]

357

The same.

Not dated.

Margin-column, ff. 2[b]–221[b], ll. 44; Nasta'lîḳ; illuminated heading. [Elliot 345.]

358

The same.

No date. The Arabic paging is wrong from fol. 111 to the end.

Ff. 191, ll. 21; careless Nasta'lîḳ; some omissions supplied on the margin; the original leaves are put into a modern margin, except the last four, which appear to have been added by a later hand; a little worm-eaten; the first page slightly injured; size, $8\frac{7}{8}$ in. by 5 in. [Elliot 390.]

359

The same.

Modern copy, not dated. An index on the fly-leaves, probably written by a former owner, who also paged the MS., but omitted the first leaf. Ff. 42–47 are misplaced; their proper order is: 42, 46, 44, 45, 43, 47.

Ff. 287, ll. 17; Nasta'lîḳ; size, 10 in. by 6 in. [Elliot 393.]

360

Rashaḥât-i-'ain-alḥayât (رشحات عين الحيوة).

Biographies of the great and renowned Shaikhs of the Nakhshbandi order, compiled by 'Alî ibn al-Ḥusain al-Wâ'iẓ alkâshifî, surnamed Ṣafî (comp. Ḥ. Khalfa iii. p. 461, No. 6453; Pertsch, p. 121; Rieu i. p. 353), A. H. 909=A.D. 1503, 1504; see fol. 2[b], l. 13, fol. 3[b], l. 1, and the ta'rîkh at the end of the work, which is identical with that quoted by Ḥ. Khalfa iii. 462 (the chronogram is رشحات). This work is divided into *one* maḳâlah, *three* maḳṣads, and a khâtimah.

Maḳâlah on fol. 4[a]. History of the different classes of Nakhshbandî Shaikhs, their lives and deeds, down to Shaikh Khwâjah Nâṣir-alḥaḳḳ wa al-dunya wa-aldin 'Ubaid-allâh, the great spiritual guide of the author, who entered his majlis A. H. 889=A. D. 1484, and again A. H. 893=A. D. 1488, and based his work chiefly on his master's lectures and discussions (مقاله در ذكر طبقات خواجگان سلسلهٔ نقشبندى).

Maḳṣad I on fol. 235[b]. Genealogy of Shaikh 'Ubaid-allâh, his birth (A. H. 806), early life, journeys, high qualities, virtues, etc. (مقصد اوّل درذكرآبا واجداد واقرباى حضرت ايشان وتاريخ ولادت آنحضرت و احوال ايّام صبا وشمّه از شمائل و اخلاق و اطوار حضرت ايشان و ابتداى سفر و ديدن مشايخ زمان).

Maḳṣad II on fol. 280[b]. Some of the essential qualities, fine sayings, spiritual remarks, and illustrations which the author heard in 'Ubaid-allâh's majlis (مقصد دوم در ذكر بعضى از حقائق و معارف و دقائق و لطائف و حكايات و امثال كه در خلال احوال از حضرت ايشان بى واسطه استماع افتاده).

Maḳṣad III on fol. 333[a]. Account of some of the miracles and wonderful deeds wrought by 'Ubaid-allâh (مقصد سيم در ذكر بعضى تصرّفات عجيبه و امور غريبه كه بطريق خرق عادت از حضرت ايشان ظاهر شده است و نقل ثقات و عدول در آن بصحّت پيوسته).

Each maḳṣad is subdivided into three faṣls.

Khâtimah on fol. 430[a]. Shaikh 'Ubaid-allâh's death, A. H. 895 (not 893, as Rieu states), the 29th of Rabî'-alawwal = A. D. 1490, February 20, in his 89th year (خاتمه در ذكر تاريخ وفات حضرت ايشان و كيفيّت انتقال آنحضرت از دار دنيا بدار آخرت).

Beginning : الحمد لمن رشّ رشحات الحقائق و الحكم على قلوب العارفين بفيضه الاقدس الاقدم و الصلوة على مظهر الخ.

No date.

Ff. 435, ll. 15; clear and distinct Nasta'lîk; size, 9¾ in. by 6 in. [Marsh. 122.]

361

Wafayât-ala'yân (وفيات الاعيان في انباء ابناء الزمان).

Persian translation of the biographical work of Ibn Khallikân (Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr), who finished it A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282.

The Arabic original was edited by F. Wüstenfeld, 'Ibn Challikani vitae illustrium virorum,' Göttingen, 1835–1850, and translated into English by De Slane, 4 vols., Paris, 1842–1871.

This translation, comprising the *vitae*, Nos. ۱–۲۰۴ (first part), and Nos. ۲۰۵–۴۵۳ (second part), was made by Kabîr bin Uwais bin Muḥammad Allaṭîfî (fol. 2ª, l. 1); he finished the first part in Constantinople on the 5th of Dhû-alḳa'dah, A.H. 926 = A.D. 1520, October 17, and the second A.H. 928 = A.D. 1522 (here the name of the month is omitted by a mistake). See the colophons on the last page of the first part, No. 176ᵇ, fol. 1ª, and fol. 245ᵇ. Whether Kabîr did ever translate more than this, or whether this copy contains only one part of his work, we cannot decide.

The translator died in Ḳâhirah A.H. 930 = A.D. 1524, according to Ḥ. Khalfa vi. p. 455, whose notice we quote at full length: 'And Maulânâ Aẓhar-aldîn Alardabîlî translated it (viz. Ibn Khallikân's work) into Persian, and he died in Ḳâhirah A.H. 930. And I saw a Persian composition by Kabîr bin Uwais bin Muḥammad Allaṭîfî, commonly known as Ḳâḍîzâda, where he mentioned that, when Sulṭân Salim Khân the elder was reading the chronicles, and especially the biographies of Ibn Khallikân, he translated the book for him, and that the Sulṭân died (A.D. 1520) when he had done half the work. And perhaps this Kabîr is the man commonly known as Aẓhar-aldîn Alardabîlî.'

This remark of Ḥâjî Khalfa is, in all particulars, confirmed by the introduction which the translator has prefixed to his work. It consists of two parts—ff. 1ª–5ᵇ, about the origin of this translation, etc.; ff. 5ᵇ–7ª, a short *vita* of Ibn Khallikân. Concerning the character of this work, we have to add that almost all the poetry quoted in the original is transferred into the translation.

Beginning : ابتدای کلام واجب الاکرام بحمد پادشاهی سزاوار است که چون تقدیرش بتکوین سلطنت صاحب الخ.

According to the colophon on fol. 245ᵇ, No. 176ᵇ, this copy was finished by Mîr Asad 'Alî, the 3rd of Sha'bân, A.H. 1197 = A.D. 1783, 4th of July: تمّت الکتاب مسمّی ترجمهٔ ابن خلّکان بتأریخ سیوم شعبان المعظّم بروز جمعه دو گهری روز برآمد در سنهٔ ۱۱۹۷ یکهزار ویکصد ونود وهفت من هجرة النبی صلعم کتبه میر اسد علی غفر اللّه ذنوبه.

Copied in India. Another older translation of the same is noticed in Rieu i. p. 334.

First volume, ff. 229; second volume, ff. 245; ll. 15; Nasta'lîk; size, 8¾ in. by 7½ in. [Ouseley 176ª⁺ᵇ.]

362

Jawâhir-al'ajâib (جواهر العجائب).

A short extract, or rather an earlier sketch, of the valuable tadhkirah of poetesses, called gems of curiosities, by Fakhrî ibn Amîr (or Amîrî, according to Sprenger) of Harât, who probably wrote it at the court of the ruler of Sind, Muḥammad 'Îsa Tarkhân (died A.H. 974 = A.D. 1566); see a full account of it in A. Sprenger, Catal., pp. 9–11.

This sketch contains the same twenty poetesses, as the larger work, described by Sprenger, and, it appears, one or two more. The initial bait, quoted as a chronogram by Sprenger, runs thus:

خود را چو زخود بهرتو غائب دیدم
فارغ زهمه غم و مصائب دیدم

Dated the 24th of Ramaḍân, A.H. 1185 = A.D. 1771, December 31. After the colophon on fol. 198 there is written a رقعه of Mîrzâ 'Abd-alḳâdir Bidil.

Ff. 190–198, ll. 21; very careless Nasta'lîḳ; size, 10½ in. by 6½ in. [Elliot 89.]

363

Akhbâr-alakhyâr (اخبار الاخیار).

A large biographical work on all the Saints, Shaikhs, learned and holy men of *India*, from the conquest by the Muhammadans and the rise of the Islâm down to the end of the tenth century of the Hijrah, by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî, who, according to the khâtimah, completed this work after his journey to Ḥijâz, for which he had set out A.H. 996 = A.D. 1588; comp. Rieu i. p. 355. Except the first shaikh and a few others, all the persons whose biographies are given belong to India; and the author devoted his work to those exclusively, because there were in his time many books on shaikhs of Arabia, Persia, etc., but no book at all on the learned and wise men of India. According to the index on fol. 12ª this work is divided into three ṭabaḳât: 1. The great Shaikh Muḥyi-aldîn Abû Muḥammad 'Abd-alḳâdir alḥasanî aljîlânî (whose elaborate biography begins on fol. 13ª), his contemporaries and disciples. 2. Shaikh Farîd-alḥaḳḳ wa aldîn Ganj-i-Shakar (گنج شکر), his disciples and contemporaries. 3. From the time of Shaikh Naṣîr-aldîn Maḥmûd down to the author's time. Khâtimah: The author's forefathers and his own affairs. A complete list of the 256 shaikhs whose biographies are given in this book is found on ff. 1ᵇ–3ᵇ.

Beginning of the book on fol. 4ᵇ: شکر مر حضرت واهب العطیّات را تعالی و تقدّس که عطای اورا پایان نیست الخ.

Dated the 6th of Jumâdâ-alâkhar, A. H. 1095=A. D. 1684, May 21. A certain Muḥammad alḥusaini tells us in a notice under the colophon that he finished this work's reading in the beginning of Muḥarram, A. H. 1170=A. D. 1756, end of September, at Faiḍâbâd.

Ff. 269, ll. 17; Nasta'lîk; size, 9 in. by 5⅜ in. [Ouseley Add. 36.]

364

Mirât-alkuds (مرآة القدس).

The life and death of Jesus Christ, compiled from the Gospels and translated into Persian, with the assistance of Máulânâ 'Abd-alsattâr bin Kâsim of Lâhûr, by the Jesuit Geronimo Xavier, who joined the mission in India, and was in friendly intercourse with the Moghul emperor Akbar; and after having acquired the knowledge of Persian in a space of eight years, composed for his imperial majesty (who was anxious to learn something about the Christian religion) this work, and finished it at Agra A. D. 1602. This copy is the same which was presented to the Moghul emperor in April, 1602; comp. James Fraser, Catalogue of Oriental MSS., pp. 39 and 40. It was edited by Louis de Dieu, 'Historia Christi Persice,' Lugd. Bat. 1639; comp. on Ger. Xavier and his works, Zedler's Lexicon, Biogr. Universelle, Pertsch, p. 57; Rieu i. p. 3; and Catal. des MSS. et Xyll., p. 243 sq.

It comprises an introduction: گفتار اندر خطاب زمین بوس, beginning on fol. 2ᵇ: چون آوازهٔ عجائبات مسیح بلند گردید الخ; and four bâbs: 1. در طفولیّت مسیح, on fol. 5ᵇ; 2. در معجزهای و تعلیم مسیح, on fol. 42ᵃ; 3. در جفاها و محنتها و مرگ مسیح, on fol. 161ᵃ; 4. در بر خاستن مسیح از قبر و رفتن او بر آسمان, on fol. 184ᵇ.

Ff. 200, ll. 15; clear and distinct Nasta'lîk; an illuminated cross on fol. 1ᵇ; size, 9⅛ in. by 5⅛ in. [Fraser 256.]

365

Dâstân-i-Aḥwâl-i-Ḥawâriyân (داستان احوال حواریان).

Another Persian work by the same Geronimo Xavier, composed for the same emperor Akbar after the مرآة القدس, which is quoted here in the preface, on ff. 1ᵇ, l. 5, and fol. 2ᵃ, l. 2, and containing biographies of the twelve apostles. It was written, according to Rieu i. p. 3, A.D. 1609. From the end of the preface, on fol. 6ᵃ, last two lines, we learn that it was originally compiled in French and translated into Persian, with the assistance of the same Maulânâ 'Abd-alsattâr (امید که بدستیاریٔ مولانا عبد السّتار در ساعت مسعود از فرنگی بفارسی جلوه کند و بر حضرت و سائر خوانندگان و شنوندگان مبارك گردد).

Preface on fol. 1ᵇ, beginning: المنّت للّه که اعضای ظاهری وقوای باطنی الخ.

Life of St. Peter on fol. 6ᵇ.
Life of St. Paul on fol. 45ᵇ.
Life of St. James on fol. 120ᵇ.
Life of St. John on fol. 147ᵇ.
Life of St. Thomas on fol. 171ᵃ.
Life of St. James, the son of Alpheus, on fol. 184ᵇ.
Life of St. Philip on fol. 192ᵃ.
Life of St. Bartholomew on fol. 194ᵃ.
Life of St. Matthew on fol. 200ᵇ.
Life of St. Simon and Judas Iscariot on fol. 206ᵇ.
Life of St. Thaddeus on fol. 212ᵃ.

Ff. 215, ll. 15; large and very distinct Nasta'lîk; size, 9½ in. by 5¾ in. [Laud. 173.]

366

Butkhâna (بتخانه).

An extremely valuable and large selection from the diwâns of the most celebrated and rare Persian poets, especially those of the earliest period, originally compiled by Maulânâ Muḥammad Ṣûfi and Mirzâ Ḥasanbeg Khâki, A. H. 1010 (the forty-ninth year of Akbar's reign=A.D. 1601, 1602; comp. fol. 2ᵇ, ll. 8, 9, 15, 20, and 21), and subsequently amplified, A. H. 1021=A. D. 1612, 1613, by 'Abd-allaṭif ibn 'Abdallâh al 'Abbâsî, a resident in Aḥmadâbâd in Gujarât (comp. fol. 3ᵇ, ll. 11, 14, 18, 19; fol. 4ᵃ, ll. 13, 15, 18; and fol. 5ᵃ, l. 17), who added a preface, دیباچه, and biographical notices of the poets, on the basis of the most famous tadhkiras and ta'rikhât, as he states himself, on fol. 5ᵃ, last line, and fol. 5ᵇ, ll. 1–7; for instance, تذکرهٔ دولتشاه—روضة الصفا—تذکرهٔ عوفی—نفائس المآثر—حبیب السیر—تأریخ ابن خلّکان—اکبر نامه—تأریخ خواجه نظام الدین احمد بخشی—تأریخ فیروزشاهی—تأریخ جهان آرای—طبقات ناصری—تأریخ ابو الفضل بیهقی الخ.

This biographical index was called by him (see fol. 4ᵃ, l. 18) خلاصهٔ احوال الشعرا, and therefore on the inner side of the binding of vols. i and ii, where a complete index is found, the following titles are written: خلاصة الشعرای تصنیف عبد اللطیف ابن عبد اللّه العبّاسی and تذکرهٔ کلام مسمّی بخلاصة الشعرای عبد اللطیف بن عبد اللّه عبّاسی.

Beginning of the preface: اللّه سبحانه تعالی وتقدّس که بمقتضی و عنده الخ.

According to the statement in the preface (ff. 2ᵇ, ll. 15–17 and 20), this work contains large extracts from the diwâns of thirty-six poets, and short ones from the works of ninety other poets, together 48,000 baits, selected from 400,000; but of these ninety poets we can find in the table of contents, on fol. 24ᵇ sq. in the first volume (comp. the biographical notices, ff. 5ᵇ–24ᵃ), and on the binding of the second volume, only eighty to eighty-two. Besides, this copy is incomplete at the end of the second volume, and there are wanting probably some leaves containing the extracts from several diwâns.

Contents:

The first volume. Preface on ff. 1^b–5^a; biographical notices on ff. 5^b–24^a; index on ff. 24^b–25^a. After that the selections from the dîwâns of the following 120 poets begin at once:

1. *Abû-alfaraj* bin Mas'ûd *Rûnî*, a native of Khurâsân, as Takî states in his tadhkirah, or of Lâhûr or Balkh, and panegyrist of Sultân Ibrahîm Ghaznawî (who died A. H. 481) and Sultân Mas'ûd. In the biographical notices (fol. 5^b, l. 10), where he is called Sîstânî and a contemporary of Sultân Mahmûd, he is undoubtedly confounded with another earlier poet, Abû-alfaraj of Sîstân; comp. A. Sprenger, Catal., p. 308, and Rieu ii. p. 547. According to Takî, Abû-alfaraj Rûnî died A. H. 489; according to the تاریخ نادر زمانی (comp. 'Mirkhondi Historia Ghasnevidarum' in the Latin translation by Fr. Wilken, Berlin, 1832), p. 265, note 178, as early as A. H. 482, only one year after Ibrâhîm's death. Ff. 25^b–30^b (۱–٦).

2. Abû-alkâsim Hasan ibn Ahmad *'Unsurî*, a native of Balkh, the king of poets at the court of Mahmûd of Ghazna. Died A. H. 431 or 441; comp. A. Sprenger, p. 528. Ff. 31^b–35^a (۷–۱۱).

3. Hakîm *Nâsir Khusrau*, born near Balkh, A. H. 394; concerning his life and works, comp. Dr. Ethé's edition of the Rûshanâinâma, in Z.D.M.G. xxxiii. p. 645 sq., and Schefer's Sefer Nameh, Paris, 1881. Ff. 36^b–66^b (۱۲–۴۲).

4. *Mas'ûd bin Sa'd bin Salmân*, a panegyrist of Mas'ûd and Ibrâhîm, the Ghaznawides; died, according to the biographical notices (fol. 8^a, l. 11), A. H. 515; according to Takî, 525. Comp. A. Sprenger, Catal., pp. 16 and 485, and Rieu ii. p. 548. For the very interesting events of his life, see Bland, in the Journal Asiatique, 1853, 'Mas'ûd Poete Persan et Hindoui;' and Sprenger, in the Journal of the Asiatic Society of Bengal, vol. xxii. p. 442 sq. Ff. 67^b–101^b (۴۳–۷۷).

5. *'Umar Khayyâm* of Nishâpûr, died A. H. 517 (A. Sprenger, Catal., p. 464) or 518 (biographical notices, fol. 8^a, l. 16). The extracts from the ruba'iyyât of this remarkable astronomer, poet, and freethinker (see Calcutta Review, vol. xxx. p. 149 sq.; Journal Asiatique, 1857, vol. ix. p. 548 sq.; and Rieu ii. p. 546) are wanting here. (Arabic pagination, ۷۸–۸۱.)

6. 'Uthmân bin Muhammad al-*Mukhtârî* of Ghazna, a contemporary of Hakîm Sanâ'î; died A. H. 534 (biographical notices, fol. 8^b, l. 3), but Takî, who calls him Sirâj-aldin Mukhtârî Ghaznawî, fixes the date of his death in A. H. 554. Ff. 102^b–121^b (۷۲–۱۰۱).

7. Sayyid Hasan *Ashrafî* of Samarkand, contemporary with Mukhtârî and Sanâ'î; the year of his death is unknown, Takî places it in A. H. 595 (?). Ff. 122–130 (۱۰۲–۱۱۰).

8. *Adîb Sâbir* of Tirmidh, with the kunyah Shihâb-aldin, whose original name was Adib bin Isma'îl, or, according to A. Sprenger (Catal., p. 313), bin Majd-aldin Isma'îl, a panegyrist of Sultân Sanjar. He was thrown into the Oxus, A. H. 540, as Takî; 546, as A. Sprenger (Catal., p. 313); or 547, as the biographical notices state (fol. 8^b, last line); comp. Rieu ii. p. 552. The extracts from his diwân are wanting here. (Arabic pagination, ۱۱۱–۱۱۸.)

9. Hakîm *Mu'izzî* of Nishâpûr, with the kunjah Abû-'Abdallâh; his original name was Muhammad bin 'Abd-almalik. He composed panegyrics in honour of Sultân Malikshâh. The biographical notices state that the date of his death is unknown (fol. 9^a, l. 16); Takî places it in A. H. 542 (comp. A. Sprenger, Catal., pp. 16 and 501, and Rieu ii. p. 552). Ff. 131^b–165^b (۱۱۹–۱۵۳).

10. *Radî-aldîn* of Nishâpûr, a contemporary of Malikshâh and Nizâm-almulk (see, however, Rieu ii. p. 748, where his death is fixed A. H. 598). Ff. 166^b–173^a (۱۵۴–۱۶۱).

11. Hakîm *Azrakî* of Marw, with the kunyah Abû-almahâsin, a contemporary of Mas'ûd, Abû-alfaraj, and Mu'izzî, and panegyrist of Shams-aldaulah Sultân Tughânshâh, who died, according to the ta'rikh انا الله برهانه, A. H. 581. He is the author of a poetical Sindbâdnâma, and mentioned in 'Aufi's tadhkirah (comp. A. Sprenger, Catal., p. 4, No. 42). Ff. 173^b–177^b (۱۶۱–۱۶۵).

12. *'Abd-alwâsi' Jabalî* of Ghurjistân, a contemporary of Sultân Sanjar; according to some he was in the service of Sultân Bahrâmshâh bin Mas'ûd; according to others, in that of Sultân Mahmûd bin Sultân Ghiyâth-aldîn saljûkî. His death is placed at A. H. 555 or 543 (comp. A. Sprenger, Catal., pp. 16 and 443; Ouseley, Biographical Notices, p. 108). Ff. 178^b–186^b (۱۶۶–۱۷۴).

13. Sayyid *Hasan* Ghaznawî, the panegyrist of Sultân Bahrâmshâh, died A. H. 565 (comp. the biographical notices, fol. 10^a, ll. 2 and 16; and A. Sprenger, Catal., p. 16). Ff. 187^b–201^b (۱۷۵–۱۸۹).

14. *Athîr Akhsîkatî*, a contemporary of Khâkânî and panegyrist of Alp Arslan bin Tughrul bin Ghiyâth-aldin Muhammad, who died A. H. 571. Akhsîkat is situated in the districts of Farghâna in Turkistân. Athir died A. H. 608 (comp. A. Sprenger, Catal., pp. 16 and 345, and Rieu ii. p. 563). Ff. 202^b–211^a (۱۹۰–۱۹۹).

15. Hakîm *Sanâ'î* of Ghazna, the famous author of the Hadikah. He died, according to Daulatshâh, A. H. 576; Takî places his death in A. H. 545; others in 525 and even in 499 (!). See his biography, fol. 11^a, ll. 8 and 9; Bland's Century; and Rieu ii. p. 549 sq. Ff. 211^b–253^a (۲۰۰–۲۴۱).

16. Rashîd *Watwât* of Balkh, panegyrist of the Khwârizmshâhs, died A. H. 574 or 578 (see his biography, fol. 11^b, ll. 4 and 15 sq. Takî gives the year 578; comp. A. Sprenger, Catal., p. 16, and Rieu ii. p. 553). Ff. 254^b–260^b (۲۴۲–۲۴۹).

17. Hakîm Muhammad bin Muhammad Auhad-aldîn *Anwarî* of Abîward, the greatest of the Persian kasîdah writers; died, according to the Mirât-al'âlam, A. H. 592; to Takî, 587; to the Atashkadah, 656 (!!); to the biography in this work itself, 540 or 585 (see there, fol. 12^a, ll. 3 and 4); comp. A. Sprenger, Catal., pp. 16 and 331, and Rieu ii. p. 554 sq. Ff. 261^b–290^a (۲۴۹–۲۷۸).

18. Hakîm Afdal-aldîn Ibrahîm bin 'Alî *Khâkânî* of Shirwân, died at Tabrîz A. H. 582 or 595 (comp. A. Sprenger, Catal., pp. 16 and 461; Rieu ii. p. 558; Journal Asiatique, 1864, p. 137 sq., and 1865, p. 296 sq.); some place his death as early as A. H. 532 (see here on fol. 12^a, l. 16 sq.) Ff. 291^b–316^b (۲۷۹–۳۰۴).

19. Mujîr-aldîn *Bailakânî*, a contemporary of Khâkânî; the biography on fol. 12^a does not give any date of his death, but Takî places it in A. H. 594, and Wâlih

in 568 (comp. A. Sprenger, Catal., pp. 16 and 503, and Rieu ii. p. 562). Ff. 317a–319b (۳۰۵–۳۰۷).

20. Żahîr *Fâryâbî* of ʿIrâk, a contemporary and panegyrist of the Atâbegs Îldagiz and Kizil Arslan (died A. H. 587); comp. A. Sprenger, Catal., pp. 16 and 579; and Rieu ii. p. 563. He died, according to Taḳî, A. H. 598. Ff. 320b–334b (۳۰۸–۳۲۲).

The second volume.

21. Shaikh Farîd-aldîn *ʿAṭṭâr* of Nîshâpûr (with the kunyas Abû Ḥâmid and Abû Bakr), the famous author of the Pandnâma and the Manṭiḳ-alṭair. He was born A. H. 513, and put to death during the carnage of the Tâtars of Cingîzkhân, according to the biography on fol. 12a, l. 15, in the year 619 or 607; according to Daulatshâh (see A. Sprenger, Catal., p. 347, and Rieu i. p. 344), 627. Ff. 1b–26b (۳۲۳–۳۴۸).

22. *Jamâl-aldîn* Muḥammad bin ʿAbd-alrazzâḳ of Iṣfahân, a contemporary of Khâḳânî. Taḳî fixes his death in A. H. 588 (comp. A. Sprenger, Catal., pp. 16 and 445). Ff. 27b–51b (۳۴۹–۳۷۳).

23. *Kamâl-aldîn Ismaʿîl* of Iṣfahân, the son of the preceding poet, Jamâl-aldîn (see his biography on fol. 13a, l. 11 sq.) He was tortured to death, A. H. 626 or 635 (see there, fol. 13a, l. 20), 638 or 639 (see A. Sprenger, Catal., p. 454, and Rieu ii. p. 581). Ff. 52b–89b (۳۷۴–۴۱۱).

24. *Najîb-aldîn* Jarbâdḳânî (Khurbâdḳânî, as Sprenger reads, is a mistake; comp. Marâṣid, ed. Juynboll, i. p. ۲۴۶; and Barbier de Meynard, 'Dictionnaire géographique etc. de la Perse extrait du Yakout,' Paris, 1861, p. 153, under 'Djerbadeqân'). According to the biography (fol. 13b, ll. 4 and 6) he was a contemporary of Sanâʾî and Masʿûd, but that seems to be an error, since he is undoubtedly identical with the poet Najib-aldin of Fârs, who probably died A. H. 625 or 635 (comp. A. Sprenger, Catal., pp. 17 and 513). Ff. 90b–97b (۴۱۲–۴۱۹).

25. Athîr-aldîn *Aumânî* of Hamadân, a pupil of Naṣîr of Ṭûs and a younger contemporary of Kamâl Ismaʿîl. According to Taḳî he died A. H. 665 (comp. A. Sprenger, Catal., p. 17). Ff. 98b–102b (۴۲۰–۴۲۴).

26. Majd (ibn) *Hamgar* of Shîrâz, contemporary with the Atâbeg Abûbakr bin Saʿd, who died A. H. 658, and his son, Saʿd II. Taḳî fixes the death of this poet in 686 (see A. Sprenger, Catal., pp. 17 and 478). Ff. 103b–113a (۴۲۵–۴۳۵).

27. Maulânâ *Jalâl-aldîn* Muḥammad *Rûmî* of Balkh, the most celebrated of all the Ṣûfic poets; died, as the biography (fol. 14a, l. 8) states, A. H. 661 or 672. Jâmî places his death in 671 or 672 (comp. A. Sprenger, p. 489, and Rieu ii. p. 584 sq.) Ff. 114b–131b (۴۳۶–۴۵۳).

28. Shaikh Fakhr-aldîn Ibrâhîm bin Shahriyâr *ʿIrâḳî* of Hamadân, who died at the age of 82 or even 102 years (see his biography on fol. 14b, l. 16), A. H. 686 or 716. Daulatshâh and Taḳî place his death in 709 (comp. A. Sprenger, Catal., pp. 17 and 441, and Rieu ii. p. 594). Ff. 132b–142b (۴۵۴–۴۶۴).

29. Shaikh *Saʿdî* of Shîrâz, died 102 (or, according to others, even 120 or 130) years old, A. H. 691 (see his biography on fol. 15a, l. 12; A. Sprenger, Catal., p. 545; and Rieu ii. p. 595). Ff. 143b–178b (۴۶۵–۵۰۰).

30. *Amîr Khusrau* of Dihlî, the greatest poet among the Muslims of India, died A. H. 725. Daulatshâh places his death in 715. His original name was Yamîn-aldîn Abû-alḥasan (comp. A. Sprenger, p. 465, and Rieu i. p. 241, and ii. p. 609). Ff. 179b–204b (۵۰۱–۵۲۶).

31. Shaikh *Auḥadî Marâghî* of Iṣfahân, the younger poet of this name, the pupil of the elder Auḥad-aldîn Kirmânî, and author of the Jâm-i-Jam. He died, probably, A. H. 738 (see his biography on fol. 16b, l. 4; A. Sprenger, Catal., p. 360; and Rieu ii. p. 619). Ff. 205b–232a (۵۲۷–۵۵۴).

32. Shaikh *Jalâl ʿAḍud* Yazdi, a contemporary and panegyrist of Muḥammad bin Muẓaffar, who died A. H. 765. His death is placed by Taḳî in A. H. 793. The selections of his diwân are wanting here (۵۵۵–۵۵۹).

33. Khwâjah Shams-aldîn Muḥammad *Ḥâfiẓ* of Shirâz, the most famous of all Persian ghazal writers; died A. H. 791. Ff. 233b–252b (۵۵۴–۵۷۹).

34. *Muṭahhar*, a panegyrist of the Sulṭân Fîrûzshâh (who reigned from A. H. 752 to 790) and of the nobles of his court (see his biography on fol. 17a, l. 8 sq.) He was never before mentioned in any tadhkirah or taʾrîkh, as the author of the Butkhâna states. He died at the age of 80 years. Ff. 253b–268b (۵۸۰–۵۹۵).

35. *ʿImâdî Shahriyârî*. Likewise unknown, as the compiler states, but probably identical with that ʿImâdî, whose death is fixed by Taḳî in A. H. 573 (comp. Rieu ii. p. 557, and A. Sprenger, Catal., p. 16, No. 19, and p. 439, where two poets of this name are mentioned, ʿImâdî Ghaznawî and ʿImâdî Shahriyârî). Ff. 269b–273b (۵۹۶–۶۰۰).

36. Shaikh Muḥammad *Maghribî* of Tabrîz, died A. H. 809 (comp. A. Sprenger, Catal., p. 19, No. 100, and p. 476; Rieu ii. p. 633). Ff. 274b–281b (۶۰۱–۶۰۸).

37. Shaikh *Ḳâsim-i-Anwâr* or *Ḳâsimî* of Tabrîz, born A. H. 757 and died 837 (see his biography on fol. 17a, last line; A. Sprenger, Catal., pp. 33 and 532; Rieu ii. p. 635). Ff. 282b–291b (۶۰۹–۶۱۸).

38. *Bâbâ Fighânî* of Shirâz, a contemporary of Jâmî; he died A. H. 925 (comp. A. Sprenger, Catal., p. 403; Bland's Century; and Rieu ii. p. 651). Ff. 292b–298b (۶۱۹–۶۲۵).

39. Abû-alḥasan *Rûdagî*, the great Sâmânide poet. His death is fixed here in A. H. 407 (!). Ff. 299b–300b (۶۲۶–۶۲۷).

40. Ḥakîm *Ḳaṭarân*, the teacher of Anwarî; died, according to Taḳî, A. H. 485. Ff. 300b–303b (۶۲۷–۶۳۰).

41. *ʿAmʿaḳ Bukhârî*, a contemporary of Adîb Ṣâbir, Anwarî, Rashîd Waṭwâṭ, ʿAbd-alwâsiʿ Jabalî, and Sayyid Ḥasan Ghaznawî. Taḳî places his death in A. H. 543 (comp. A. Sprenger, Catal., p. 16). Ff. 303b–305a (۶۳۰–۶۳۲).

42. *Lâmiʿî*, a native of Gurgân, and probably contemporary with the preceding poets (A. Sprenger, Catal., p. 16, calls him Lomʿy). Ff. 305–307 (۶۳۳–۶۳۴).

43. *Saif Isfarang*-i-Samarkandi (i. e. Saif-aldin of Isfarang in Transoxania), born, as the biography states on fol. 18b, l. 14, A. H. 581, and died 652 or 660 (comp. A. Sprenger, Catal., p. 561, and Rieu ii. p. 581 sq.) Ff. 307a–308b (۶۳۴–۶۳۵).

44. *Rafîʿ-aldîn* of Lunbân (in the district of Iṣfahân), a contemporary of Kamâl Ismaʿîl; died, according to

Taḳî, A. H. 603 (comp. A. Sprenger, Catal., p. 17, No. 38). Ff. 308b–309b (۱۳۵–۱۳۶).

45. *Iftikhâr* of Bukhârâ. Date unknown. Ff. 309b–311b (۱۳۶–۱۳۸).

46. *Minûćihrî* Shastgallah, a native of Damaghân, as he informs the reader in his own poems, and not of Balkh, as the biography on fol. 18b, last line, and Daulatshâh state. He was a pupil of Abû-alfaraj of Sîstân (comp. A. Sprenger, Catal., p. 483, and Kazimirski, Spécimen du divan de Menoutchehri, 1876). Ff. 311b–312b (۱۳۸–۱۳۹).

47. *Sharaf-aldîn* of Shufurwah (near Iṣfahân), a contemporary of Kamâl Isma'îl (comp. A. Sprenger, Catal., p. 17, No. 35). Ff. 312b–315b (۱۳۹–۱۴۲).

48. *Sirâj-aldîn* Ḳumri (a native of Ḳazwin, or as some say, of Ghazna), contemporary with Auhadi Kirmâni, Salmân Sâwaji, and Maulânâ Muḥammad 'Assâr of Tabrîz (the author of Mihr and Mushtarî, who died A. H. 784; comp. A. Sprenger, Catal., p. 311). Ff. 315b–316b (۱۴۲–۱۴۳).

49. *Shihâb-aldîn* of Samarkand (probably identical with the poet Shihâb-aldin in Sprenger's Catal., p. 19, No. 126, who died A. H. 881). Fol. 316b (۱۴۳).

50, 51. *Rûḥî* Lâhijî (perhaps this or the following one in 53 is the same, who is mentioned in 'Aufi's celebrated tadhkirah 'Lubâb-ul-Albâb;' comp. Bland's paper on the earliest Persian Biography of Poets, Journal of the Royal Asiatic Society, ix. p. 122; for other poets of this name, see A. Sprenger, Catal., p. 20, No. 133, and p. 49) and *Zain-aldîn* Sijzî. Fol. 317a (۱۴۴).

52, 53. *Shams-aldîn* Ḥaddâd (or Ḥaddâdi) and *Rûḥî* Shâristânî. Fol. 317b (۱۴۴).

54, 55. *Saif-aldîn* of Bâkharz (in Khurâsân), born A. H. 576, died 645, and *Ḍiyâ-aldîn* of Fârs. Fol. 318a (۱۴۵).

56, 57. *Asadî* of Ṭûs, the teacher of Firdausi (comp. A. Sprenger, Catal., pp. 16 and 406), and *Ibn Yamîn*, the son of Yamîn-aldin, died A. H. 745 (comp. A. Sprenger, Catal., p. 433). Fol. 318b (۱۴۵).

58. *'Ain-alḳuḍât* of Hamadân. Ff. 319a–320a (۱۴۶–۱۴۷).

59, 60. Shâh *Kabûdjâma* and Ḥakîm *Nûr-aldîn* Muḥammad Ṣaudûḳî. Fol. 320a (۱۴۷).

61. Kamâl-aldîn *Raiḥânî*. Fol. 320b (۱۴۷).

62, 63. *'Izz-aldîn* (or according to the index Ghazâl-aldîn) Shirwânî and *Ḥasan* of Dihlî, who died, as the biography states on fol. 20a, l. 1, A. H. 737; others fix his death in 727, 738, or 745 (comp. A. Sprenger, Catal., p. 418, and Rieu ii. p. 618). Fol. 321a (۱۴۸).

64, 65. *Mûsîḳî Badî'î* and *Abû-al'alâ'*-i-Ganjah (a contemporary of Niẓâmî). Fol. 321b (۱۴۸).

66, 67. *'Imâd-aldîn* Shahriyârî (comp. No. 35) and *Rashîd-aldîn*. Fol. 322a (۱۴۹).

68–70. *Sa'îd-aldîn* Harawî, or as he is called in the text, Sa'îd *ibn* Harawî; died, according to Taḳî, A. H. 741 (comp. A. Sprenger, Catal., p. 18, No. 67). *Ḥasan bin 'Alî* Bâkharzî lived, according to the biography, during the reign of Jalâl-aldaulah Malikshâh bin Alp Arslan, and was put to death A. H. 467. *Nâṣir* of Bukhârâ, a friend of Salmân Sâwajî, who died, according to the biography on fol. 20b, l. 6, A. H. 777, according to others A. H. 769 or 779 (comp. A. Sprenger, Catal., p. 555, and Rieu ii. p. 625). Fol. 322b (۱۴۹).

71–76. *Nizârî* of Ḳûhistân, author of a dîwân and of a دستور نامه درآداب معاشرت; died A. H. 721 or 720 (comp. A. Sprenger, Catal., p. 524). Maulânâ *Fakhr-aldîn* Hindûshâh. *Humâm* of Tabrîz, a pupil of Naṣîr of Ṭûs; died A. H. 713 or 714 at Tabrîz (comp. A. Sprenger, Catal., p. 17, No. 58). *Badr-aldîn Shâhî*. *'Imâd bin Ajal al'abbâsî*. Imâm *Shihâbî Sulṭânî*. Fol. 323a (۱۵۰).

77–81. *Shams-aldîn Ṭâhir Naḥḥâs*. Shaikh *Abû Sa'îd Burgush* of Shirâz. Muhammad *Râfi'î*. Shaikh *Khusrawânî*. Ḳâḍî *Niẓâm-aldîn*. Fol. 323b (۱۵۰).

82–86. *Imâmî* Harawî, a contemporary of Sa'dî and Majd-i-Hamgar; died, according to Taḳî, A. H. 686 (comp. A. Sprenger, p. 17, No. 46, and p. 439). *'Atîḳî* of Tabrîz, perhaps identical with Jalâl-aldîn 'Atîḳî in Sprenger, p. 18, No. 72. *Khwâjû Kirmânî*, author of Humâi and Humâyûn; born A. H. 657 (read 679), died 742 (read 753, and comp. Rieu ii. p. 620; A. Sprenger, Catal., p. 471 sq.; Erdmann in Z. D. M. G. ii. 205 sq.). Ḳâḍî *Humâm-aldîn Ṣâin*. Jalâl *Ṭabîb*, a native of Shîrâz, author of the story Gul and Naurûz, composed A. H. 784; he died A. H. 795 (comp. A. Sprenger, Catal., p. 18, No. 83). Fol. 324a (۱۵۱).

87–91. *Khaṭîb-i-Ganjah*. *'Abd-almajîd*. *Kâtibî*, born in the district of Tarshîz, died A. H. 839 (comp. A. Sprenger, Catal., p. 457, and Rieu ii. p. 637). Abû-'Abdallâh Muḥammad *Jildî*, the name is so according to the indices, vol. i. p. 25, and the binding of vol. ii; in the biographies the name is wanting, the text shows distinctly *Khuldî*. *Ḥusâm-aldîn Bakhshî*. Fol. 324b (۱۵۱).

92–99. Khwâjah *Naṣîr* of Ṭûs, born A. H. 597 and died 672 in Baghdâd. Imâm *Râfi'î* of Ḳazwin. *Nâṣir-i-Ganjah*. Abû-'Abdallâh *Muḥammad Jundî*. *'Ubaid Zâkânî*, famous for his licentious wit, contemporary with Salmân Sâwaji; died according to the biography on fol. 22b, l. 8, A. H. 705, but according to Taḳî 772 (comp. A. Sprenger, Catal., p. 527). Shams *Ṭabsî*, in the text *Ṭabîbî* (comp. A. Sprenger, Catal., p. 17, No. 43); his dîwân was highly esteemed by Sulṭân Sa'îd Baisunḳar. *Nâṣir Khân*. Shaikh *Niẓâm*, according to the biography identical with Niẓâmî of Ganjah; but others say that all the ḳaṣîdas and ghazals ascribed to him really belong to Niẓâmi 'arûḍi. Fol. 325a (۱۵۲).

100–106. *Murshidî*. *Abû-alfaraj* of Balkh, the notice in vol. i, fol. 23, l. 11, states that he is identical with Abû-alfaraj Rûnî, comp. No. 1, but that is a mistake; the ḳiṭ'ah quoted here is the same, which is ascribed in all the tadhkiras to Abû-alfaraj of Sîstân. *Mas'ûd Turkmânî*. *'Uluwwi-Turbatî*. *Shâh Dâ'î* of Shîrâz, died A. H. 915 (comp. A. Sprenger, Catal., p. 387). *Mubârakshâh Ghûrî*, the contemporary and panegyrist of the king Ghiyâth-aldîn Abû-alfatḥ Ghûrî, who died A. H. 579 (a mistake for 599). *Niẓâm-aldîn* of Astarâbâd, died A. H. 921 (comp. A. Sprenger, Catal., p. 518). Fol. 325b (۱۵۲).

107–111. *Naṣîr* of Ṭûs (the same as No. 92, repeated here). *Ashharî*. *Shâh 'Alî*. *Anonymous* (لا ادری). *Mas'ûd bin Sa'd*, probably bin Sa'd bin Salmân (comp. No. 4). Fol. 326a (۱۵۳).

112. Shaikh *Amîn-aldîn Kâzrûnî*, died A. H. 745. Fol. 326ᵇ (٦٥٣).

113. Shaikh *Auḥad-aldîn Kirmânî*, died A. H. 635 (read 697) in Baghdâd; he was the teacher of Shaikh Auḥadî Iṣfahânî (comp. A. Sprenger, Catal., p. 360, and Rieu ii. p. 619). Ff. 326ᵇ–330ᵃ (٦٥٣–٦٥٧).

114. Khwâjah *Afḍal Kâshî*. Fol. 330ᵃ (٦٥٧).

115. *'Ain-alkuḍât* of Hamadân (comp. No. 58), in the text the name is altered into 'Ain-al'uṣâr عين العصار. Fol. 330ᵇ (٦٥٧).

Here the second volume breaks off; in the biographies are further mentioned: 116. *Zakî* of Marâgha. 117. *Shaikh Abû Sa'îd*. 118. *Sa'd Warrâk*. 119. Shaikh *Muḥammad Râz-i-Bahân*-alkabir, died A. H. 604 or 606. 120. Shaikh Mahistî (?), lived during the reign of Sultân Maḥmûd bin Ghiyâth-aldîn Muḥammad bin Malikshâh bin Sanjar Saljûḳî.

The first volume, ff. 334 (the Arabic pagination begins after the index on fol. 25ᵇ and goes down to ٣٢٢); the second volume, ff. 330 (Arab. pag. ٣٢٢–٦٥٧). Two columns, surrounded with small gold stripes, each ll. 21, and a third on the margin ll. 36–38; Nasta'lîḳ; size, 12¼ in. by 6¾ in. [ELLIOT 31, 32.]

367

Majâlis-almu'minîn (مجالس المؤمنين).

A work on the biography of famous men among the Shî'ites, extending from the earliest time of Islâm till the establishment of the Shî'ah as the state religion in Persia by the Ṣafawî dynasty, A. H. 905=A. D. 1499. It was composed by Nûr-allâh bin Sharîf Alḥusainî Almar'ashî Alshûshtarî between A. H. 993 and 1010; comp. Rieu i. p. 337; Goldziher, Beiträge zur Literaturgeschichte der Shî'ah und der sunnitischen Polemik, Wien, 1874; and Loth, Z. D. M. G. xxix. p. 676. He suffered for his religious opinions in the reign of Jahângîr (A. H. 1014–1037 = A. D. 1605–1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

Beginning: نفحات دلکشای حمد و رشحات جانفزای ثنا که از مهبّ شمال اعتقاد الخ.

It is divided into a preface and twelve chapters (مجلس):

فاتحه در تحقیق تعریف مطلق شیعه وشیعهٔ امامیّه اثناعشریّه, on fol. 2ᵇ.

مجلس ١ در ذکر بعضی از اماکن لطیفه ومواطن شریفه که آنرا با ائمّهٔ طاهرین وشیعهٔ با اخلاص ایشان اختصاص خاص حاصل است, on fol. 6ᵃ.

مجلس ٢ در بیان طائفهٔ چند که بتشیّع مشهور ودر سلك اهل ایمان مذکورند, on fol. 30ᵃ.

مجلس ٣ در ذکر اکابر شیعه از اصحاب کرام حضرت سیّد الانام علیه و آله افضل الصلوات والسلام, on fol. 39ᵃ.

مجلس ٤ در ذکر اکابر دین وافاضل مؤمنین از زمرهٔ تابعین, on fol. 70ᵃ.

مجلس ٥ در ذکر بعضی از اکابر متکلّمین وافاضل مفسّرین ومحدّثین واعاظم اشراف فقهاء ومجتهدین واعیان قرّاء ونحاة ولغویین از تبع تابعین, on fol. 82ᵇ.

مجلس ٦ در ذکر جمعی از صوفیان صافی طویّة, on fol. 149ᵃ.

مجلس ٧ در ذکر مشاهیر حکمای اسلام ومتکلّمین اعلام که اکثر ایشان عالم بفروع واصول شریعت حضرت رسول نیز بوده اند, on fol. 196ᵃ.

مجلس ٨ در ذکر ملوك نامدار وسلاطین کامگار از فرقهٔ ناجیّه اولی البصائر والابصار, on fol. 211ᵃ.

مجلس ٩ در ذکر امرای نامدار وسپهسالاران عالی تبار که کریمان روزگار وشاهسواران مضمار کارزار بوده اند, on fol. 250ᵃ.

مجلس ١٠ در ذکر وزرای عظام وکاتبان کرام, on fol. 258ᵃ.

مجلس ١١ در ذکر شعرای عرب که سند ارباب ادب اند, on fol. 272ᵃ.

مجلس ١٢ در ذکر شعرای عجم, on fol. 293ᵇ.

This book furnishes most precious and ample information regarding the history of the Shî'ah confession and its famous men; it gives many extracts from the works of Shî'ah authors. For other copies, see C. Stewart, p. 25; also India Office Library. The extract given by H. T. Colebrooke is found in this MS. on ff. 38ᵃ and 38ᵇ. It was printed at Ṭaharân, A.H. 1268.

Not dated; but this copy is probably not much later than the date of its composition.

Ff. 321, ll. 31; small, clear Naskhî; size, 13⅜ in. by 7 in. [OUSELEY 366.]

368

Another copy of the same work.

The Fâtiḥah (here called باب) on fol. 2ᵇ; Majlis I on fol. 8ᵃ; II on fol. 39ᵃ; III on fol. 49ᵃ; IV on fol. 88ᵇ; V on fol. 106ᵃ; VI on fol. 195ᵃ; VII on fol. 252ᵇ; VIII on fol. 270ᵃ; IX on fol. 318ᵇ; X on fol. 327ᵃ; XI on fol. 344ᵃ; XII on fol. 369ᵃ.

This copy was finished the 7th of Ṣafar, A. H. 1102 = A. D. 1690, November 10, by Muḥammad Karîm bin 'Ain 'Alî of Tabrîz.

Ff. 398, ll. 28; excellent Nasta'lîḳ; the Arabic quotations in Naskhî; beautifully illuminated frontispiece; the first two pages splendidly adorned; size, 13¾ in. by 8½ in. [SALE 68.]

369

The same.

The Fâtiḥah on fol. 3ᵃ; Majlis I on fol. 10ᵇ; II on fol. 54ᵇ; III on fol. 70ᵃ; IV on fol. 125ᵃ; V on fol. 149ᵃ; VI on fol. 263ᵇ; VII on fol. 340ᵇ; VIII on fol. 363ᵇ; IX on fol. 424ᵇ; X on fol. 436ᵇ; XI on fol. 458ᵇ; XII on fol. 490ᵇ.

The headings of Majlis VII–X are omitted.

No date.

Ff. 532, ll. 25; Nasta'lîḳ, written by two different hands; illuminated frontispiece; the first two pages richly adorned; size, 12¼ in. by 7½ in. [MARSH. 194.]

370

The same.

The Fâtiḥah on fol. 3ᵃ; Majlis I on fol. 11ᵃ; II on fol. 52ᵇ; III on fol. 66ᵇ; IV on fol. 117ᵇ; V on fol.

140a; VI on fol. 260b; VII on fol. 342a; VIII on fol. 367a; IX on fol. 434b; X on fol. 447b; XI on fol. 472a; XII on fol. 507a.

Not dated; the copyist was Ghulâm Husain. The first two pages are beautifully adorned. It seems to have been collated throughout; in some places there are additions on the margin. The upper part of fol. 499 is torn off.

From a seal on the first page with this inscription, خادم الشرع رابرت جمبرز, it is evident that this MS. once belonged to Sir Robert Chambers, Chief-Justice of Bengal, who died A. D. 1803.

Ff. 550, ll. 25; clear Nasta'lîk; size, 13¾ in. by 8 in.
[Ouseley 367.]

371

Majma'-alshu'arâ-i-Jahângîrshâhî (مجمع الشعراى جهانگيرشاهى).

Part of a collection of biographies of Persian poets, who wrote in praise of the emperor Jahângîr (died A. H. 1037=A.D. 1627), to whom the work is dedicated.

The title occurs on fol. 5a, l. 2, and on fol. 5b ult.

The biographies are 151 in number, the last of which (on ff. 121b–127b) treats of the author himself (جامع). His name is Kâṭi'î (قاطعى); see fol. 41b, l. 6; fol. 42a, l. 2; fol. 121b, l. 9; fol. 122a, l. 11; fol. 126a, l. 8; and fol. 127b ult. He must have been in close connection with the emperor, very likely as an officer of his court. He was an aged man when he wrote this (fol. 5a, l. 7); his teacher or spiritual guide was Maulânâ Kâsim[1] (fol. 125a, l. 8). On fol. 121b, l. 7 sq., he says, that he, unlike the poets who spent their whole life on that single art, had devoted the greatest part of his life to 'the acquisition of virtue' (باكتساب هنر).

This book is the 'third volume' (Daftar) of a larger one, as the author calls it himself at the beginning of the preface (fol. 5b, l. 4).

An index of the poets is prefixed on ff. 3, 4 by a more modern hand. Title: فهرست اسامئ شعرا كه درين دفتر ثالث تذكرة الشعرا ايراد نموده شد در مدح ومذاكرهٔ حضرت خلافت پناه ظلّ اله نور الدين محمّد جهانگير پادشاه عادل غازى.

Beginning of the work:

با همه محتاجى وعجز ونياز - ساختم ازبسمله مفتاح راز الخ.

On fol. 5a is the following note, written by the same hand which wrote the whole book: تقديم وتأخيرى كه درين مجمع الشعراى جهانگيرشاهى در آسامى واقع شده باشد بى وجوه نخواهد بود يا از رهگذر سيادت يا از رهگذر منصب پادشاهى وعزّت آن يا تأخير الزمان يا تأخير جامعيّت هر جا تقديم وتأخير شده باشد شرف المكان بالمكين است بر اهل عرفان معلوم وهويداست اگر سهو كاتب يا سهوى كه لازمهٔ پيرى است واقع شده باشد بذيل عفو ومرحمت خواهند پوشيد واصلاح خواهند فرمود الخ.

[1] See the article about him on ff. 40a–42a.

This note makes it evident that copyist (كاتب) and author are the same person, and that this copy is the author's autograph. Indeed, this note would be out of its place in any other copy but the author's autograph. The MS., though not dated, may certainly be as old as the beginning of the seventeenth century, and many additions on the margin (by the same hand) seem to represent the last finishing strokes, applied by the author to his work.

After the preface (ff. 5b–6b) the biographies begin. The biographical information the author gives is mostly very scanty, the poetical quotations are sometimes of considerable length. After every article, short or long, follows a prayer for the emperor, of one line or two, beginning with الهى. In the arrangement of the poets we cannot recognise a certain system. Every chapter bears the title ذكر خير.

The MS. is imperfect at the end; there are wanting a few leaves at the utmost, containing the rest of the article concerning the author himself.

End: قطعه در تعريف بيضه

بيضه فرمود شاه ابو الغازى حكم آن باعث سرافرازى
بيضهٔ ساخته زدقّت طبع قاطعى كرده سحر پردازى

Ff. 127, ll. 13; Nasta'lîk; size, 9½ in. by 6 in.
[Ouseley 186.]

372

Mu'nis-alarwâḥ (مؤنس الارواح).

Biographies of Saints and Shaikhs of the C'ishtî order in India, by Jahânârâ Begam, the daughter of the emperor Shâhjahân and sister to 'Âlamgîr and prince Dârâ Shukûh. The illustrious authoress was herself a votary of the great Shaikh Mu'în-aldîn Ḥasan alḥusainî (so fol. 5b, l. 4, or Mu'în-aldîn Muḥammad alḥasan alḥusainî) alsijzî alc'ishtî, with whose biography the work begins on fol. 7b. It was completed A. H. 1049=A.D. 1639; see Rieu i. p. 357.

Beginning of the preface: حمد و سپاس افزون از عدد وشمار مرصانع كريمى را جلّ جلاله كه بقدرت الخ.

No date. The colophon is simply 'رقمه جهان آرا'.

Ff. 83, ll. 11; Nasta'lîk; size, 8⅜ in. by 5⅝ in.
[Fraser 229.]

373

Tadhkirat-i-Naṣrâbâdî (تذكرهٔ نصرابادى).

Biographies of contemporary poets, by Muḥammad Ṭâhir Naṣrâbâdî (or Naṣîrâbâdî according to Rieu), who began to compile this work A.H. 1083=A.D. 1672, 1673, and divided it into a preface, five sections (صفّ), and a conclusion.

Preface: Account of kings and princes (مقدّمه در ذكر پادشاهان وپادشاهزادگان), on fol. 7b, first line.

Section I: Account of the Amîrs, Khâns, and Wazîrs of Îrân and Hindûstân (صفّ اوّل در ذكر امرا و خوانين و وزرا و كتّاب دفترخانه), in three classes, on fol. 15a.

Section II: Account of Sayyids, noblemen, etc. (صفّ دويم در ذكر سادات عاليمقدار ونجبا وسائر جماعت), on fol. 103b.

Section III: Account of wise and learned men,

calligraphers, faḳîrs, etc. (صفّ سیوم در ذکر علما وفضلا و غیره), in three classes, on fol. 139ª.

Section IV: Account of the professional poets in Îrân, Khurâsân, Transoxania, and Hindûstân, in three classes. The beginning of this principal section is not to be found in this copy; there must be a lacuna between ff. 204 and 205, or in the context itself, because fol. 204 concludes with one of the dervishes (belonging to the third class of the third section), and on fol. 205ᵇ appears already Abû Ṭâlib Kalîm, the fourth of the professional poets; comp. A. Sprenger, Catal., p. 90.

Section V: Account of poets belonging to the author's own family (صفّ پنجم در ذکر اشعار اقوام کمینه وفقیر بیوجود), on fol. 426ª. The author's biography occurs on fol. 432ª.

Conclusion, containing an appendix of chronograms, logogriphs, riddles, etc. etc. A heading to this part is likewise not to be found, but it begins, there is no doubt, somewhere on fol. 439ª or 439ᵇ, where the author's biography concludes.

Beginning: حمد اللّه علی افضاله و الصلوة و السّلام علی اشرف الخلائق محمّد و آله و اصحابه اجمعین سر سبزی نهال خامه الخ.

An account of this work and of its author is written on the fly-leaves by Sir Gore Ouseley, but it is rather incorrect in the subdivisions; for a detailed description and a complete list of the principal poets, quoted by Naṣrâbâdî, see Bland in the Journal of the Royal Asiatic Society, ix. pp. 137–140; A. Sprenger, Catal., pp. 88–108; and Rieu i. p. 368.

This copy is dated the first of Jumâdâ-althânî, in the second year of Muḥammadshâh's reign, A. H. 1132 = A. D. 1720, 10th of April.

Ff. 493, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5 in.

[Ouseley Add. 33.]

374

Mirât-alkhayâl (مرآت الخیال).

Biographies of Persian poets and poetesses, styled 'The Mirror of Fancy,' by Shirkhân ibn 'Alî Aḥmadkhân Lûdî, who completed his work, according to the chronogram on the last page, ll. 18 and 19, A.H. 1102 = A.D. 1690, 1691; comp. Journal of the Royal Asiatic Society, ix. pp. 140–142, and Rieu i. p. 369 sq.

Contents:

Preface on fol. 1ᵇ, beginning: ای زتو بند بر زبان نطق سخن سرای را – فکر تو باعث جنون عقل گره کشای را – گلدستهٔ محمدت الخ.

القول فی الایجاد (شعر), on fol. 4ª.

Introduction on fol. 6ª.

دربیان خطّ و اقسام آن, on fol. 6ᵇ.

دربیان حروف والفاظ و اعراب, on fol. 7ᵇ.

Beginning of the biographies on fol. 9ᵇ, first line; the following poets are quoted in it, with extracts from their works:

1. Abû-alḥasan Rûdagi, flourished under Amîr Naṣr-aldin ibn Aḥmad Sâmâni, on fol. 9ᵇ. 2. 'Adairî Râzî, under Sulṭân Maḥmûd, on fol. 9ᵇ. 3. Asadî Ṭûsî, Firdausî's teacher, on fol. 10ª. 4. Abû-alḳâsim Ḥasan al-'Unṣurî, the king of poets at Maḥmûd's court, died A.H. 431, on fol. 10ᵇ. 5. Asjadî of Harât, one of 'Unṣurî's pupils, on fol. 10ᵇ. 6. Firdausî Ṭûsî, with his original name Ḥasan bin Isḥaḳ bin Sharafshâh, on fol. 10ᵇ. 7. Nâṣir Khusrau of Iṣfahân, on fol. 11ᵇ. 8. 'Abd-alwâsi' Jabalî, flourished under Sulṭân Sanjar, on fol. 12ª. 9. Ibrâhîm ibn 'Alî Khâḳânî of Shirwân, his first takhalluṣ was Ḥaḳâiḳî, died A.H. 582 or 595, on fol. 12ᵇ. 10. Auḥad-aldîn Anwarî, originally of Abîward; his first takhalluṣ was Khâwari (not Ḥâwî, as this copy, or Ghâzi, as Elliot 397, fol. 21ᵇ, reads), on fol. 13ª. 11. Rashîd bin 'Abd-aljalîl Waṭwâṭ, died A.H. 578, on fol. 13ᵇ. 12. Abû-almajd Majd-aldîn Âdam Sanâ'i of Ghazna, born A.H. 437, on fol. 14ª. 13. Sayyid-alḥusainî Ḥasan of Ghazna, under Sulṭân Bahrâmshâh, died A.H. 565, on fol. 14ᵇ. 14. Farîd Kâtib, a pupil of Anwarî, on fol. 15ª. 15. Athîr-aldîn Akhsîkati, one of Khâḳânî's contemporaries, panegyrist of Ḳizil Arslan, on fol. 15ª. 16. Niżâmî of Ganjah, on fol. 15ª. 17. Żahir-aldîn Muḥammad Fâryâbî, panegyrist of Ḳizil Arslan, died A.H. 598, on fol. 15ᵇ. 18. Majd-aldîn Hamgar of Fârs, flourished under Atâbeg Sa'd bin Abû Bakr bin Sa'd, on fol. 16ª. 19. Kamâl-aldîn Isma'îl, son of Jamâl-aldîn 'Abd-alrazzâḳ of Iṣfahân, with the epithet خلّاق المعانی, on fol. 16ª. 20. Ḳâdî Shams-aldîn Ṭabsî (according to Elliot 397, fol. 28ᵇ, Calabi), was in his later years intimately acquainted with Khwâjah Niżâm-almulk, Sulṭân Jalâl-aldîn Malik-shâh Saljûḳî's wazîr of Khurâsân, on fol. 17ª. 21. Khwâjah Shams-aldîn Muḥammad Diwân, author of the رسالهٔ شمسیّه در عالم منطق, grand wazîr of Sulṭân Jalâl-aldîn Saljûḳî, killed at Tabrîz, A. H. 683, by Arghûnkhân's order, on fol. 17ᵇ. 22. Imâmî (in Elliot 397 Imâm) of Harât, contemporary with Sa'dî, on fol. 17ᵇ. 23. Shaikh Farîd-aldîn 'Aṭṭâr of Nishâpûr, with his full name: Abû Ḥâmid Abû Bakr Muḥammad bin Ibrâhîm, born A. H. 513, killed 607 or 619, on fol. 17ᵇ. 24. Maulânâ Jalâl-aldîn Rûmî of Balkh, died A. H. 661, or 672, on fol. 18ª. 25. Saif of Isfarang, on fol. 18ᵇ. 26. Humâm-aldîn of Tabrîz, contemporary with Sa'dî, on fol. 18ᵇ. 27. Muṣliḥ-aldîn Sa'dî of Shîrâz, died A. H. 691, on fol. 19ª. 28. Shaikh Fakhr-aldîn 'Irâḳî, with his genuine name: Ibrâhîm bin Shahriyâr of Hamadân, a pupil of Suhrawardî, died A. H. 688 (so according to Elliot 397, fol. 34ª, last line; our copy has 608), on fol. 19ᵇ. 29. Rukn Ṣâin, flourished under Ṭughân Timûrkhân, on fol. 20ª. 30. Amîr Khusrau of Dihli, born A. H. 651, died 725 (chronogram of his death: طوطی شکرمقال), on fol. 20ª. 31. Khwâjah Ḥasan of Dihli, died A. H. 707 (!!), on fol. 20ᵇ. 32. Khwâjû Kirmânî, contemporary with Sa'dî, on fol. 21ª. 33. Jalâl-aldîn 'Aḍud of Tabrîz, a protégé of Sulṭân Muḥammad bin Mużaffar, on fol. 21ᵇ. 34. Ḥâfiż of Shîrâz, died A. H. 791 (chronogram of his death: خاك مصلی), on fol. 21ᵇ. 35. Shâpûr of Nîshâpûr, a protégé of Sulṭân Jalâl-aldîn Muḥammad Khwârizm-shâh's wazîr Khwâjah Nûr-aldîn, on fol. 22ª. 36. Khwâjah Jamâl-aldîn Salmân bin Khwâjah 'Alâ-aldîn Sâwaji, died A. H. 769, on fol. 22ᵇ. 37. Sirâj-aldîn Ḳumri of Transoxania, contemporary with the preceding poet, on fol. 23ª. 38. 'Ubaid Zâkânî, lived at the same time, on fol. 23ª. 39. Khwâjah Nâṣir Bukhârî,

at the same time, on fol. 23^{b}. 40. Maulânâ Lutf-allâh Nîshâpûrî, lived in Tîmûr's reign, on fol. 24^{a}. 41. Shaikh Kamâl Khujandî, a younger contemporary of Ḥâfiẓ, on fol. 24^{b}. 42. Maulânâ Muḥammad Shîrîn (in Elliot 397 Sîrîn) Maghribî, was in friendly connection with the preceding one, on fol. 25^{a}. 43. Sayyid 'Ârif Mîr Ni'mat-allâh, died in Shâhrukh's reign, A. H. 827, on fol. 25^{b}. 44. Khwâjah 'Iṣmat-allâh of Bukhârâ, flourished under Sulṭân Khalîl bin Mîrânshâh (bin Tîmûr), on fol. 25^{b}. 45. Ḥakîm Jamâl-aldîn Abû Isḥâḳ of Shîrâz, flourished under Sulṭân Sikandar bin 'Umar Shaikh, on fol. 26^{a}. 46. Maulânâ Bahâ-aldîn Barandaḳ (or Parandaḳ, according to Elliot 397, fol. 47^{a}) of Samarḳand, was the panegyrist of prince Baiḳarâ ibn 'Umar Shaikh, on fol. 26^{b}. 47. Shâh Ḳâsim-i-Anwâr, died A. H. 835, on fol. 27^{a}. 48. Maulânâ Muḥammad Kâtibî, died A. H. 839, on fol. 27^{b}. 49. Khwâjah Rustam of Jûzbân (in the district of Bisṭâm), panegyrist of 'Umar ibn Mîrânshâh, on fol. 27^{b}. 50. Kamâl-aldîn Muḥammad ibn Ghiyâth-aldîn of Shîrâz, flourished under Ibrâhîm Sulṭân Mirzâ, on fol. 28^{a}. 51. Maulânâ Sharaf-aldîn 'Alî of Yazd, the author of the Ẓafarnâma or history of Tîmûr, which he composed at the request of Sulṭân Ibrâhîm bin Shâhrukh, on fol. 28^{a}. 52. Shaikh Âdhurî, died A. H. 866, 82 years old, on fol. 28^{b}. 53. Âḳâ Malik bin Jamâl-aldîn Amîr Shâhî, died A. H. 859 at Astarâbâd, on fol. 29^{a}. 54. Amîr Amîn-aldîn Tarlâbâdî (?), contemporary with Kâtibî, on fol. 29^{b}. 55. Maulânâ Sharîfî of Balkh, panegyrist of the kings of Badakhshân, died A. H. 871, on fol. 29^{b}. 56. Ṭâhir of Bukhârâ, came under Bâbar to Harât, on fol. 30^{a}. 57. Amîr Niẓâm-aldîn 'Alî Shîr, Sulṭân Ḥusain Mirzâ's famous wazîr, on fol. 30^{a}. 58. Maulânâ 'Abd-alraḥmân Jâmî, born A. H. 817, on fol. 30^{b}. 59. Mullâ Fighânî, contemporary with Jâmî, on fol. 31^{a}. 60. Khwâjah Âṣafî, was a pupil of Jâmî and a friend of 'Alî Shîr, on fol. 31^{b}. 61. Mirzâ Jalâl Asîr, under Shâh 'Abbâs, on fol. 32^{a}. 62. Mullâ Zulâlî, a pupil of the preceding one (?), on fol. 33^{a}. 63. Faghfûr of Yazd, on fol. 34^{b}. 64. Mullâ Ẓuhûrî of Tarshîz, contemporary with Faiḍî, on fol. 35^{a}. 65. Abû-alfaiḍ alfayyâḍî ibn Shaikh Mubârak, with the takhalluṣ Faiḍî, died A. H. 1004, on fol. 37^{a}. 66. Mullâ 'Urfî of Shîrâz, contemporary with Faiḍî, on fol. 38^{a}. 67. Nawwâb Ḳâsimkhân, flourished under Jahângîr, on fol. 38^{b}. 68. Maulânâ Saḥâbî of Najaf, contemporary with Ẓuhûrî and Faiḍî, on fol. 39^{b}. 69. Ḥâjî Muḥammad Jân Ḳudsî of Mashhad, died a few years after A. H. 1069, on fol. 40^{b}. 70. Muḥammad 'Alî Ṣâ'ib Tabrîzî, the king of poets at the court of Shâh 'Abbâs II, on fol. 42^{a}. 71. Ṭâlib Kalîm, died A. H. 1062, on fol. 43^{b}. 72. Waḥshî of Daulatâbâd, died A. H. 1063, on fol. 44^{b}. 73. Mullâ Shaidâ, contemporary with Ḳudsî, on fol. 44^{b}. 74. Mîr Ilâhî, lived at the same time, friend of Ḳudsî, on fol. 57^{a}. 75. Mullâ Munîr of Lâhûr, on fol. 57^{b}. 76. Mullâ Farrukh Ḥusain Nâẓim of Harât, died A. H. 1068, on fol. 57^{b}. 77. Mullâ Shâh of Badakhshân, died at Lâhûr, A. H. 1072, on fol. 61^{b}. 78. Čandarbhân Brahman, author of an Inshâ, styled چار چمن, died A. H. 1073, on fol. 66^{a}. 79. Ḥakîm Sarmad, an Armenian, was on friendly terms with Dârâ Shukûh, killed in 'Âlamgîr's reign, A. H. 1072, on fol. 67^{a}. 80. Shâh Ni'mat-allâh of Nârnaul in India, died A. H. 1077, on fol. 68^{a}. 81. Mirzâ Rûshan Ḍamîr, composed poetry in Persian, Arabic, and Hindûstânî, died A. H. 1077, on fol. 71^{a}. 82. Mullâ Muḥammad Ṭâhir Ghanî of Kashmîr, died A. H. 1079, on fol. 76^{b}. 83. Shaikh Mun'im of Lâhûr, with the takhalluṣ Niyâm, a favourite of Sulṭân Muḥammad Shujâ' Bahâdur, on fol. 77^{b}. 84. Mullâ Ṣubḥî of Kashmîr (in Elliot 397, fol. 128^{b}, the same poet is called Mulhamî of Kashmîr), panegyrist of Sulṭân Shujâ', on fol. 78^{a}. 85. 'Âlî Fiṭrat Sulṭân Shâdmân, died A. H. 1079, on fol. 78^{b}. 86. Shaikh Muḥsin Fânî of Kashmîr, died A. H. 1081 under 'Âlamgîr, on fol. 80^{a}. 87. Mîr Raḍî Dânish, a favourite of Sulṭân Dârâ Shukûh, on fol. 81^{a}. 88. Mîr Muḥammad Muḳîm Faujî of Shîrâz, a friend and companion of Bahâdur Ẓafarjang, who is commonly known as Mirzâ Jânbeg Shâh Shujâ', on fol. 81^{a}. 89. Shaikh Muḥammad Sa'îd Ḳuraishî, panegyrist of Sulṭân Murâdbakhsh, died A. H. 1087, on fol. 87^{b}. 90. Mirzâ Muḥammad Ṣâliḥ of Kâbul, on fol. 97^{b}. 91. Muḥammad 'Alî Mâhir, lived in Akbarâbâd, died A. H. 1089, on fol. 98^{a}. 92. Mirzâ Muḥammadbeg Ḥaḳîḳî of Transoxania (in Elliot 397 called Mirzâ Aḥmadbeg of Aḥmadâbâd, with the takhalluṣ Ḥaḳîḳî), a friend of Shaikh Muḥammad Sa'îd, on fol. 99^{b}. 93. Shaikh 'Abd-al'azîz Nau Sarfarâz (نو سرفراز) of Akbarâbâd, died A. H. 1091, on fol. 103^{b}. 94. Imâm Wirdîbeg Intikhâbî (this takhalluṣ is missing in Elliot 397) of Khurâsân, died very young in India, contemporary with 'Alî Ṣâ'ib Tabrîzî, on fol. 106^{b}. 95. Mirzâ Yûsufbeg Shâ'iḳ, died under 'Âlamgîr, A. H. 1098, on fol. 107^{a}. 96. Mîr Mu'izz Fiṭrat, flourished under 'Âlamgîr, died A. H. 1101, on fol. 112^{b}. 97. Nawwâb Mîr 'Askarî 'Âḳilkhân Râzî, under 'Âlamgîr, on fol. 113^{a}. 98. Nawwâb Shukr-allâhkhân, contemporary with Nâṣir 'Alî, on fol. 115^{a}. 99. Khwâjah Mu'în-aldîn Shâh Ghâzî, one of the princes of Transoxania, flourished under 'Âlamgîr, on fol. 119^{b}. 100. Mirzâ Muḥammad Khalîl of Khurâsân, was still alive in India at the time when this work was compiled, on fol. 120^{a}. 101. Muẓaffarkhân, also contemporary with the author, on fol. 122^{b}. 102. Mirzâ 'Ajam (in Elliot 397 Muḥammad) Ḳulî Turkmân, belonging to a Shîrâz family, born in India, lived at the same time, on fol. 124^{a}. 103. Mirzâ Muḥammad Naḳî ibn Mirzâ Muḥammad Mas'ûd of Andujân, with the takhalluṣ Purdil (پردل), on fol. 125^{a}. 104. Mîr Jamîl Ṣûzî, belonging to a Bukhârâ family, was born and flourished in India, on fol. 125^{a}. 105. Ḥakîm Faiḍ 'Alî of Mashhad, with the takhalluṣ Ḥakîm, poet in Arabic and Persian, on fol. 125^{b}. 106. Mîr Muḥammad Afḍal Sarkhush, on fol. 142^{a}. 107. Aḥmad 'Ibrat, lived in Shâhjahânâbad at the time of the composition of this work; he used originally as takhalluṣ Maftûn, but assumed later on that of 'Ibrat, after the advice of Mirzâ 'Abd-alḳâdir, on fol. 142^{b}. 108. Shaikh Nâṣir 'Alî, a friend of the author, on fol. 145^{a}. 109. Mirzâ 'Abd-alḳâdir Bîdil, lived at the same time, on fol. 149^{a}. 110. Muḥammad Sa'îd I'jâz of Akbarâbâd, was, at the time when the author wrote, in the service of Nawwâb Mukrimkhân, the governor of Multân, on fol. 153^{a}. 111. Mîr Muḥammad Zamân Râsikh, originally of the Persian 'Irâḳ, but born in India, was in Sulṭân Muḥammad A'ẓamshâh's service, on fol. 154^{a}. 112. Mirzâ Mubârak-allâh Wâḍiḥ, on fol. 157^{a}. 113. Shaikh 'Abd-alwâḥid Waḥ-

shat, on fol. 157ᵇ. 114. Mirzâ 'Iwadbeg (in the text عیوض بیك) Na'îm of Badakhshân (of C'aghatâi origin), in Sultân Murâdbakhsh's service, on fol. 158ᵇ. 115. Nawâzishkhân Lâhûrî, still alive when the author wrote, like all the preceding ones (where no date of death is given), on fol. 159ᵃ. 116. Muhammad Fâdil of Dihlî, with the takhallus 'Aishî, on fol. 159ᵇ. 117. Habîb-allâh of Nârnaul, a friend of 'Aishî, on fol. 160ᵇ. (114–117 are missing in Elliot 397.) 118. Mîr Muhammad Husain of Andujân, with the takhallus Nâjî, on fol. 161ᵃ. 119. Mirzâ Muhammad Muhsin, contemporary with the author, on fol. 161ᵇ. 120. Mirzâ Muhammad Ibrâhîm Insâf, a pupil of I'jâz, born in the Panjâb, on fol. 162ᵃ. 121. Shaikh 'Abd-alkâdir, originally of the district of Ghazna, born in India, son of Shaikh Auliyâ, contemporary with the author, on fol. 163ᵃ. *Poetesses* (تذکرۂ الشاعرات): 122. Mihrî of Harât, in the service of Nûr Jahân Begam, on fol. 174ᵇ. 123. Nihânî, in the haram of Shâh Sulaimân's mother, on fol. 175ᵃ. 124. Buzurgî of Kashmîr, under Jahângîr, on fol. 175ᵃ. 125. Tûnî Âtûn (تونی آتون), the wife of Mullâ Bakâi, on fol. 175ᵇ. 126. Âkâ Bîgah Abâk Jalâir, lived in Harât under Sultân Husain Bahâdurkhân, on fol. 175ᵇ. 127. Ârzûi of Samarkand, on fol. 175ᵇ. 128. Âkâ Bîgah, her father was a native of Khurâsân, and in the service of Muhammadkhân Turkmân, on fol. 175ᵇ. 129. Âgha Dûst, daughter of Darwîsh Kiyâm of Sabzwâr, on fol. 176ᵃ. 130. Hijâbî, daughter of Khwâjah Hâdi of Astarâbâd, on fol. 176ᵃ. 131. 'Ismatî. 132. Bidilî. 133. Nisâi of Khurâsân. 134. Khânzâda-i-Tabrîzî, daughter of Amîr Yâdgâr. 135. Sayyid Begam of Jurjân, all on fol. 176ᵃ. 136. Sharîfah Bânû Hamdamî, on fol. 176ᵇ.

The whole work is interspersed with various scientific treatises on prosody, versification, music, medicine, ethics, physics, etc. etc. The right order of ff. 151–157 is as follows: 151, 155, 156, 152–154, 157. This copy is dated the 15th of Jumâdâ-althânî, A. H. 1133 = A. D. 1721, 13th of April.

Ff. 177, ll. 21–23; very unequally and carelessly written, partly in Nasta'lîk, partly in Shikasta; illuminated frontispiece; size, 11⅝ in. by 6 in. [Ouseley Add. 2.]

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Another copy of the same work.

Another copy of the Mirât-alkhayâl, beginning like Ouseley Add. 2: ای زتو بند برزبان الخ.

Introduction on fol. 8ᵇ.

Copied and collated at Lucknow, A. H. 1213 = A. D. 1798, 1799.

Ff. 281, ll. 17–21; Nasta'lîk, written by different hands; size, 9¼ in. by 5¼ in. [Elliot 397.]

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Safînah (سفینه).

The *second volume* (دفتر ثانی) of the valuable tadhkirah of Persian poets, by Khushgû, who began this work A. H. 1137 = A. D. 1724–1725, and completed it A. H. 1147 = A. D. 1734–1735. In A. H. 1155 = A. D. 1742–1743 he gave it to his master Ârzû, who added some glosses and a preface. According to Sprenger, Catal. Oudh, p. 130 sq., this tadhkirah consists of three volumes, the *first* containing 362 ancient poets in chronological order, the *second* 545 of the poets of the Middle Ages (شعرای متوسّطین) in chronological order, and the *third* the modern or contemporary poets. Well, this copy represents the *second volume*, and gives us biographies and specimens of 811 poets (266 more than in Sprenger). It begins on fol. 7ᵇ, like Sprenger's copy: الحمد لله و المنّت که بتوفیق از تسوید دفتر اوّل سفینهٔ خوشگوئی فراغ حاصل شد الخ.

Ff. 1ᵇ–6ᵇ contain a complete index of the whole volume in *alphabetical* order. We give now a full list of all the poets mentioned in this volume:

1. Maulânâ 'Abd-alrahmân Jâmî, died A. H. 898 or 899, on fol. 7ᵇ. 2. Kâdî Masîh-aldîn 'Îsâ of Sâwa, under Sultân Ya'kûb, killed A. H. 896 or 898, on fol. 11ᵇ. 3. Bâbâ Fighânî of Shîrâz, whose first takhallus was Sakkâkî, died A. H. 911 (so!), on fol. 11ᵇ. 4. Ahlî Tûrânî, one of the Amîrs of Sultân Husain Baikarâ and pupil of Jâmî, died A. H. 902, on fol. 14ᵃ. 5. Maulânâ Darwîsh Dihakî of Kazwîn, contemporary with Jâmî and Mîr 'Alî Shîr, on fol. 14ᵇ. 6. Mîr Hâjj of Tûn, on fol. 15ᵃ. 7. Mullâ Maktabî, the author of a لیلی و مجنون (A. H. 895), contemporary with Jâmî, on fol. 15ᵃ. 8. Amîr 'Alî Shîr Nawâi, died A. H. 906, the 11th of Jumâdâ-alawwal (others give A. H. 896 as date of his death), on fol. 15ᵇ. 9. Amîr Abû-albarakah, born near Samarkand, contemporary with Mîr 'Alî Shîr, on fol. 16ᵇ. 10. Amîr Nizâm-aldîn Suhailî, under Sultân Husain Baikarâ, contemporary with Mîr 'Alî Shîr, on fol. 17ᵃ. 11. Amîr Husain Jalâir Tufailî, under the same Sultân, on fol. 18ᵃ. 12. Maulânâ Âgahî of Khurâsân, under Sultân Husain Mirzâ, on fol. 18ᵃ. 13. Mîram Siyâh of Harât, began to flourish under Sultân Husain Baikarâ, on fol. 18ᵇ. 14. Maulânâ Âhî of Harât, died A. H. 901, on fol. 19ᵇ. 15. Khwâjah Shihâb-aldîn 'Abdallâh Marwârîd Bayânî of Kirmân, a protégé of Sultân Husain Mirzâ, author of a dîwân, styled مؤنس الاحباب, of a تاریخ شاهی, and a خسرو و شیرین, on fol. 19ᵇ. 16. Maulânâ Nizâm of Astarâbâd, one of the court poets of Sultân Husain Baikarâ, on fol. 20ᵃ. 17. Maulânâ Shaukî of Yazd, became renowned under Husain Mirzâ, on fol. 20ᵇ. 18. Maulânâ Yârî of Shîrâz, at the same time, on fol. 20ᵇ. 19. Mirzâ Ibrâhîm of Harât, at the same time too, author of a تاریخ امیر المؤمنین علی (mathnawî), etc., on fol. 21ᵃ. 20. Mullâ Muhyî Lârî, on fol. 21ᵃ. 21. Maulânâ Khâkî, contemporary with Jâmî and one of his rivals, on fol. 21ᵃ. 22. Maulânâ Bikasî of Shûshtar, on fol. 21ᵃ. 23. Saifî 'Arûdî of Bukhârâ, friend of 'Alî Shîr, author of the رسالۂ عروض, on fol. 21ᵇ. 24. Maulânâ 'Abd-alsamad of Tûs, Jâmî's secretary and copyist, on fol. 21ᵇ. 25. Mullâ Riyâdî of Turbat, under Husain Mirzâ, on fol. 22ᵃ. 26. Anîsî of Khwârizm, in Sultân Ya'kûb's service, died A. H. 910, on fol. 22ᵃ. 27. Fakhr-aldîn As'ad of Astarâbâd, the author of ویس ورامین (usually designated as Fakhr-aldîn As'ad of Jurjân), on fol. 22ᵃ. 28. Maulânâ Shahîdî of Kumm, in Sultân Ya'kûb's service, on fol. 22ᵇ. 29. Gulkhanî of Kumm, a nephew of the preceding poet, lived under Husain Mirzâ, on fol. 22ᵇ.

30. Maulânâ Mu'înî of Shîrâz, one of Husain Mirzâ's poets, on fol. 23[a]. 31. Maulânâ Mawâlî of Lâr, an enthusiastic admirer of Hâfiz, whose dîwân he was continually reading, on fol. 23[a]. 32. Harîfî, son of the preceding poet, on fol. 23[a]. 33. Lâmi'î of Astarâbâd, under Sultân Ya'kûb, on fol. 23[a]. 34. Khwâjah Âsafi of Kûhistân, a pupil of Jâmî, a protégé of Mîr 'Alî Shîr, died A.H. 923, on fol. 23[a]. 35. Maulânâ Bannâî of Harât, was for some time on friendly terms with Sultân Ya'kûb, lived afterwards in Transoxania, died A. H. 918, on fol. 24[a]. 36. Ibn Jalâl of Nîshâpûr, contemporary with Jâmî, on fol. 24[b]. 37. Mirzâ Asghar of Tûs, a pupil of Jâmî's, on fol. 25[a]. 38. Maulânâ Mânî of Tûs, a favourite of Abû-alhasan Mirzâ ibn Sultân Husain Baikarâ, on fol. 25[a]. 39. Amîr Humâyûn of Asfarâ'in, contemporary with Jâmî, a protégé of Sultân Ya'kûb, on fol. 25[a]. 40. Mullâ 'Izz-aldîn Râfi'i of Asfarâ'in, on fol. 26[a]. 41. Shâh Karam of Khwandsâr (خوندسار), on fol. 26[a]. 42. Khwâjah Mas'ûd of Kumm, came under Sultân Husain Mirzâ to Harât, celebrated his exploits in a poem of 10,000 baits, and is besides the author of several Munâzarât, for instance, تیغ و قلم and شمس و قمر, also of a dîwân of ghazals, on fol. 26[a]. 43. Mullâ Jamâlî Kanbû of Dihlî, contemporary with Jâmî, went to Khurâsân under Husain Mirzâ; his first takhallus was Jalâlî, died A. H. 925, on fol. 26[b]. 44. Majd-aldîn Bâbarî, one of Sultân Sikandar Lûdî's poets, author of a شاهنامه, which sings the exploits of the Khwârizmshâhs, on fol. 27[b]. 45. Maulânâ 'Abdallâh Hâtifî, Jâmî's nephew, died A. H. 927 or 928, on fol. 27[b]. 46. Jauharî of Samarkand, one of Mîr 'Alî Shîr's poets, brought the سیر النبی into verse, on fol. 28[a]. 47. Maulânâ Umîdî of Rai, went A. H. 923 to Khurâsân, and was killed A. H. 925, just after having returned to Rai, on fol. 28[a]. 48. Sayyid Ja'far, eldest son of Sayyid Muhammad Nûrbakhsh of Rai, went to Harât under Husain Mirzâ, on fol. 29[a]. 49. Amîr Sayyid Muhammad ibn Shâh Kâsim ibn Sayyid Nûrbakhsh of Rai, died very young, on fol. 29[b]. 50. Shâh Kiwâm-aldîn Muhammad bin Shâh Shams-aldîn bin Shâh Kâsim bin Sayyid Nûrbakhsh of Rai, who put Umîdî (see No. 47) to death, on fol. 29[b]. 51. Shâh Safî-aldîn Muhammad Safî, brother to the preceding poet, on fol. 30[a]. 52. Amîr Ghiyâth-aldîn Khulkî (خلقی) bin Amîr Yûsuf of شکراب near Damâwand, contemporary with Shâh Isma'îl Safawî, on fol. 30[a]. 53. Bâbâ Nasîbî of Gîlân, a favourite of Sultân Ya'kûb, on fol. 30[b]. 54. Mullâ Riyâdî of Samarkand, became very old and went at the end of his life to India, on fol. 31[a]. 55. Mîr Kuraishî of Samarkand, on fol. 31[a]. 56. Hâjî Muhammad of Samarkand, on fol. 31[a]. 57. Amîr Ahmad Hâjî of Îrân, was some years governor of Harât under Husain Mirzâ, died under Shâh Tahmâsp A. H. 940, on fol. 31[a]. 58. Sâm Mirzâ Sâmî, son of Shâh Isma'îl Safawî, died young A. H. 930; he is the author of the تذکرهٔ سامی, on fol. 31[b]. 59. Khwâjah Muhammad Mu'min ibn Khwâjah 'Abdallâh Marwârîd Bayânî, the teacher of Sâm Mirzâ; afterwards, being insulted by Shâh Tahmâsp, he went to India, on fol. 31[b]. 60. Maulânâ Hilâlî, born at Astarâbâd, of Turkish extraction, author of the شاه و گدا and the صفات العاشقین, put to death A. H. 936 (so!), on fol. 31[b]. 61. Mullâ Nargisî of Abhar, contemporary with Hilâlî, with whom he had many poetical contests, on fol. 32[b]. 62. Jamâl-aldîn of Abhar, on fol. 33[a]. 63. Sa'd-aldîn Mas'ûd Daulatyâr of Bukhârâ, son of a Parsee, on fol. 33[a]. 64. Malik-alkalâm Bahâ-aldîn of Andujân, on fol. 33[a]. 65. Maulânâ 'Ajibî of Khujand, on fol. 33[b]. 66. Shihâbî Ghazzâlî of Khujand, on fol. 33[b]. 67. Mullâ Janûbî of Badakhshân, contemporary with the emperor Humâyûn, on whose conquest of Badakhshân (A. H. 927) he composed a chronogram, viz. محمد همایون شه بحر و بر, on fol. 33[b]. 68. Shaikh Zain-aldîn Khwâfî, with the takhallus Wafâî, under Bâbar, translator of the Turkish original of the واقعات بابری, author also of another historical work: فتح هندوستان و شرح غرائب آن, died A. H. 940, on fol. 33[b]. 69. Shaikh 'Abd-alwâhid Fârighî of Harât, great friend of the preceding poet, died in the same year 940, on fol. 34[a]. 70. Shâh Tâhir Dakhanî, went to Hindûstân A. H. 923, and entered into Burhân Nizâmshâh of the Dakhan's service, on fol. 34[b]. 71. Zahîr-aldîn Muhammad Bâbar Pâdishâh bin Mirzâ 'Umar Shaikh bin Mirzâ Abû Sa'îd bin Mirzâ Sultân Muhammad bin Mirzâ Mîrânshâh bin Amîr Tîmûr Gurgân, born A.H. 888, died 937. Here is mentioned the other translator of the memoirs, viz. Nawwâb (read *Ibn*) Bairâmkhân, on fol. 35[a]. 72. Mîr Ahlî of Shîrâz (originally of Tarshîz), under Husain Mirzâ and Shâh Isma'îl, died A. H. 942, on fol. 36[b]. 73. Mîr Muhammad 'Alî Sâlik, grandson of Ahlî Shîrâzî, on fol. 38[a]. 74. Amîr Muhammad Husain Kudsî, began to flourish under Tahmâsp Safawî, had poetical contests with Hilâlî and Nargisî, on fol. 38[a]. 75. Maulânâ Ahlî of Îrân, under Tahmâsp, on fol. 38[b]. 76. Maulânâ Damîrî of Isfahân, whose first takhallus was Bâghbân (باغبان), gardener, under Tahmâsp, on fol. 39[a]. 77. Maulânâ Dâ'î, the son of the preceding poet, on fol. 40[a]. 78. Anûshîrwân bin Amîr Abû Sa'îd bin 'Alâ-almulk, governor of Lâr, killed A. H. 948, on fol. 40[a]. 79. Sultân 'Abd-alrashîdkhân, with the takhallus Rashîd, one of the rulers of Khotan, ascended the throne A. H. 950, on fol. 40[b]. 80. Mirzâ Kâsim Kâsimî of Gûnâbâd, composed a شاهنامه on Shâh Isma'îl Safawî's exploits, on fol. 40[b]. 81. Maulânâ Mânî of Shîrâz, under Shâh Isma'îl, on fol. 41[a]. 82. Khwâjah Ayyûb Firâkî, second son of Amîr Abû-albarakah, used also Ayyûb sometimes as takhallus, lived for the greater part of his life in Kâbul and Hindûstân, but went afterwards to Gujarât and the Dakhan, on fol. 41[b]. 83. Maulânâ Sharaf-aldîn 'Alî Yâfi'î of Yazd, panegyrist of Shâh Tahmâsp, on fol. 42[a]. 84. Maulânâ Muhammad Sharkî of Yazd, a relation of the preceding poet, wakîl of Shâh Nûr-aldîn Ni'mat-allâh II, on fol. 42[a]. 85. Mullâ Hayâtî, originally of Bukhârâ, poisoned A.H. 956, on fol. 42[a]. 86. Mîr Shams-aldîn Muhammad Hanafî Kirmânî, with the takhallus Fahmî, under Shâh Tahmâsp, died A.H. 956, on fol. 42[b]. 87. Maulânâ Nisbatî of Mashhad, under Shâh Isma'îl, lived usually at Tabrîz, on fol. 43[a]. 88. Khalîfah Asad-allâh of Isfahân, on fol. 43[a]. 89. Amîr Shujâ'-aldîn Mahmûd, ibn Khalîfah Sayyid 'Alî (who got the epithet of خلیفهٔ سلطانی under Shâh Tahmâsp), grandson of the preceding poet, on fol. 43[a]. 90. Mîr Rukn-aldîn of Rai, on fol. 43[b]. 91. Amîr Jalâl-aldîn Salâ'î

of Iṣfahân, had poetical contests with Majd-aldîn Kausî of Shûshtar, on fol. 43^{b}. 92. Mîr Ḥaidar of Tûn, in Humâyûn's service, on fol. 44^{a}. 93. Ḳâḍî Aḥmad Figârî of Asfarâ'in, on fol. 44^{a}. 94. Ḳâḍi 'Abdallâh Yaḳînî of Gîlân, nephew of Shaikh Aḥmad Lâhijî, on fol. 44^{b}. 95. Ḳâḍî Yaḥyâ of Gîlân, nephew of the preceding, on fol. 44^{b}. 96. Maulânâ Muḥammad of Rustamdâr, lectured many years in Mashhad, on fol. 45^{a}. 97. Maulânâ Ḳurbî of Damâwand, on fol. 45^{a}. 98. Khwâjah Muḥammad Ṭâhir ibn Maulânâ Umîdî of Rai, on fol. 45^{a}. 99. Maulânâ Afḍal Nâmî of Rai, was for his whole life Umîdî's pupil, on fol. 45^{a}. 100. Mullâ Nithârî of Tabrîz, on fol. 45^{b}. 101. Ḥaidarbeg Anîs of Tabrîz, one of Shâh Ṭahmâsp's friends, on fol. 46^{a}. 102. Ḥasanbeg Shukr 'Ali of Tabrîz, great-grandson of 'Alî Shukr, on fol. 46^{a}. 103. Amîr Mu'în-aldîn Ashraf, under Shâh Isma'îl, died as ḳâḍî of Makkah, on fol. 46^{a}. 104. Maulânâ Mu'în Ladhdhat of Astarâbâd, on fol. 46^{b}. 105. Maulânâ Saḥâbî Najafî, was originally of Astarâbâd, on fol. 46^{b}. 106. Maulânâ Sulṭân Muḥammad Ṣidḳî of Astarâbâd, lived a long time in Kâshân, on fol. 48^{a}. 107. Khwâjah Ḥasan of Ḳandahâr, on fol. 48^{b}. 108. Maulânâ Khâtimî of Harât, on fol. 48^{b}. 109. Malik Jalâlaldîn, one of the kings of Nîmrûz, on fol. 48^{b}. 110. Ṣadr-aldîn Muḥammad Kalâmî of Lâr, on fol. 48^{b}. 111. Shams-aldîn Muḥammad of Lâr, brother to the preceding poet, on fol. 49^{a}. 112. Mîr Muḥammad Bâḳir of Yazd, on fol. 49^{a}. 113. Maulânâ 'Abdî of Abarḳûh, on fol. 49^{a}. 114. Amîr Shâh Riḍâi of Rai, on fol. 49^{a}. 115. Mullâ Fikrî of Rai, went to Shâh Ṭâhir in the Dakhan, on fol. 49^{b}. 116. Mirzâ Salmân of Iṣfahân, under Shâh Ṭahmâsp, on fol. 49^{b}. 117. Mirzâ 'Abdallâh, son of the preceding poet, on fol. 50^{a}. 118. Shâh Jahângîr Hâshimî of Kirmân, a descendant of Ḳâsim-i-Anwâr as well as of Shâh Ni'matallâh Nûrbakhsh, was some years in Sind, and the ruler of that country, Shâh Ḥusain, paid him great honours. He was killed by robbers on the way back from Sind; his mathnawî مظهر آثار is an imitation of the Makhzanalasrâr, on fol. 50^{a}. 119. Maulânâ Nûrî, one of Maulânâ Hasan Shâh of Harât's grandsons, on fol. 50^{b}. 120. Khwâjah Faḍl-aldîn Muḥammad of Iṣfahân, pupil of Maulânâ Abû-alḥasan in Kâshân, became afterwards a protégé of Shâh Ṭahmâsp, on fol. 50^{b}. 121. Maulânâ Fuḍûlî of Baghdâd, who wrote in Persian and Turkish, and composed a dîwân in each of these two languages, lived under Shâh Isma'îl and Shâh Ṭahmâsp, on fol. 51^{a}. 122. Hidâyat-allâh, under Shâh Ṭahmâsp, on fol. 51^{a}. 123. Shaikh Shihâb-aldîn 'Alî of Rai, on fol. 51^{b}. 124. Shaikh Abû-alḳâsim, the son of the preceding poet, on fol. 51^{b}. 125. Muḥammad Mîrak Ṣâliḥî, brother of Aḥmad Mîrak Ṣâliḥî of Ṭûs, under Shâh Ṭahmâsp; he was a descendant of Niẓâm-almulk, the famous wazîr of Malikshâh, on fol. 51^{b}. 126. Aḥmad Mîrak Ṣâliḥî, brother of Muḥammad Mîrak, also in Ṭahmâsp's service, on fol. 52^{a}. 127. Amîr Ghiyâth-allâh of Rai, on fol. 52^{a}. 128. Amîr Nûrallâh of Rai, a relation of the preceding poet, on fol. 52^{b}. 129. Khwâjah Niẓâm-almulk of Rai, on fol. 52^{b}. 130. Khwâjah Ja'far of Rai, on fol. 52^{b}. 131. Maulânâ Ghafûrî of Rai, on fol. 52^{b}. 132. Maulânâ Ḥâjî of Rai, on fol. 53^{a}. 133. Mîr Dûst Ṭâramî (طارمی) of Ṭâram, a favourite of the emperor Humâyûn, on fol. 53^{a}. 134. Amîr Kamâl-aldîn Amîrî, one of the wakîls of the kings of Sîstân, on fol. 53^{a}. 135. Ḳâḍî Aḥmad Lâghar (لاغر) of Nîmrûz or Sîstân, on fol. 53^{a}. 136. Ḳâḍî Baṣîr, brother of the preceding poet, on fol. 53^{a}. 137. Amîr Ḥusain of Sabzwâr, with the takhalluṣ Karbalâî, became greatly renowned at Harât, on fol. 53^{b}. 138. Mîr 'Alî 'Arab Fikrî of Sabzwâr, brother of the preceding poet, on fol. 53^{b}. 139. Amîr Nawâî of Sabzwâr, nephew of Mîr Ḥusain Karbalâî, went very young to India, on fol. 53^{b}. 140. Mîr Figârî of Sabzwâr, also a nephew of Mîr Ḥusain by his sister, on fol. 53^{b}. 141. Amîr Shams-aldîn Hâshimî of Iṣfahân, went afterwards to Bîjâpûr in the Dakhan, on fol. 53^{b}. 142. Żafaralislâm Ṣâ'idî of Iṣfahân, on fol. 54^{a}. 143. Mullâ Nîkî of Iṣfahân, on fol. 54^{a}. 144. Ḥarfî of Iṣfahân, nephew and pupil of the preceding poet, on fol. 54^{a}. 145. Wafâi Kûr (the blind) of Iṣfahân, on fol. 54^{a}. 146. Mîr 'Alî Tajâr (تجار) of Iṣfahân, on fol. 54^{a}. 147. Abûalḳâsim Âmirî of Iṣfahân, was blinded by Shâh Ṭahmâsp's order, on fol. 54^{b}. 148. Siḥrî (سحری) of Ḳumm, on fol. 54^{b}. 149. Ghaḍanfar (غضنفر) کره حاری of Ḳumm, author of a mathnawî پیر و جوان, on fol. 54^{b}. 150. Maulânâ Kamâl-aldîn of Kâshân, on fol. 55^{a}. 151. Mîr Muḥammad Taḳî Marwârîd of Kâshân, a descendant of 'Abdallâh Marwârîd Bayânî, on fol. 55^{a}. 152. Maulânâ Ḍiyâ-aldîn of Kâshân, on fol. 55^{b}. 153. Shâh Tâbi'î of Khwandsâr, a dervish, on fol. 55^{b}. 154. Taṣnîf of Khwandsâr, on fol. 55^{b}. 155. Mullâ Sarûdî of Khwandsâr, on fol. 55^{b}. 156. Bâbâ Shaukhî of Khwandsâr, on fol. 55^{b}. 157. Shâh Murâd of Khwandsâr, on fol. 56^{a}. 158. Sharîf of Tabrîz, under Shâh Tahmâsp, on fol. 56^{a}. 159. Ḳâḍi 'Alâ of Ḳumm, on fol. 57^{a}. 160. Mullâ Maḳṣadî of Sâwa, flourished at the courts of Shâh Isma'îl and Shâh Ṭahmâsp, on fol. 57^{a}. 161. Mullâ 'Ahdî of Sâwa, on fol. 57^{a}. 162. Ḍamîrî of Hamadân, son of the poet Ḥairânî, the author of three mathnawîs, viz. شمع و ناهید و بهرام, پروانه, and آسمان و زمین; flourished under the Ṣafawis, on fol. 57^{a}. 163. Ashkî of Hamadân, on fol. 57^{a}. 164. Khwâjah Âḳâ Mîr of Hamadân, on fol. 57^{b}. 165. Maulânâ Shams of Yazd, on fol. 57^{b}. 166. Mullâ 'Ishratî of Yazd, on fol. 57^{b}. 167. Mîr Murtaḍâ Sharîfî of Shîrâz, went to India and died there, author of a کافیهٔ منظوم and a dîwân of ghazals, on fol. 57^{b}. 168. 'Abdîbeg of Shîrâz, author of a khamsah and a dîwân of more than 2000 baits, on fol. 58^{a}. 169. Malik Ḳâsim Naḳḳâsh (the painter) of Shîrâz, on fol. 58^{a}. 170. Amîr Ṣâfî of Kirmân, a cousin of Amîr Faḍlî (one of Akbar's poets), was killed by the Tûrânian conquerors of Khurâsân, on fol. 58^{a}. 171. Mullâ 'Alî Ṣairafî of Kashmîr, father of Muḥammad Amîn Mustaghnî (who lived under Akbar), on fol. 58^{b}. 172. Muḥammad Ḳâsimkhân Maujî of Badakhshân, a protégé of Humâyûn, and author of a mathnawî, on fol. 58^{b}. 173. Shuhûdî of Sabzwâr, on fol. 58^{b}. 174. Maulânâ Kamâlî of Sabzwâr, on fol. 59^{a}. 175. Mîr 'Abd-albâḳî of Gûnâbâd, on fol. 59^{a}. 176. Maulânâ 'Âlimî of Dârâbjard near Iṣṭakhr, a contemporary of Ghazâlî of Mashhad, on fol. 59^{a}. 177. Amîr Żahîr-aldîn Ibrâhîm Waḍ'î (وضعی) of Rai, on fol. 59^{b}. 178. Amîr Majd-aldîn Isma'îl, with

the takhallus Majdî, son of the preceding poet, on fol. 59b. 179. Mirzâ Sharafjahân of Kazwîn, a friend of Maulânâ Damîrî, born the 18th of Rabî'-alâkhar, A.H. 902, died the 7th of Dhû-alka'dah, A.H. 962, 60 years old (ta'rîkh : آه شرف از جهان شده), on fol. 59b. 180. Kâdî Rûh-allâh, the uncle of Sharafjahân, lived in Kazwîn, on fol. 60a. 181. Nasîr-aldîn Muhammad Humâyûn Pâdishâh, Bâbar's son, born A.H. 913, ascended the throne 937, died 963, on fol. 60a. 182. Mirzâ Kâmrân, brother of the emperor Humâyûn, was blinded by his brother's command; died, during his pilgrimage, A.H. 964; his son, Mirzâ Abû-alkâsim, with the takhallus Shaukatî, was likewise a good poet, died A.H. 974, as a prisoner in the fortress of Gwâliyâr, on fol. 61a. 183. Mirzâ Mahdî, second brother of Humâyûn, left a dîwân, on fol. 61b. 184. Mirzâ Ibrâhîm of Badakhshân, son of the governor of Badakhshân Mirzâ Sulaimân, born A.H. 941, died, only 26 years old, A.H. 967, on fol. 62a. 185. Mullâ Raunakî of Bukhârâ, was at first in Mirzâ Kâmrân's service, afterwards in Mirzâ Ibrâhîm's, died A.H. 964, on fol. 62a. 186. Maulânâ Nâdirî of Samarkand (not of Mashhad, as the Haft Iklîm say, nor of Tarshîz), went in later years to Hindûstân, praised Humâyûn in a kasîdah, died A.H. 966, in the early part of Akbar's reign, on fol. 62a. 187. Mîr Muhammad Mu'min of Astarâbâd, went to the Dakhan, and entered the service of Ibrâhîm Kutbshâh, afterwards of Muhammad Kulî Kutbshâh, on fol. 62b. 188. Maulânâ Sâ'il of Âh, near Damâwand, went in his youth to Hamadân and died there, had poetical disputations with Hairatî, on fol. 63a. 189. Khwâjah Hijrî of Farghâna, was, during the last years of his life, in Akbar's service, on fol. 63b. 190. Khwâjah Muhammad Sharîf Hijrî of Rai, was, under Shâh Tahmâsp, wazîr of Yazd and afterwards of Isfahân, on fol. 63b. 191. Khwâjah Muhammad Tâhir Waslî, son of the preceding poet, on fol. 64a. 192. Khwâjah Mirzâ Ahmad, the younger brother of Sharîf Hijrî of Rai, on fol. 64a. 193. Khwâjah Khwâjagî, also a brother of Sharîf Hijrî, on fol. 64a. 194. Khwâjah Shâpûr, the son of the preceding poet, and nephew of Sharîf Hijrî, went to Hindûstân in Akbar's time, author of a mathnawî شیرین و خسرو, on fol. 64b. 195. Mullâ Sâdik Halwâî of Samarkand, was some time in Lâhûr, went back to Samarkand and died there, on fol. 66b. 196. Saudâî Kalandar of Gujarât, in the beginning of Akbar's reign, on fol. 66b. 197. Ra'îs Nûr-aldîn, with the takhallus Nûrî of Hurmuz, in the beginning of Akbar's reign, on fol. 66b. 198. Maulânâ Wahshî Yâfi'î (so!) of Yazd, came to Sind in the beginning of Akbar's reign, author of a mathnawî, شیرین و خسرو, and of another, خلد برین, on fol. 66b. 199. Nawwâb Muhammad Bairâmkhân bin Saif 'Alîbeg bin Yâr 'Alîbeg bin Pîr 'Alîbeg bin 'Alî Shukrbeg Baharlû, born in Badakhshân, came to Balkh and entered, sixteen years old, Humâyûn's service, became governor of Kandahâr after that emperor's return to power, and died A.H. 968, in Akbar's time. He was the father of Mirzâ 'Abd-alrahîm, who was four years old at his father's death, and translated the واقعات بابری into Persian, on fol. 68a. 200. Muhammad Shâh Unsî of Kandahâr, went with Bâbar to India, was afterwards in Humâyûn's service, and died A.H. 973, on fol. 69b. 201. Sabûhî of Caghatâi extraction, lived in Kâbul, died A.H. 972 or 973 at Âgra, on fol. 70a. 202. Maulânâ Bîkasî of Sajâwand near Ghazna, frequented at Kâbul the majlis of Muhammad Hakîm Mirzâ, the second son of Humâyûn, went afterwards to India, and became one of Akbar's Amîrs; he died A.H. 973, on fol. 70b. 203. Sâkî Bairamkhânî (so called because he was the ملازم of Bairâmkhân), died A.H. 974, on fol. 70b. 204. Kâdî Ahmad Ghaffârî of Kazwîn, author of the نگارستان and the تاریخ جهان آرا, died A.H. 975, on fol. 71a. 205. Mullâ Tadrawî or Tadhrawî of Abhar, nephew of Nargisî, went to India into Bairâmkhân's service, author of the جواب ده نامهٔ ابن عماد and of the mathnawî حسن یوسف, dedicated to Yûsuf Muhammadkhân, died A.H. 975, on fol. 71a. 206. Kâdî Muhammad of Rai, under the Safawîs, particularly Shâh Tahmâsp, renowned for his chronograms and impromptus, on fol. 71b. 207. Kâdî 'Atâ-allâh, brother of Kâdî Muhammad, at the same time, also renowned for his ta'rîkhât, on fol. 72a. 208. Kâdî 'Abdallâh, son of Muhammad of Rai, good poet and musician, on fol. 72a. 209. Mîr Muhammad Kâsim of Rai, under Shâh Tahmâsp, went to India and lived with 'Abd-almajîd Âsafkhân, on fol. 72b. 210. Mirzâ Khanjarbeg of Caghatâi extraction, one of Humâyûn's Amîrs, on fol. 72b. 211, 212. 'Alî Kulîkhân Khânzamân Sultân and Muhammad Sa'îd Bahâdurkhân, sons of Haidar Sultân Uzbeg, both killed by Akbar, A.H. 974, on fol. 73a. 213. Shâh Nâsir Khwâjah of Tirmidh, went to India in the beginning of Akbar's reign, on fol. 73b. 214. Sultân Muhammad, with the takhallus Sultân, of Salak near Kandahâr, composed a kasîdah in honour of Khânzamân Sultân, on fol. 73b. 215. Mirzâ Sipâhî, grandson of Khwâjah Kalânbeg, died at Âgra A.H. 973, on fol. 74a. 216. Amîr Niyâzî of Buhkârâ, entered, after many adventures, Akbar's service, on fol. 74a. 217. Mirzâbeg Sipihrî of Tûrân, nephew of Khwâjah Amîn-aldîn Mahmûd, who was known under the name of Khwâjah Jahân in Akbar's time, died A.H. 979, on fol. 75a. 218. Maulânâ Yahyâjân, son of Ahmad Tabîb of Gîlân, went A.H. 967 from Gîlân to Kazwîn as envoy of Khân Ahmad, on fol. 75a. 219. Mullâ Shaikh Ahmad Fanâî, was in the service of Amîr Ghiyâth-aldîn Mansûr, of Maulânâ Ahmad of Abîward, of Shams-aldîn Muhammad Khidrî, and of Kamâl-aldîn Husain Lârî, died A.H. 975, on fol. 75a. 220. Shaikh Mauzûn Nâgûrî, under Akbar, on fol. 75b. 221. Darwîsh Bahrâm Sakkâ of Turkish extraction, became a Sûfî, was highly favoured by Akbar, and died during a journey to Sarândîb, on fol. 75b. 222. Bayâdî of Âgra, in the beginning of Akbar's reign, on fol. 76a. 223. Khwâjagî Sharîf of Shîrâz, under Akbar, on fol. 76a. 224. Shaikh Ahmad of Shîrâz, brother of the preceding poet, on fol. 76b. 225. Amîr Fadlî of Kirmân, in the beginning of Akbar's reign, on fol. 76b. 226. Khwâjahzâda of Kâbul, in the beginning of Akbar's reign, on fol. 76b. 227. Maulânâ Nâmî of Kashmir, one of Humâyûn's and Akbar's poets, on fol. 76b. 228. Mâhirî of Kashmir, under Akbar, on fol. 77a. 229. Hâjî Muhammad of Kâbul, under Humâyûn and Akbar, on fol. 77a.

230. Muḥammad Riḍâ of Mashhad, under Akbar, on fol. 77^{a}. 231. Aḳdasî of Mashhad, under Akbar, on fol. 77^{a}. 232. Mullâ Shitâbî of Gûnâbâd, at the same time, on fol. 77^{b}. 233. Mullâ Nuzhatî, contemporaneous with Mullâ Ażharî, at the same time, on fol. 77^{b}. 234. Maulânâ 'Alî Riḍâi Ghazâlî of Mashhad, the king of poets at Akbar's court, the predecessor of Faiḍî, author of a dîwân, a mathnawî نقش بديع, several prose works, viz. رشحات الحيوة, اسرار مكتوم (on Ṣûfism), and مرات الكائنات, etc., died at Aḥmadâbâd in Gujarât A. H. 980, on fol. 77^{b}. 235. Mullâ Raughanî of Astarâbâd, went to India, died A. H. 980, during a journey to Gujarât, on fol. 80^{b}. 236. Ilâhî, lived under Bâbar, Humâyûn, and died in the early part of Akbar's reign, on fol. 80^{b}. 237. Yâdgârbeg Ḥâlatî, Ilâhî's son, on fol. 80^{b}. 238. Likâi, son of the preceding poet Ḥâlatî, on fol. 81^{a}. 239. Maulânâ Saif-almulûk Shujâ'î of Damâwand, on fol. 81^{a}. 240. Amîr Ḳâḍî, with the takhalluṣ Amîrî of Rai, pupil of Ḳâḍî Mas'ûd, went to India, became a Naukar under Akbar, and died A. H. 982, on fol. 81^{b}. 241. Amîr Abû Turâb of Rai, brother of the preceding poet, on fol. 81^{b}. 242. Mirzâ Ḳulî Mailî of Tûrânian birth, went to India in the beginning of Akbar's reign, died A. H. 984, on fol. 81^{b}. 243. Mullâ 'Alî, with the takhalluṣ Ṭâramî (because he was of Ṭâram near Samarkand), under Humâyûn and Akbar, died A. H. 981, on fol. 83^{a}. 244. Khwâjah Ḥusain of Marw, a pupil of Maulânâ 'Iṣâm-aldîn Ibrâhîm and of Shaikh Ibn Hijr Muftî (who died A. H. 973), tutor of Faiḍî and Abû-alfaḍl, lived under Humâyûn and Akbar, is mentioned in the Akbarnâma, was a great composer of chronograms, left India A. H. 989 for his native country, and died on the way near Kâbul, on fol. 83^{a}. 245. Sayyid Muḥammad Jâmabâf Fikrî of Harât, went A. H. 969 to India, on fol. 83^{b}. 246. Maulânâ Ḳâsim, with the takhalluṣ Kâhî, of Samarkand, with his full name Najm-aldîn Abû-alḳâsim; came, fifteen years old, into the service of Jâmî, went to India in the early part of Akbar's reign, died A. H. 968, 110 (or, according to others, even 120) years old, in Âgra, on fol. 84^{a}. 247. Ghayûrî of Kâbul (غيورى كابلى), was at first in the service of Akbar's younger brother, Muḥammad Ḥakîm Mirzâ, afterwards in that of Akbar himself, on fol. 85^{a}. 248. Khwâjah Muḥammad Raḥîm of Rai, with the takhalluṣ 'Ahdî, under Akbar, on fol. 85^{b}. 249. Maulânâ 'Aufî of Aḥmadâbâd in Gujarât, under Akbar (the statement of the author of the Safînah that this 'Aufî wrote a tadhkirah is an error; he mistook him probably for the older 'Aufî, who lived about A. H. 600), on fol. 85^{b}. 250. Mîr Amânî of Harât, used to live in Kâbul, fell from horseback in Jaunpûr, and died A. H. 981, on fol. 85^{b}. 251. Amîr Sayyid 'Alî Muṣawwir (the artist), with the takhalluṣ Judâ'î, son of Pîr Manṣûr of Tirmidh, under Humâyûn and Akbar, illustrator of the story of Ḥamzah (قصهٔ امير حمزه), on fol. 86^{a}. 252. Shujâ' of Kâshân, under Shâh Ṭahmâsp and Isma'îl II, fled later on to Iṣfahân, in consequence of a libel directed against the governor of Kâshân, and died there, A. H. 987, on fol. 86^{a}. 253. Maulânâ Muḥammad Taḳî-aldîn Ḥairatî, of Tûn, under Shâh Ṭahmâsp, author of a dîwân and a mathnawî, died on a journey to Kashmîr in Akbar's reign, A. H. 989, on fol. 86^{b}. 254. Shaikh Ḥusain Ḳuraishî, a friend of Faiḍî, lived from Bâbar's time to the middle of Akbar's reign, and died A. H. 989, on fol. 88^{b}. 255. Ṣabûrî, son of Ḳarâbeg, the goldsmith of Tabrîz, on fol. 89^{a}. 256. Shâh Ghiyâth-aldîn 'Abd-al'alî, an offspring of Amîr Ṭâhir-aldîn Muḥammad Shahîd of Kirmân, lived under Shâh Ṭahmâsp, on fol. 89^{a}. 257. Saif-aldîn Maḥmûd, with the takhalluṣ Rajâi of Iṣfahân, died in Shâh 'Abbâs' reign, on fol. 89^{b}. 258. Khân Aḥmad of Gîlân, one of the rulers of Gîlân, was imprisoned for twelve years by Shâh Ṭahmâsp in A. H. 974, on fol. 89^{b}. 259. Amîr Ḥuḍûrî of Ḳumm, lived about thirty years in Mashhad, flourished during the reigns of Shâh Ṭahmâsp and Isma'îl, on fol. 90^{a}. 260. Mîr Ashkî of Ḳumm, brother of the preceding poet, on fol. 90^{b}. 261. Maulânâ Lisânî of Shîrâz, died A. H. 991, on fol. 90^{b}. 262. Ḥâjî Ḥaidarî of Tabrîz, Lisânî's pupil, went to India and entered Akbar's service, on fol. 91^{a}. 263. Mullâ Shîrî, enjoyed Akbar's favour, on fol. 92^{a}. 264. Muḥammad Amîn Mustaghnî, son of 'Alî Ṣairafî of Kashmîr, under Akbar, on fol. 92^{b}. 265. Ḳâsim Arslan of Mashhad, a descendant of Maḥmûd of Ghazna's Amîr Arslan Jâdhib, came from Transoxania to India, entered Akbar's service, and died A. H. 995, on fol. 92^{b}. 266. Maulânâ Taḳî-aldîn, with the takhalluṣ Ḥuznî of Iṣfahân, died in India, under Akbar, A. H. 995, on fol. 93^{a}. 267. Khwâjah 'Abd-alriḍâ of Rai, nephew of Khwâjah Sharîf Hijrî, famous especially for his chronograms, on fol. 93^{b}. 268. Khwâjah Muḥsin of Rai, nephew of the preceding poet, on fol. 94^{a}. 269. Shâh Du'âi, a dervish, under Akbar, on fol. 94^{a}. 270. Maulânâ Muḥtasham Kâshî, under Shâh Ṭahmâsp and 'Abbâs, on fol. 94^{b}. 271. Khwâjah Ḥusain Thanâi, probably of Mashhad (not of Nîshâpûr, as the Haft Iḳlîm state), author of a dîwân and two mathnawîs, باغ ارم and سدّ سكندر, died A. H. 996, buried in Lâhûr, on fol. 96^{a}. 272. Sulṭân Ibrâhîm Mirzâ Jâhî, one of the Ṣafawî Sulṭâns, in whose service Thanâi spent some time, author of the فرهنگ ابراهيمى, on fol. 97^{b}. 273. Maulânâ Sayyidî Muḥammad, with the takhalluṣ 'Urfî, son of Khwâjah Zain-aldîn 'Alî bin Jamâl-aldîn of Shîrâz, completed his dîwân A. H. 996, wrote imitations of the مخزن الاسرار and the شيرينُ خسرو (not complete)—and a prose treatise on Ṣûfism, styled نفسيّه, died in Shawwâl A. H. 999, on fol. 98^{a}. 274. Amîr 'Urfî of Mashhad, under Akbar, on fol. 101^{b}. 275. Maulânâ 'Urfî Kamângar (the bow-maker) of Tabrîz, panegyrist of Shâh Ṭahmâsp, on fol. 101^{b}. 276. Maulânâ Luṭfî, son of the preceding poet, on fol. 101^{b}. 277. Mullâ Ṭaufî of Tabrîz, on fol. 101^{b}. 278. Khwâjah Fânî of Tabrîz, on fol. 102^{a}. 279. Ḥaḳîrî of Tabrîz, on fol. 102^{a}. 280. Faḳîrî of Tabrîz, on fol. 102^{a}. 281. Sahwî of Tabrîz, on fol. 102^{a}. 282. Nażmî of Tabrîz, on fol. 102^{a}. 283. Ja'farî of Tabrîz, great connoisseur of رمل, on fol. 102^{a}. 284. Żarîfî of Tabrîz, on fol. 102^{a}. 285. Wuḳû'î of Tabrîz, on fol. 102^{a}. 286. Faṣîḥî of Tabrîz, on fol. 102^{b}. 287. Mas'ûd, on fol. 102^{b}. 288. Maulânâ Fahmî of Rai, went to India under Akbar, on fol. 102^{b}. 289. Mullâ Fahmî of Hurmuz, contemporary with the preceding poet, on fol. 103^{a}. 290. Maulânâ Fahmî of Kâshân, never went to

India, on fol. 103ᵃ. 291. Mullâ Muḥammad Sairî of Rai, cousin of Fahmî of Rai, went to India under Akbar, on fol. 103ᵃ. 292. Amîr Muḥammad Sharîf Wuḳû'i of Nîshâpûr, son of Rashîd Ghiyâth-aldin Isḥâḳâbâdi, became, when he went to India, first attached to Shihâb-aldîn Aḥmadkhân, afterwards entered the imperial service, and at last retired from the world altogether; he was a friend of Thanâi's, and died A. H. 1002, on fol. 103ᵇ. 293. Shaikh Ya'ḳûb Ṣarfî of Kashmîr, successor to Ḥusain of Khwârizm in the spiritual leadership, teacher of Shaikh Muhsin Fânî, patronised by Humâyûn, died the 12th of Dhû-alka'dah, A. H. 1003, on fol. 104ᵇ. 294. Maulânâ Ṣalâḥ-aldin Ṣarfî of Sâwa, contemporary with Maulânâ 'Abdî, Ṭarîḳî of Sâwa, and others, pupil of Muḥtasham Kâshî, enjoyed for a long time the guidance of Mir Ḥaidar Mu'ammâi, with the takhalluṣ Rafî'î; went twice to India, and was in close connection with 'Urfî and Faiḍî, on fol. 105ᵃ. 295. Maulânâ Muḥammad Mu'min Ḥusain of Yazd, under Shâh Isma'îl II and Shâh 'Abbâs, great rubâ'î-writer, on fol. 107ᵃ. 296. Maulânâ 'Îdî of Gûnâbâd, wrote a mathnawî in imitation of the مخزن الاسرار, flourished under the same two Shâhs, on fol. 107ᵇ. 297. Maulânâ Riḍâi of Kâshân, on fol. 107ᵇ. 298. Ghiyâth-allâh of Shîrâz, a great favourite of Akbar, librarian of the imperial library (کتابخانهٔ همایون), on fol. 108ᵃ. 299. Musallimî (مسلمی) of Shîrâz, under Akbar, on fol. 108ᵃ. 300. Arshad of Shîrâz, on fol. 108ᵃ. 301. Îzadî of Shîrâz, at the same time, on fol. 108ᵇ. 302. Fatâḥâi of Shîrâz, went to India under Akbar, on fol. 108ᵇ. 303. Najâtî of Shîrâz, on fol. 108ᵇ. 304. Hamdamî of Shîrâz, a schoolmaster, lived in Akbar's time, on fol. 108ᵇ. 305. Partawî of Shîrâz, on fol. 108ᵇ. 306. Maulânâ 'Abd-al'alî Najâtî of Mashhad, at the same time as all the preceding poets, on fol. 108ᵇ. 307. Maulânâ Darwîshî Ḥusain of Shîrâz, went to India under Akbar, on fol. 108ᵇ. 308. Ashrafkhân of Mashhad, Mîr-munshî under Akbar, on fol. 109ᵃ. 309. Maulânâ Shafî'î of Bukhârâ, at the same time, on fol. 109ᵃ. 310. Mullâ Mushfiḳî of Bukhârâ, went to India under Akbar, on fol. 109ᵇ. 311. Malik Maḥmûd, a descendant of the kings of Gujarât, died at Aḥmadâbâd A. H. 1000, on fol. 109ᵇ. 312. Mir Wâlihî of Ḳumm, a good musician, on fol. 109ᵇ. 313. Hâshim of Kandahâr, associated with Bairâmkhân, on fol. 110ᵃ. 314. Ḥaidarî of Hamadân, went to India under Akbar, attached to Mîr Muḥammadkhân, on fol. 110ᵃ. 315. Mirzâ Rustam Fidâi of Gîlân, lived and died in Shîrâz, on fol. 110ᵃ. 316. Ḳurbî of Gîlân, on fol. 110ᵃ. 317. Shaikh Abû-alfaiḍ Faiḍî Fayyâḍî, the great poet, and brother of Abû-alfadl, died A. H. 1004; among his numerous works in prose and verse, in Arabic and Persian, there are mentioned here, موارد الکلم درعلم اخلاق; سواطع الالهام, a commentary on the Ḳurân (dated A. H. 993); a Persian translation of two fanns (or parwas) of the Mahâbhârata; and a translation of Lîlâwatî; besides five mathnawîs, مرکز ادوار, imitation of Nizâmî's Makhzan-alasrâr; نلدمن, in the metre of the same poet's Laila and Majnûn; سلیمان و بلقیس, in imitation of Shîrîn and Khusrau; هفت کشور, in imitation of Haft Paikar; and the اکبر نامه, in imitation of the Sikandar-nâma; all incomplete except the first two, and the well-known diwân, on fol. 110ᵇ. Added to Faiḍî's biography is that of his brother Abû-alfadl, the prime minister of Akbar, and author of the تاریخ شگرفنامه, which is commonly called اکبر نامه, with its third volume, the آئین اکبری; murdered A. H. 1011, on fol. 114ᵃ. 318. Nûr-aldin Muḥammad Ḳarârî, second son of Maulânâ 'Abd-alrazzâḳ Gîlânî, and brother to Ḥakîm Abû-alfath Gîlânî (the eldest son) and Ḥakîm Humâm (the youngest), on fol. 115ᵇ. 319. Mir Sayyid Muḥammad 'Itâbî of Najaf, was first in the service of Mir Ḥuḍûrî of Kumm, then went to India, was employed at the court of the 'Âdilshâhs of the Dakhan, afterwards at that of Akbar, was imprisoned in the fortress of Gwâliyâr, released by the emperor's pardon, joined in Aḥmadnagar Burhânalmulk, and died there, on fol. 116ᵃ. 320. Mullâ Ghairatî of Shîrâz, went to India under Akbar, on fol. 116ᵇ. 321. Maulânâ 'Abd-alḥaḳḳ Ḥaḳḳi, under Akbar, on fol. 116ᵇ. 322. Ḥakîm 'Ain-almulk Dawâ'î of Shîrâz, under Akbar, died A. H. 1004, on fol. 117ᵃ. 323. Shaikhzâda Fidâi, son of Shaikh Muḥammad Lâhijî (the author of a commentary on the گلشن راز), on fol. 117ᵃ. 324. Maulânâ Ḥâtim of Kâshân, on fol. 117ᵇ. 325. Mir Rûzbahân Ṣabrî, lived mostly in Iṣfahân, in Shâh 'Abbâs' time, on fol. 117ᵇ. 326. Ghanibeg, with the takhalluṣ Ghanî of Hamadân, under 'Abbâs, went afterwards to India, came to Kashmîr A. H. 1000, was imprisoned after the conquest of that country for two years, and killed, A. H. 1008, in Burhânpûr, on fol. 118ᵇ. 327. Maulânâ Maẓharî of Kashmîr, went to Harât, Mashhad, Ḳazwîn, in the time of Sulṭân Muḥammad, son of Ṭahmâsp, and of poets like Muḥtasham Kâshî, Waḥshî, and others; went afterwards to India, and gained great favour with Akbar and Faiḍî; retired at last to Kashmîr, and died there, on fol. 119ᵇ. 328. Mîr Muḥammad Ḳâsim Asîr of Warâmîn near Rai, flourished under the Shâhs Ṭahmâsp and 'Abbâs, went also to India, on fol. 120ᵇ. 329. Mîr 'Abd-alghanî, with the takhalluṣ Ghanî of تعرس (that is, تفرش Tafrish in Kâshân, see Barbier de Meynard, Dictionnaire géograph. etc., p. 140), a pupil of Abû-alḳâsim Kâzrûnî, under Shâh 'Abbâs, never went to India, on fol. 121ᵇ. 330. Ḥâjî of Shîrâz, brother of Maulânâ Rashkî of Hamadân, began to flourish A. H. 999, left his home for Hamadân A. H. 1001, and went four times to and from the Dakhan, on fol. 122ᵇ. 331. Mullâ (or Mîr) Abû Muḥammad Nuṣratî of Iṣfahân, went to India and entered Faiḍî's service, on fol. 123ᵇ. 332. Mîr 'Azîz, with the takhalluṣ 'Azîzî of Ḳazwîn, went to India under Akbar, wrote besides lyrical poems several other works, viz. صحیفة العشّاق, دوحة القناعت, گُل و مُل, شهر آشوب, and a رساله در علم رمل, on fol. 123ᵇ. 333. Mirzâ Ḥisâbî of Naẓar (از ولایت نظر), good poet and musician, relative of Khwâjah Ḳâsim Mustaufî, on fol. 124ᵃ. 334. Mir Muntahâ of Ẓawâra (از ولایت زواره), on fol. 124ᵃ. 335. Maulânâ Ṣafiyâi of Iṣfahân, contemporary with the author of the Haft Iḳlîm, on fol. 124ᵃ. 336. Ghiyâth of Iṣfahân, with the takhalluṣ Munṣif (or Manṣaf منصف), on fol. 124ᵇ. 337. Âḳâ Shâhakî

(شاهکی), on fol. 124ᵇ. 338. Maulânâ Bâbâshâh of Iṣfahân, on fol. 124ᵇ. 339. Bâbâ 'Aidi of Gilân, a Ṣûfi, on fol. 124ᵇ. 340. Mir Hâlatî of Gilân, on fol. 125ᵃ. 341. Mullâ 'Âkifi of Gilân, a good astronomer, on fol. 125ᵃ. 342. Ḳâbilî of Gilân, went to India under Akbar, on fol. 125ᵃ. 343. 'Inâyat Zargar (the goldsmith) of Gilân, on fol. 125ᵃ. 344. Maulânâ Adham of Ḳazwin, on fol. 125ᵃ. 345. Maulânâ Hilâl of Kazwin, on fol. 125ᵇ. 346. Maulânâ Halâki of Hamadân, was first in the service of Sulṭân Ḥusain Mirzâ bin Bahrâm Mirzâ Ṣafawî, and retired afterwards from the world, on fol. 125ᵇ. 347. Mullâ Junûnî of Ḳandahâr, on fol. 126ᵃ. 348. Jauharî of Ḳandahâr, on fol. 126ᵃ. 349. 'Abdallâh of Ḳandahâr, lived at Akbar's court, on fol. 126ᵃ. 350. Waḥshatî Hindî of Âgra, on fol. 126ᵃ. 351. Sarâbi Hindi (not identical with Sarâbî Shâhjahânî), in Akbar's reign, on fol. 126ᵃ. 352. Sayyid Shâhî of Lucknow, at the same time, on fol. 126ᵃ. 353. Shaikh Abû Sa'id of Kâbul, at the same time, on fol. 126ᵃ. 354. Darwish Maḳsûd Tirgar (the arrow-maker), went to India under Akbar, on fol. 126ᵇ. 355. Shaikh Rubâ'î of Mashhad, at the same time, on fol. 126ᵇ. 356. Maulânâ Wali of Dasht-i-Bayâḍ in Kûhistân, flourished in the time of Shâh Ṭahmâsp and Shâh 'Abbâs, lived in Ḳazwin and Khurâsân, was a friend of Maulânâ Ḍamîrî, and killed at last by order of Sulṭân Uzbeg, A.H. 1012, on fol. 127ᵃ. 357. Maulânâ Ḥaidar, with the takhalluṣ Dhihnî of Kâshân, went to Bijâpûr and entered there the service of Ibrâhîm 'Âdilshâh; Żuhûrî praises him in the دیباچهٔ خوان خلیل, on fol. 128ᵃ. 358. Mullâ Âni of Kashmir, under Akbar, lived 60 years, on fol. 128ᵇ. 359. Mullâ Auji of Kashmir, at the same time, on fol. 128ᵇ. 360. Ḳâsimî Jund of Khwâf, lived at Harât under Shâh 'Abbâs, spent his later years in India, on fol. 128ᵇ. 361. Mullâ Ḥâmidî, on fol. 129ᵃ. 362. Mullâ Maḥsharî of Khwandsâr, a dervish, under Shâh Ṭahmâsp and Shâh 'Abbâs, died 90 years old; Mullâ Naẓîrî of Nîshâpûr was one of his pupils, on fol. 129ᵃ. 363. Mullâ Karamî, a Turk, but a good Persian poet, renowned in Kâshân, on fol. 129ᵃ. 364. Mîr Taḳî-aldîn Auḥadî, with the takhalluṣ Taḳî of Iṣfahân, author of a rare and little known tadhkirah of Persian poets, of a mathnawi یوسف و یعقوب, and a Sâḳînâma, styled نشاه بیخمار (so! comp. A. Sprenger, p. 95), friend of Mullâ Waḥshî Yâfi'î (so!) and Muḥtasham Kâshî, both of whom he survived, on fol. 129ᵇ. 365. Mullâ Aḥsanî of Khwandsâr, on fol. 130ᵃ. 366. Mîr Muḥammad Hâshim, with the takhalluṣ Sanjar, son of Mîr Ḥaidar Rafî'i Mu'ammâi of Kâshân, followed his father to India A.H. 1000, where Akbar bestowed upon him the takhalluṣ Farâghî (which he uses in some ghazals), served for a time Sulṭân Khusrau bin Jahângîrshâh, then went to Bijâpûr in the Dakhan and died there, on fol. 130ᵃ. 367. Muḥammad Yûsuf, in Akbar's service, on fol. 134ᵃ. 368. Maulânâ 'Aishî, known as Miḥnatî, which was his first takhalluṣ, and changed into 'Aishî at Akbar's suggestion; he spent many years in Sirhind, on fol. 134ᵇ. 369. Khusrawî of Ḳâ'in in Kûhistân, went to India under Akbar and served prince Salîm, on fol. 134ᵇ. 370. Yûsuf Ṭab'î, under Shâh Ṭahmâsp and Shâh 'Abbâs, on fol. 135ᵃ. 371. The emperor Akbar, on fol. 135ᵃ. 372. Muḥammad Ḳulî Ḳuṭbshâh, ruler of the Dakhan and contemporary with Akbar, on fol. 136ᵃ. 373. Maulânâ Kâmî of Sabzwâr, went to India, contemporary with 'Urfî, Anîsî, Nau'î, Shikibî, etc., on fol. 136ᵃ. 374. Yulḳulibeg Anîsî, died A.H. 1014 or 1015 in Burhânpûr (see A. Sprenger, p. 333), on fol. 137ᵇ. 375. Mullâ Zamânî of Yazd, under Shâh 'Abbâs, went to India A.H. 1010, was killed by 'Abbâs' order A.H. 1015, on fol. 140ᵃ. 376. Maulânâ Baḳâi of Bahrâbad (بهرآباد) near Asfarâ'in, killed in Shamsâbâd A.H. 1015, on fol. 140ᵇ. 377. Mîr Ḥusain, with the takhalluṣ Kufri of Turbat in Khurâsân, went to India, served Nawwâb Sayyid Yûsuf Khân of Mashhad, and together with Nau'î, Akbar's second son, prince Daniel, died A.H. 1016, on fol. 142ᵃ. 378. Râi Manûhar, with the takhalluṣ Tausanî, of a Râjpût family, pupil of Faiḍî and highly patronised by Akbar, on fol. 142ᵇ. 379. Maulânâ Darwîsh Gunâhî, flourished in India under Akbar, died A.H. 1015, on fol. 143ᵃ. 380. Mullâ Khuldî, lived at the same time and died in the same year A.H. 1015, on fol. 143ᵃ. 381. Mîr Mughîth Maḥwî, came in his twelfth year to Ardabîl, lived eight years in Najaf and Karbalâ, went to Mashhad and Harât, where Mullâ Shikibî and Yulḳulibeg Anîsî became his pupils, afterwards to India, where he found favour with Akbar, and died A.H. 1015 or 1016 in his native place, Asadâbâd near Hamadân, on fol. 143ᵃ. 382. Ḥakîm Zulâlî of Khwandsâr, author of the seven mathnawîs (سبعه سیّاره) composed between A.H. 1001 and 1014, his death is fixed here in A.H. 1016, on fol. 145ᵃ. 383. Khwâjah Sharîf Fârsî, son of Khwâjah 'Abd-alṣamad Shîrînḳalam, Akbar's chief painter, was always with Jahângîr, and rose in his reign to the rank of Amîr-alumarâ and privy-councillor, died A.H. 1017, on fol. 148ᵃ. 384. Sharîf Muḥammad, with the takhalluṣ Sarmadî of Iṣfahân, whose first takhalluṣ was Faiḍî, flourished under Akbar and Jahângir, on fol. 148ᵇ. 385. Bâbâ Ṭâlib of Iṣfahân, under Akbar and Jahângîr, died 90 years old, in the reign of the latter emperor, in Kashmîr; left, like the preceding poet, a diwân and a mathnawî, on fol. 149ᵃ. 386. Mullâ Zîwarî, author of a mathnawî شیرین و خسرو, died in the beginning of Jahângîr's reign, on fol. 149ᵇ. 387. Mîr 'Alî Akbar of Kâshân, with the takhalluṣ Tashbihî, flourished under Akbar, died, in the beginning of Jahângîr's reign, at Lâhûr, author of a mathnawî ذرّه و خورشید, on fol. 149ᵇ. 388. 'Abd-alrazzâḳ Rasmî, came to India at the end of Akbar's reign, and went about there as Kalandarî monk for 20 years, on fol. 150ᵇ. 389. Sâmirî, son of Ḥaidarî of Tabrîz, went to India at the beginning of Jahângîr's reign, on fol. 150ᵇ. 390. Ḳâḍî Nûrî of Iṣfahân, died A.H. 1018, under Jahângîr, on fol. 150ᵇ. 391. Maulânâ Muḥammad Riḍâ Nau'î of Khabûshân near Mashhad (see A. Sprenger, Catal., p. 516, and Rieu ii. p. 674), went to India under Akbar, died A.H. 1019 at Burhânpûr; author of the famous mathnawî سوز و گداز and of a ساقی نامه in 700 baits, on fol. 152ᵃ. 392. Maulânâ 'Alî Aḥmad Muhrkan (the seal-engraver) of Dihlî, with the takhalluṣ Nishânî, son of Shaikh Ḥusain Naḳshî, Jahângîr's teacher, died A.H. 1019 at Dihlî, on fol. 156ᵃ. 393. Mullâ Ghulâm 'Alî C'ishtî of Lâhûr, under Akbar, on fol. 157ᵃ. 394. Mîr Rafî'-aldîn Ḥaidar Rafî'i Mu'ammâi of Kâshân, the great writer of riddles and chronograms, lived under Ṭahmâsp

and Isma'îl, went to India A. H. 999, made extensive journeys, for instance, to Ḥijâz, where he spent four years in Makkah and Madînah, and gained afterwards Shâh 'Abbâs' favour; Badâ'ûnî fixes his death in A. H. 1032, on fol. 157a. 395. Mîr Ma'ṣûm of Kâshân, second son of the preceding poet and younger brother to Mîr Hâshim Sanjar, at first in favour with Ḥasankhân Shâmlû, governor of Harât, went twice to India, and died there in Jahângîr's reign, on fol. 158b. 396. 'Abd-alsalâm Payâmî, of Arabic extraction, visited the holy cities in Ḥijâz during Akbar's reign, and died in the Dakhan, on fol. 161a. 397. Maulânâ Dakhlî of Iṣfahân, one of Akbar's court poets, on fol. 161a. 398. Shaikh Sa'd-aldîn, with the takhalluṣ Rahâ'î, spent his whole life in Akbar's service and imitated Niẓâmî's five mathnawîs, on fol. 161b. 399. Wafâi thânî (the second) of Iṣfahân, went to India under Akbar, on fol. 162a. 400. Shaikh Sâkî 'Arab, a dervish, son of Shaikh Ibrâhîm Fakihî, born in Mashhad, went to India under Akbar, on fol. 162a. 401. Mullâ Kaidî of Shîrâz, went to India under Akbar, on fol. 162a. 402. Mîr Daurî Sulṭân Bâyazîd, was Kâtib-almulk under Akbar, died in Ḥijâz; author of a dîwân and a mathnawî, on fol. 162b. 403. Maulânâ Sahmî of Bukhârâ, on fol. 162b. 404. Mullâ Nawîdî of Turbat (or, according to others, of Nîshâpûr), one of Akbar's court poets, on fol. 163a. 405. Mullâ Luṭfî, under Akbar, on fol. 163a. 406. Mîr Fârighî of Shîrâz, brother of Fatḥ-allâh Shîrâzî, at the same time, on fol. 163b. 407. Muḥammad Ṣâliḥ Dîwâna Fârighî, son of Humâyûn's librarian, lived under Akbar, died in Kâbul, where he enjoyed his pension, on fol. 163b. 408. Amîr 'Alî Aṣghar, son of Mîr Fârighî of Shîrâz, on fol. 163b. 409. Mîr Ḥusain Fardî of Karbalâ, flourished under Akbar, imitated the Makhzan-alasrâr in a mathnawî, on fol. 163b. 410. Maulânâ Ṭarîkî of Sâwa, spent fifteen years in Akbar's service, and died in Ḥijâz; he left a dîwân and a mathnawî, on fol. 164a. 411. Maulânâ Gharîbî of Bukhârâ, came to Akbar's court, returned afterwards to his native place, on fol. 164a. 412. Ulfatî of Yazd, one of Akbar's court poets, on fol. 164a. 413. Nawwâb Kilijkhân, also with the takhalluṣ Ulfatî, under Akbar and Jahângîr, on fol. 164b. 414. Ulfatî of Mashhad, at the same time, on fol. 164b. 415. Mullâ Dânahî of Dânah in the district of Nîshâpûr, went to India under Akbar, wrote poems in the peasants' dialect of Khurâsân, on fol. 164b. 416. Mullâ Khiḍrî of Kazwîn, on fol. 165a. 417. Khiḍrî of Khwânsâr, on fol. 165a. 418. Khiḍrî Lârî, contemporary with the two preceding poets, spent many years in the service of Imâm Kulîkhân, governor of Fârs, on fol. 165a. 419. Mullâ Jadhbî of Kazwîn, on fol. 165b. 420. Maulânâ Sharmî of Kazwîn, on fol. 165b. 421. Khwâjagî Bayânî of Kazwîn, on fol. 165b. 422. Asadbeg of Kazwîn, on fol. 166a. 423. Maulânâ Murâd of Kazwîn, a dervish, on fol. 166a. 424. Mîr Muḥammad Kar of Kazwîn, on fol. 166a. 425. Mîr 'Imâd-aldîn of Kazwîn, usually called Mîr 'Imâd, lived the greater part of his life in Iṣfahân, under Shâh 'Abbâs, on fol. 166b. 426. Maulânâ Furûghî of Kazwîn, on fol. 166b. 427. Sag-i-lawand (سگ لوند, the lazy dog) of Kazwîn (according to the Haft Iklîm), of Turkish extraction (according to Naṣrâbâdîs tadhkirah), under 'Abbâs, on fol. 167a. 428. Niẓâm Kalâgh of Kazwîn, on fol. 167a. 429. Maulânâ Mukârim of Kazwîn, on fol. 167a. 430. 'Allâmah Calabîbeg, with the three takhalluṣes of 'Allâmah, Sayyid, and Fârigh, of Tabrîz, son of Mirzâ 'Alîbeg, who in Shâh Ṭahmâsp's reign was prefect of Tabrîz, but settled afterwards in Kandahâr; he wrote kaṣîdas in praise of Akbar and a رساله در انكار نبوت, on fol. 167a. 431. Maḥmûdbeg, with the takhalluṣ Fusûnî of Shîrâz, brother-in-law of the preceding poet, flourished at first in Tabriz, went afterwards to India and rose there to high honours; he died in Jahângîr's reign, and left, besides poems, a much-esteemed رساله در علم حساب, on fol. 168a. 432. Kâsimî of Ardastân, often confounded with Kâsimî Ṣairafî, a contemporary poet, on fol. 168b. 433. Mîr Ṭaifûr of Anjudân in Kâshân, panegyrist of the Ṣafawî prince Mirzâ Sulṭân Muṣṭafâ, on fol. 169a. 434. Maulânâ Ghubârî of Ardastân, on fol. 169a. 435. Mullâ Ṣaḥifî of Shîrâz, on fol. 169b. 436. Mîr Ghâzî Asîrî, son of the preceding poet, was in Akbar's army, on fol. 169b. 437. Kâḍî Ḥasan of Kazwîn, at the same time, on fol. 169b. 438. Maulânâ Isma'îl Bakhshî of Kazwîn, on fol. 169b. 439. Rûsî of Abarkûh, on fol. 169b. 440. Mirzâ Ja'far, called Âṣafkhân, with the two takhalluṣes Ja'far and Ja'farî, of Kazwîn, went young to India, and came through his uncle, Mirzâ Ghiyâth-aldîn, the father of Nûrjahân Begam, into Akbar's service, but not being satisfied with it, he was sent for punishment's sake to Bangâlah; afterwards he gained new favour, became Mîrbakhshî, received the title of Âṣafkhân, and rose in Jahângîr's reign even to the post of wazîr; he died A. H. 1021, and is buried at Burhânpûr; he is author of a mathnawî شيرين و خسرو, on fol. 169b. 441. Mirzâ Zain-al'âbidîn, with the takhalluṣ Dânish, son of the preceding poet, on fol. 171b. 442. Mirzâ Ṣâdiḳ, nephew of Mirzâ Kâfî of Ardûbâr, went to the Dakhan and was slain there; he was a friend of Maulânâ Ẓuhûrî, on fol. 171b. 443. Kâḍî Muḥammad Naṣîrî of Ardûbâr, on fol. 172a. 444. Sayyid Ḥasan Wâ'iẓ of Shirwân, on fol. 172a. 445. Mullâ 'Abdî of Shirwân, on fol. 172a. 446. Figârî of Samarkand, lived in his native place from the time of 'Ubaid-allâhkhân to that of 'Abdallâhkhân and 'Abd-almu'minkhân, on fol. 172a. 447. Manẓarî of Samarkand, patronised by Nawwâb Muḥammad Bairâmkhân, on fol. 172a. 448. Ṣâliḥ Nidâi of Samarkand, he composed a mathnawî عبيد اللهخان نامه, which, however, met with no favour, on fol. 172a. 449. Mîr Muḥammad Hâshim, with the takhalluṣ Muḥtaram, commonly called Kiṣṣakhwân (story-teller) of Samarkand; he knew by heart the whole Mahâbhârata, translated at that time by Nakîbkhân at Akbar's request, on fol. 172b. 450. Raunaḳî of Bukhârâ, on fol. 172b. 451. Majd-aldîn Fahmî of Bukhârâ, on fol. 172b. 452. Raḥmî of Bukhârâ, on fol. 172b. 453. Kâḍî Ghaḍanfarshâhî, on fol. 173a. 454. Ḥazînî of Shâsh, a pupil of Mullâ Kâsim Kâhî, on fol. 173a. 455. Mîr Ja'far of Harât, under Akbar, on fol. 173a. 456. Mullâ Sairî of Ghazna, came to India under Akbar, went afterwards to Ḥijâz, an expert in metrical art and riddles, on fol. 173a. 457. Mullâ Shu'ûrî of Tabrîz, on fol. 173a. 458. Mullâ Ṣabûrî of Hamadân, was in the service of 'Alî Kulî Khânzamân Sulṭân,

after whose fall he was imprisoned for a while and then pardoned, on fol. 173ᵇ. 459. Kâsim of Mâzandarân, under Akbar, on fol. 173ᵇ. 460. Muhammad Ma'sûm, with the takhallus Nâmi of Bakar, under Akbar, on fol. 173ᵇ. 461. Bakâ'i of Jaunpûr, lived, like the preceding poet, a long time with Nizâm-aldin Ahmad Bakhshi, on fol. 173ᵇ. 462. Mullâ Hâli of Gujarât, friend of the same Nizâm-aldin, on fol. 173ᵇ. 463. Mullâ Amînî of India, a friend of the same, on fol. 174ᵃ. 464. Maulânâ Ibn 'Alî Wâkifî of Mashhad, under Akbar, on fol. 174ᵃ. 465. Muhammad Ridâ, at the same time, on fol. 174ᵃ. 466. Ma'sûm, son of Kâdi Abû-alma'âlî, known as Ziyâratgâh, at the same time, on fol. 174ᵃ. 467. Fanâi Zargar (the goldsmith), a naukar of Mîr 'Askarî, the brother of Humâyûn, in high favour with Akbar, on fol. 174ᵃ. 468. Karârî of India, a pupil of Mullâ Kâsim Kâhî, on fol. 174ᵇ. 469. Ghayûrî of India, in Akbar's service, on fol. 174ᵇ. 470. Khwâjah Jân, with the takhallus Rahi, at the same time, on fol. 174ᵇ. 471. Muhammad Mu'minlang of Nîshâpûr, on fol. 174ᵇ. 472. Mirzâ Jâni, known as Mirzâ Ghâzî, with the two takhalluses Ghazalî and Wakârî, a descendant of the old rulers of Sind, was expelled from his realm by Akbar, afterwards again installed; in Jahângîr's time he was for a short while governor of Kandahâr, died A. H. 1021, only 25 years old, on fol. 175ᵃ. 473. Khân'âlam, under Akbar and Jahângîr; the latter sent him as envoy to Shâh 'Abbâs, on fol. 175ᵇ. 474. Amîrbeg Pairawî of Sâwa, on fol. 176ᵃ. 475. Mullâ Nishâtî of Shûshtar, under Akbar, on fol. 176ᵃ. 476. Mullâ Nithârî of Shûshtar, at the same time, on fol. 176ᵃ. 477. Najmâi of Shûshtar, on fol. 176ᵃ. 478. Wâjid of Kirmân, on fol. 176ᵃ. 479. Hâfizî of Kirmân, under Akbar, on fol. 176ᵃ. 480. 'Âshikî of Sistân, at the same time, on fol. 176ᵃ. 481. Imâm Sharaf-aldin Muhammad Farâhî, on fol. 176ᵇ. 482. Mirzâ Tamar Farâhî, under Akbar, on fol. 176ᵇ. 483. Mullâ Bikhudî Farâhî, on fol. 176ᵇ. 484. Mîr Muhammadkhân of Sajâwand near Ghazna, one of Akbar's Atâbegs, left a Turkish and a Persian diwân, on fol. 176ᵇ. 485. Mirzâ 'Azîz Kokaltash, son of the preceding poet, in high favour with Akbar and the prince Jahângîr, on fol. 176ᵇ. 486. Maulânâ Safâi of Sirhind, at the same time, on fol. 177ᵃ. 487. Zainkhân Kokaltash, lived in Kâbul under Akbar, on fol. 177ᵃ. 488. 'Ishkîkhân, a descendant of Isma'îl Tash the Turkmân, under Akbar, on fol. 177ᵃ. 489, 490. Hamdam and Murâd, Kâmrân's foster-brothers, on fol. 177ᵃ. 491. Mullâ Fathî, of the fortress of Shâdmân, under Akbar, on fol. 177ᵃ. 492. Maulânâ Bâkî of Khutlân (ختلان), at the same time, on fol. 177ᵃ. 493. Maulânâ Shams-aldin of Badakhshân, at the same time, on fol. 177ᵇ. 494. Hâfiz Khatîb of Badakhshân, at the same time, on fol. 177ᵇ. 495. Maulânâ Abtarî (ابتری) of Badakhshân, at the same time, on fol. 177ᵇ. 496. Maulânâ Badakhshî, at the same time, on fol. 177ᵇ. 497. Mullâ Nadîmî of Badakhshân, at the same time, on fol. 177ᵇ. 498. Maulânâ 'Âlim of Kâbul, came at the end of his life to Akbar's court, on fol. 177ᵇ. 499. Darwîsh Wâsilî, at the same time, on fol. 178ᵃ. 500. Gharbijang of Harât, also one of Akbar's poets, on fol. 178ᵃ. 501. Maulânâ Fath-allâh of Harât, under Akbar, the poetical rival of Mullâ Mushfikî of Bukhârâ, on fol. 178ᵃ. 502. Maulânâ Farkî of Harât, under Akbar, on fol. 178ᵃ. 503. Shâdî Rammâl of Harât, at the same time, on fol. 178ᵃ. 504. Ismi of Harât, on fol. 178ᵇ. 505. Khwâjah Majd-aldin of Khwâf, flourished, like the preceding poet, under Akbar, on fol. 178ᵇ. 506. Darwîsh Nizâm of Mashhad, on fol. 178ᵇ. 507. Muhammad Hâshim of Mashhad, also at the same time, on fol. 178ᵇ. 508. Mîr 'Arab Badîhî of Mashhad, under Akbar, on fol. 178ᵇ. 509. Mirzâ Jân of Nîshâpûr, one of the Amîrs of Akbar's reign, on fol. 178ᵇ. 510. Mîr Safî of Nîshâpûr, on fol. 179ᵃ. 511. Âfati of Tûn, in Akbar's time, left a diwân and a mathnawî, on fol. 179ᵃ. 512. Mîr Amâni of Isfahân, was an opium-eater for fifty years, on fol. 179ᵃ. 513. Âshûbî of Nazar, on fol. 179ᵃ. 514. Maulânâ Nuzli (نزلی) of Isfahân, on fol. 179ᵃ. 515. Mîr Husainî Kâshî, nephew and pupil of Mîr Haidar Rafî'i Mu'ammâ'î, on fol. 179ᵃ. 516. Mîr Rafî'-aldin Kâshî, on fol. 179ᵃ. 517. Maksûd of Kâshân, on fol. 179ᵇ 518. Adham of Kâshân, on fol. 179ᵇ. 519. Maulânâ Bahârî of Kumm, on fol. 179ᵇ. 520. Malik Tû'i Sarkâni of Hamadân, on fol. 179ᵇ. 521. Kaisarî of Hamadân, on fol. 179ᵇ. 522. Bazmî of Hamadân, on fol. 179ᵇ. 523. Mashrabî of Hamadân, on fol. 180ᵃ. 524. Panâhî of Hamadân, on fol. 180ᵃ. 525. Yamînî of Simnân, on fol. 180ᵃ. 526. Amîr Sayyid 'Alî of Simnân, wrote the تاريخ دكن at Akbar's request, on fol. 180ᵃ. 527. Karîbî of Simnân, on fol. 180ᵃ. 528. Maulânâ 'Alî Kal (كل) of Astarâbâd, was in the service of the kings of the Dakhan, on fol. 180ᵃ. 529. Sayyid 'Abd-alhakk of Astarâbâd, on fol. 180ᵃ. 530. Mîr Murâdî of Astarâbâd, on fol. 180ᵃ. 531. Maulânâ Nâtikî of Astarâbâd, died on his way to India in his old age, on fol. 180ᵇ. 532. Nasîm of Astarâbâd, on fol. 180ᵇ. 533. Muhammad Mukîm, son of Sayyid Muhammad Dâniyâl of Astarâbâd, in Akbar's service, on fol. 180ᵇ. 534. Kismatî of Astarâbâd, lived with Husain Thanâ'i, on fol. 180ᵇ. 535. Rafî'i (or Rafîkî, the index has Rafî') of Mâzandarân, on fol. 180ᵇ. 536. Sayyid Nûr-allâh of Kazwîn, on fol. 180ᵇ. 537. Badî'i of Tabrîz, on fol. 181ᵃ. 538. Khwâjah Ghiyâth-aldin of Tabrîz, on fol. 181ᵃ. 539. Malik Mahmûd of Tabrîz, on fol. 181ᵃ. 540. Maulânâ Muhammad 'Alî, son of 'Inâyat-allâh of Tabrîz, who was some time Shaikh-alislâm of Adharbaijân; after his father's death Muhammad 'Alî became Shaikh-alislâm himself, on fol. 181ᵃ. 541. Mullâ Muhammad Husain, second son of 'Inâyat-allâh, on fol. 181ᵃ. 542. Mîr 'Abd-albâkî of Tabrîz, a pupil of Maulânâ Mirzâ Jân, went to India, on fol. 181ᵇ. 543. Maulânâ Husain of Ardabîl, in high favour with Sultân Haidar Safawî, died in Shâh 'Abbâs' time, more than 100 years old, on fol. 181ᵇ. 544. Khân Mirzâ, son of Ma'sûmbeg of Ardabîl, was the Wakîl-i-Mutlak of Shâh Tahmâsp, on fol. 181ᵇ. 545. Wârithî of Ardabîl, on fol. 181ᵇ. 546. Jâmî of Ardabîl, on fol. 181ᵇ. 547. Fardî of Ardabîl, on fol. 182ᵃ. 548. Nâmî (in the same line he is called Imâmî) of Ardabîl, on fol. 182ᵃ. 549. Shaikh 'Alî Nakî of Kamarah, panegyrist of Hâtimbeg I'timâd-aldaulah (who died A. H. 1023), flourished in 'Abbâs' time, on fol. 182ᵃ. 550. Ulfatî, a younger brother of the preceding poet, on fol. 183ᵃ. 551. Maulânâ Muhammad Ridâ Shikîbî, son of Zahir-aldin 'Abdallâh Imâmî of Isfahân,

lived in Mashhad, Harât, Shîrâz, then went to India, and died A. H. 1023, in Jahângîr's reign, as prefect of Dihlî; he left a Sâkînâma, entitled عشرت آباد, and a mathnawî in the metre of Shîrîn and Khusrau, besides a diwân, on fol. 183a. 552. Maulânâ Muhammad Husain Nazîrî of Nîshâpûr, under Akbar and Jahângîr, lived some time in Kâshân, then went to India, made a pilgrimage to Makkah A. H. 1012, and died, according to the Tabakât-i-Shâhjahânî, A. H. 1019; according to others (and that appears to be more correct) A. H. 1023, in Gujarât, on fol. 186b. 553. Mîrzâ Muhammad Majdhûb of Isfahân, author of three mathnawîs, one entitled شاهراه نجات (composed A. H. 1006), the others in the metre of the Shâhnâma and the Mathnawî, on fol. 189a. 554. Mîrzâ Ahmadbeg, brother of the preceding poet, on fol. 189b. 555. Kâkâi of Kazwîn, on fol. 189b. 556. Maulânâ Majd-aldîn Kausî of Shûshtar, on fol. 190a. 557. Mîr Mushtarî, on fol. 190a. 558. Muhammad 'Âkil Ghairat of India, on fol. 190a (part of fol. 190b, and the whole of ff. 191, 192 left blank). 559. Maulânâ Nûr-aldîn Muhammad Zuhûrî of Tarshîz, born in Khujand near Tarshîz, was in the service of Nawwâb Mîr Ghiyâth-aldîn Muhammad Mîr Mîrân in Yazd, then went to Shîrâz, and lived there seven years with Darwîsh Husain Wâlih; he went afterwards to India, and, after a pilgrimage to Makkah, settled at Ahmadnagar in the Dakhan; later on he took up his abode in Bijâpûr under Ibrâhîm 'Âdilshâh, in whose honour he wrote his three prose dibâčas to the نورس, the گلزار ابراهیم, and the خوان خلیل; he also left a ساقی نامه; he was a renowned shikasta writer, and copied the Raudat-alsafâ a hundred times, died A. H. 1025, on fol. 193a. 560. Maulânâ Malik of Kumm, went to Ahmadnagar in the Dakhan, and afterwards to Bijâpûr, where he, together with Zuhûrî, served Ibrâhîm 'Âdilshâh, died A. H. 1025, two months before his friend Zuhûrî, on fol. 196a. 561. Mîrzâ Isma'îlbeg Shâmlû Unsî, son of Nawwâb Yûnus Sultân Shâmlû, governor of Harât, was slain in India, where he had joined Shâhjahân's party, the 21st of Sha'bân, A. H. 1026, on fol. 198b. 562. Maulânâ Hayâtî of Gîlân, joined the imperial service in India, became court poet under Jahângîr in A. H. 1025, completed Amîr Khusrau's unfinished تغلقنامه, and died at Âgra A. H. 1028, on fol. 199b. 563. Bâbâ Shâh Kulî Jadhbî, son of Shâhkulîkhân Nâranjî (نارنجی), of Kurdistân near Baghdâd, one of Jahângîr's Amîrs, on fol. 201b. 564. Hakîm Faghfûr Lâhijî, a splendid Ta'lîk writer, had poetical contests with Mullâ Nâdim of Gîlân and Muhammad Kulî Salîm; his first takhallus was Rasmî, he also used Mîr and Faghfûr, went to India A. H. 1012 and was attached to prince Parwîz, Jahângîr's son; he died A. H. 1030, on fol. 201b. 565. Maulânâ 'Abd-alkhâlik, with the takhallus Samandar, flourished under Akbar and Jahângîr, died A. H. 1029, on fol. 203a. 566. Maulânâ Kamâl-aldîn Sultân Muhammad Jismî of Hamadân, pupil and friend of Mîrzâ Ibrâhîm of Hamadân, rose to high honours under the Safawîs, went to India A. H. 1016, was Maulânâ Nazîrî Nîshâpûrî's poetical rival in Ahmadâbâd, stayed in Khândîs till A. H. 1024, and died about five or six years afterwards in Hindûstân, on fol. 203a. 567. Hakîm 'Ârif, under Akbar and Jahângîr, died in Bangâlah A. H. 1028, on fol. 204a. 568. Mullâ Mushfikî, died A. H. 1027 under Jahângîr, on fol. 204b. 569. Mîrzâ Mashrabî Tuklû, stayed a longer time in Hamadân, together with Damîrî, Halâkî, Rashkî, Bazmî, etc., went afterwards to India and entered Akbar's service, died A. H. 1029, on fol. 204b. 570. Mîrzâ Amânallâh, son of the preceding poet, in Jahângîr's service, on fol. 205a. 571. Kalb 'Alîbeg, in Shâh 'Abbâs' service, went afterwards to India, on fol. 205b. 572. Shaikh Bahâ-aldîn Muhammad Âmulî, with the takhallus Bahâ'î, author of نان و حلوا, of a کشکول, and of almost 100 prose treatises in Arabic, for instance, مشرق العین, رسالۀ اصطرلاب, خلاصة الحساب, مفتاح القلاع (on law), etc. etc.; he died in Isfahân the 12th of Shawwâl, A. H. 1030, on fol. 205b. 573. Mullâ Zakî of Hamadân, was, together with Mullâ Shukûhî, pupil of Mîrzâ Ibrâhîm of Hamadân, on fol. 207a (part of fol. 208a and the whole of fol. 208b left blank). 574. Maulânâ Muhibb 'Alî of Sind, son of Haidar 'Alî, flourished in Tatah, the capital of Sind, retired from the world A. H. 1029, grieved at the death of his son Nawwâbshâh Nawâzkhân; he left a diwân, a mathnawî, and a Sâkînâma, on fol. 209b. 575. Maulânâ Taki-aldîn Muhammad Ghayûrî of Shûshtar, went at first to Shîrâz, afterwards to India, flourished under Akbar and Jahângîr, and died after A. H. 1024, on fol. 210b. 576. Maulânâ Jamâl-aldîn Muhammad Mulhamî of Shîrâz, son of Khwâjah Kamâl-aldîn (who died A. H. 982), died in Khândîs, where he had gone A. H. 1033, on fol. 211b. 577. Ibrâhîm Husain Dairî, born in Balkh, educated in Kâbul, went with his father to India under Akbar, died after A. H. 1024, on fol. 213a. 578. Dairî of Kumm, one of Shâh 'Abbâs' poets; he never went to India, on fol. 213b. 579. Muhammad Sharîf, with the takhallus Sharîf, of Bâdkân in the district of Kâshân, joined the Khânkhânân's service in Sind, settled afterwards in Gulkundah, died in Jahângîr's reign, on fol. 213b. 580. Maulânâ Jalâl-aldîn Hasan of Nîshâpûr, was nearly 20 years in the Khânkhânân's service, afterwards in Akbar's, on fol. 215a. 581. Mullâ Muhammad Yûsufî of Hamadân, elder brother of Muhammad Sâdik, the author of the Tabakât-i-Shâhjahânî, died A. H. 1033, on fol. 215b. 582. 'Iwadbeg Munshî, was munshi in the service of prince Shâhjahân, died A. H. 1035, on fol. 215b. 583. Mullâ Sûfî, with the takhallus Muhammad, of Mâzandarân, quoted in the آئین اکبری, died A. H. 1032 on the road from Ahmadâbâd in Gujarât to Lâhûr, on fol. 215b. 584. Murshidkhân, with the takhallus Murshid, born near Hamadân, was called to India by the governor of Sind, Mîrzâ Ghâzî Tarkhân, the son of Mîrzâ Jânî, and accompanied him A. H. 1019 to Kandahâr, was from A. H. 1023 to 1026 a companion of Nawwâb Mahâbatkhân, with the takhallus Sausanî, on fol. 216b. 585. Maulânâ Muhammad Bâkir of Kâshân, a pupil of Mîr Mu'izz-aldîn Kâshî and of Muhtasham Kâshî, contemporary with Mullâ Hâtim and Mullâ Fahmî, was imprisoned by Shâh 'Abbâs' order, went to the Dakhan A. H. 1006, entered the service of Ibrâhîm 'Âdilshâh of Bijâpûr, and died in the Dakhan A. H. 1034, on fol. 218b. 586. Muhammad 'Îsâ Safîrî of Jaunpûr, flourished under Akbar, committed suicide at the end of Jahângîr's reign, on fol. 220b. 587. Mîrzâ Hasan,

with the takhalluṣ Ṭâlib of Tirmidh, under Akbar, composed a mathnawî خورشيد فيروز, A. H. 975, and another one طالب و مطلوب, died very old at the end of Jahângîr's reign, on fol. 220b. 588. Mîr Ḥamzah of Tâshkand, went to India at the end of Akbar's reign, on fol. 220b. 589. Mullâ Ḥamdi of Kashmir, flourished from the end of Akbar's reign to that of Jahângîr's, on fol. 220b. 590. Khwâjah Ghiyâth Nakshband of Yazd, under 'Abbâs, on fol. 221a. 591. Muḥammad Ibrâhîm Tasallî of Shîrâz, went to India under Jahângîr, made a pilgrimage to Makkah A. H. 1034 and died after his return to India, on fol. 221b. 592. Mullâ Yaḥyâ of Shîrâz (a village near Farâhân), died A. H. 1035, on fol. 221b. 593. Ṣâdiḳîbeg, with the takhalluṣ Ṣâdiḳî of Harât, educated at Kandahâr, wrote a mathnawî on the exploits of Shâh 'Abbâs, in whose service he was in his later years, on fol. 222a. 594. Mîr Ḥusain Tajallî of Kâshân, flourished in the last years of Akbar's reign and during the whole of Jahângîr's, on fol. 222b. 595. Muḥammad Ṭâlib of Âmul, with the takhalluṣ Ṭâlib, the chief of all the poets of Jahângîr's reign, in the beginning of which he had come to India; he is author of a dîwân and of a mathnawî جهانگير نامه, died A. H. 1035 (not 1040, as others state), on fol. 223a. 596. Ḥakîm Sharaf-aldîn Ḥasan Shifâ'î, son of the great physician Khwâjah Mullâ of Iṣfahân, under Shâh 'Abbâs, died 5th of Ramaḍân, A. H. 1037; left several mathnawîs besides his dîwân, for instance, ديدهٔ بيدار, نمكدان حقيقت, and مهر و محبّت, on fol. 226b. 597. Mullâ Shukûhî of Hamadân, a pupil of Mirzâ Ibrâhîm of Hamadân, contemporary with Mullâ Zakî, on fol. 230a. 598. Ḥusainbeg, with the takhalluṣ Khurûshî of Tabrîz, flourished under Shâh 'Abbâs, went afterwards to India under Jahângîr, on fol. 230b. 599. Khwâjah Shu'aib of Kâshân, under Shâh 'Abbâs, on fol. 230b. 600. Mirzâ Ṣâdiḳ, son of Mirzâ 'Abd-alḥusain and brother of Zain-al'âbidîn, on fol. 231a. 601. Mirzâ Nûr-allâh of Kufrân in the districts of Iṣfahân, under Shâh 'Abbâs, on fol. 231a. 602. Mirzâ Muḳîm Jauharî, son of Ustâd Mirzâ Alî Zargar (the goldsmith) of Tabrîz, who lived in Iṣfahân; he went to India at the beginning of Jahângîr's reign, on fol. 232a. 603. Mîr 'Ain 'Ali, who lived in Jarbâdḳân, a dervish and poet in Shâh 'Abbâs' reign, on fol. 232b. 604. Mîr Bâḳir of Mashhad, son of Mîr 'Arabshâh, on fol. 232b. 605. Mirzâ Jânî, with the takhalluṣ Ghazalî of Shîrâz, was secretary to Shâh 'Abbâs, on fol. 233a. 606. Mirzâ Niẓâm Dast-i-ghaib of Shîrâz, one of Shâh 'Abbâs' poets, died only 30 years old, on fol. 233a. 607. Mirzâ Abû Turâbbeg of Anjudân, under Shâh 'Abbâs, on fol. 234a. 608. Ṭâhir, different from Ṭâhir Dakhanî, but likewise born in the Dakhan, flourished after Mullâ Ẓuhûrî, on fol. 234b. 609. Mîr Ṣadr-aldîn, with the takhalluṣ Ilâhî of Hamadân, went to India under Akbar A. H. 1010, died at the end of Jahângîr's reign, in which he had been honoured by the title مسيح الزمان (the Messiah of the age), on fol. 235a. 610. Mullâ Ṭughrâ of Mashhad (according to others, of Tabrîz), came to India in the beginning of Jahângîr's reign, went at the end of his life to Kashmîr and died there; he is famous by his منشآت and by a mathnawî در تعريف كشمير, on fol. 236b. 611. Ḥâjî Farîdûn Ḥusain, with the takhalluṣ Sâbiḳ, a Turk; made a pilgrimage some years after A. H. 1000, on fol. 238a. 612. Mullâ Muḥammad Samî' Bazmî, of Hindû extraction, flourished under Jahângîr, author of the mathnawî پدماوت, on fol. 238b. 613. Mullâ Jamâl-aldîn Khâwarî of Gîlân, went to India A. H. 1015, on fol. 238b. 614. Mullâ Abû Muḥammad, with the takhalluṣ Sarâbî of Siyâlkût in the Panjâb, flourished under Jahângîr, on fol. 238b. 615. Mullâ Shitâbî, a younger brother and pupil of Mullâ Sarâbî, on fol. 239a. 616. Mullâ Fâ'iḍ of Abhar, son of Ustâd Kâsim, went to India under Jahângîr, on fol. 239a. 617. Mai-i-Kalâl, a descendant of the Tîmûride family, under Jahângîr, on fol. 239b. 618. Kâsimkhân, with the takhalluṣ Kâsim, brother of Nûrjahân Begam, Jahângîr's wife, on fol. 240b. 619. Nawwâb 'Abd-alraḥîm, with the takhalluṣ Raḥîm, son of Muḥammad Bairâmkhân, born the 14th of Ṣafar, A. H. 964, in high favour with Akbar, composed poetry in four languages, Arabic, Turkish, Persian, and Hindûstânî, and died in the 72nd year of his age, A. H. 1036, on fol. 241a. 620. Abû-almuẓaffar Nûr-aldîn Muḥammad Jahângîr Pâdishâh, the Moghul emperor, on fol. 243b. 621. Mullâ 'Abd-albâḳî, with the takhalluṣ Bâḳî, of Tabrîz, lived in Baghdâd in Shâh 'Abbâs' reign, died one year after Shâh 'Abbâs, that is, A. H. 1039, on fol. 245a. 622. Mîr Aḥsanî, whose father had settled in the Panjâb, died in the first year of Shâhjahân's reign (A. H. 1037), and left, besides a large dîwân, two mathnawîs, viz. شاه و ماه and دلبر وشيدا, on fol. 245b. 623. Mîr Muḥammad Bâḳir, with the takhalluṣ Ishrâḳ, son of Sayyid Muḥammad Dâmâd and grandson of Shaikh 'Abd-alma'âlî; his home was Astarâbâd, died A. H. 1040; among his Arabic works the most prominent are: روائع سماويّة; تفسير القرآن; افق المبين; صراط المستقيم; حاشية; ضوابط الرضاع; عيون المسائل; رسالة خلق العمال; شرح مختصر; حلقة الملكوت, etc. etc.; in Persian he wrote ḳaṣîdas, ghazals, a mathnawî, and tales, on fol. 245b. 624. Ḥâjî Shâh Bâḳir of Kâshân, on fol. 246b. 625. Maulânâ Muḥammad Bâḳir of Iṣfahân, on fol. 246b. 626. Mullâ Ḥasan'ali of Yazd, went to India and lived with Mullâ Muḥammad Ṣûfî of Mâzandarân, died at Yazd, 90 years old, in the beginning of Shâh Ṣafî's reign, on fol. 246b. 627. Mullâ Sakhî (سخى) of Kirmân, panegyrist of Shâh 'Abbâs, on fol. 247a. 628. Mullâ Shânî Tuklû, panegyrist of Shâh 'Abbâs, was on very hostile terms with Ḥakîm Shifâ'î, on fol. 247b. 629. Mullâ Yûsufî of Jarbâdḳân, at the same time, on fol. 248a. 630. Mullâ Dhauḳî of Ardastân, another rival of Shifâ'î, on fol. 248a. 631. Sa'dâî of Ardastân, lived some time in the Dakhan, died in Îrân; he wrote ḳaṣîdas in honour of Shâh 'Abbâs, on fol. 248b. 632. Mullâ Makhfî of Rasht, on fol. 249a. 633. Mîr 'Aḳîl, with the takhalluṣ Kautharî of Hamadân, under Shâh 'Abbâs, on fol. 249a. 634. Mullâ Nawîdî of Shîrâz, one of Shâh 'Abbâs' poets, on fol. 249b. 635. Bâbâ Sulṭân Nawâ'î of Kumm, a Kalandarî monk, under Shâh 'Abbâs, on fol. 250a. 636. Muḥammad Kâsim, with the takhalluṣ Surûrî, author of the dictionary مجمع الفرس, went to Hindûstân under Jahângîr, and

amplified his dictionary on the basis of Jamâl-aldin Husain Anjû's فرهنگ جهانگیری; he also wrote kaṣidas in honour of Jahângir, on fol. 250a. 637. Mullâ Kalâmi of Iṣfahân, brother of the poet Salâmi, on fol. 250b. 638. Mir Muhammad Mu'min, with the takhalluṣ Adâ'i of Yazd, went to India and died in Sûrat, on fol. 250b. 639. Mullâ Ṭâhiri of Nâ'in, on fol. 251a. 640. Mir Ja'far Kâshi, with the takhalluṣ Ja'far, on fol. 251b. 641. Ḍiyâ of Ṭaharân, a friend of Mullâ Ṣabûhi, on fol. 252a. 642. Mir Abû-alḥasan of Farâhân, wrote a commentary on Anwari's diwân, on fol. 252a. 643. Mir Muhammad Husain Shauki, son of Mir 'Aziz-allâh of Sâwa, was first in Khwâjah Shu'aib Kâshi's service, went afterwards to India in Jahângir's reign, returned to his native country and became attached to Mir Jamâl Sulṭân, on fol. 252b. 644. Mir Muhammad Rafi', with the takhalluṣ Dastûr, went to India under Jahângir and entered afterwards Shâhjahân's service, on fol. 253a. 645. Ḥâfiẓ Muhammad, with the takhalluṣ Khayâli, grandson of Maulânâ Ḥâji Muhammad Kashmiri Hamadâni, under Jahângir and Shâhjahân; he is called by the Ṭabakât-i-Shâhjahâni انوری دوم (the second Anwari), on fol. 253a. 646. Shaikh 'Abd-alfattâḥ, with the takhalluṣ Fattâḥi, born in کرنال, a place four manzils from Dihli, son of Shaikh 'Abd-alwahhâb Ilhâmi; he flourished under Jahângir and in the beginning of Shâhjahân's reign, died A. H. 1044, on fol. 253b. 647. Maulânâ Nûr Muhammad Anwar, died A. H. 1044, on fol. 253b. 648. Sa'idâi of Gilân, under Jahângir and Shâhjahân, on fol. 254a. 649. Maulânâ Yâri of Yazd, under Shâh 'Abbâs, on fol. 254a. 650. Âkâ 'Abd-albâki, with the takhalluṣ Bâki of Nahâwand, went to India and entered the Khânkhânân's service, on fol. 254a. 651. Mirzâ Rafi' Shahrastâni, in Shâh 'Abbâs' and Shâh Ṣafi's time, on fol. 254b. 652. Khwâjah 'Abd-almuhaiman Aḥrâri, under Jahângir and Shâhjahân, on fol. 255a. 653. Mullâ Mughtanam, at the same time, on fol. 255a. 654. Mullâ Jalâl-aldin Jalâ'i of Dihli, used at first as takhalluṣ Jalâli, died A. H. 1045, on fol. 255a. 655. Mullâ Diliri of India, on fol. 255b. 656. Nawwâb Mahâbatkhân, with the takhalluṣ Sausani, son of Ghayûrbeg of Kâbul, under Jahângir and Shâhjahân, died A. H. 1045, on fol. 255b. 657. Mullâ Shu'ûri Kâshi, author of a mathnawi and of kaṣidas in honour of Shâh 'Abbâs' wazir Ḥâtimbeg I'timâd-aldaulah, on fol. 256a. 658. Husain Ṣarrâf of Iṣfahân, on fol. 256b. 659. Mukimâi of Shirâz, on fol. 256b. 660. Kaiṣar Shâmlû, in the service of Hasankhân Shâmlû, governor of Harât, was a poetical rival of Shukûhi of Hamadân, on fol. 256b. 661. Mullâ Madhâki of Iṣfahân, under Shâh 'Abbâs, on fol. 257a. 662. Zulâli of Harât, on fol. 257a. 663. Mirzâ Malik, with the takhalluṣ Mashriki, was in Hasankhân Shâmlû's service, wrote kaṣidas in honour of Shâh 'Abbâs, on fol. 257a. 664. Mullâ Auji of Naẓar, was in the same service and contemporary with the preceding poet, on fol. 258a. 665. Mirzâ Faṣiḥi of Harât, a descendant of Shaikh 'Abdallâh Anṣâri, was the spiritual teacher of Nâẓim of Harât, Darwish Wâlih, and Mirzâ Jalâl Asir, and, like some of the preceding poets, in Hasankhân Shâmlû's service, on fol. 258b. 666. Maulânâ Ṭab'i of Kazwin, pupil and friend of Ḥakim Shifâ'i, on fol. 260a. 667. Âghâ Kiwâm-aldin of Âdharbaijân, under Shâh 'Abbâs, on fol. 260a. 668. Mirzâ Muhammad Shafi' of Mâzandarân, composed a Ta'rikh or chronicle of universal history from the creation to Shâh 'Abbâs in 300,000 baits, on fol. 260a. 669. Mirzâ Zain-al'âbidin, with the takhalluṣ Munshi, son of the منشی الممالك ایران Mirzâ 'Abd-alḥusain, on fol. 260b. 670. Mirzâ Muhammad Riḍâ of Juwain near Kazwin, in Shâh 'Abbâs' service, on fol. 260b. 671. Mir 'Abd-alḥakk of Kumm, contemporary with Mullâ Mushfiki, on fol. 261a. 672. Âkâ Malik Mu'arrif (مُعرِّف) of Iṣfahân, brother of Âkâ Ṣafi Mu'arrif, wrote poems in honour of Ḥâtimbeg I'timâd-aldaulah, on fol. 261b. 673. Sayyid Murtaḍâ, with the takhalluṣ Raḍi of Shirâz, was chief kâḍi of Shirâz in the time of the wazirship of Mirzâ Mu'in-aldin Muhammad, on fol. 261b. 674. Aminâi of Farâhân, under Shâh 'Abbâs, on fol. 262a. 675. Mirzâ Mukim, with the takhalluṣ Muhtasham, son of Mirzâ Hâdi, on fol. 262a. 676. Mullâ Faridûn, lived in Shirâz and Iṣfahân, died in Shâh Ṣafi's time, on fol. 262b. 677. Shaikh Ṣamdâ (صمّدا), one of the descendants of Sa'di of Shirâz, on fol. 262b. 678. Ghiyâthâi Ḥalwâ'i of Shirâz, contemporary with Mullâ Mulhami and Mirzâ Niẓâm Dast-i-ghaib, died by falling from a roof in Shâh Ṣafi's time, on fol. 262b. 679. Tâ'ib of Kirmân, on fol. 264a. 680. Faḍli of Jarbâdkân, one of Ḥakim Shifâ'i's pupils, on fol. 264a. 681. Mullâ Sairi of Jarbâdkân, on fol. 264b. 682. Mullâ Nâdim of Gilân (or Lâhijân), went to India in the beginning of Jahângir's reign, died at Iṣfahân in Shâh Ṣafi's time, on fol. 265a. 683. Mullâ 'Ishrati, with the name Âkâ 'Ali, son of Ḥâji 'Ali Furûshâni, went to India, returned and lived at Mashhad in intimate friendship with Ḥâji Muhammad Jân Kudsi, died in Shâh Ṣafi's time, on fol. 266a. 684. Muhammad Ibrâhim Fârigh, brother of 'Ishrati, died at Lâhûr, on fol. 266b. 685. Asadbeg, with the takhalluṣ Asad of Tûrân, a descendant of the Timûride family, flourished under Jahângir, died in the beginning of Shâhjahân's reign, on fol. 266b. 686. Mir Saif-allâh Ḥuzni (حُزنی), went to India under Jahângir, on fol. 266b. 687. Mullâ Jamâl-aldin Khâwari of Gilân, went to India A. H. 1015, on fol. 267a. 688. Shaikh Sa'd-allâh, with the takhalluṣ Masiḥâ, born in a village about seventeen parasangs from Dihli, called کیرانه, flourished in Jahângir's time, translated the Indian mathnawi of رام و سیتا into Persian, on fol. 267a. 689. 'Urûji of India, under Jahângir, author of an imitation of the Makhzan-alasrâr, styled معدن ابرار, besides a diwân, on fol. 267b. 690. Muhammad Ḥaidar, with the takhalluṣ Khiṣâli of Harât, whose father had come to India under Akbar; he himself flourished under Jahângir, on fol. 267b. 691. Muhammad Ibrâhim, with the takhalluṣ Ṭulû'i of Kashmir, under Jahângir, on fol. 268a. 692. Ḥakim Muhammad Hasan 'Ârif of Shirâz, court-physician of Jahângir, on fol. 268a. 693. Mullâ 'Aṭâ'i of Jaunpûr, author of a mathnawi, under Jahângir, on fol. 268a. 694. Mullâ Mukhtari', at the same time, on fol. 268a. 695. Mullâ Muhammad Riḍâi, with the takhalluṣ Kaidi of Nishâpûr, nephew of Maulânâ Naẓiri; went

to India under Jahângîr, on fol. 268ª. 696. Mullâ Nisbatî of Thânîsar (or Thânîshar, تهانیسری in one line and تهانیشری in the next), twenty parasangs from Dihli, wrote Hindûstânî and Persian poetry, composed a mathnawî in imitation of the Makhzan-alasrâr, flourished under Jahângîr and Shâhjahân, on fol. 268ᵇ. 697. Mullâ Shaukî of Shûshtar, wrote a dîbâća to Khâkânî's diwân, on fol. 269ᵇ. 698. Mirzâ Muḥammad Akbar, son of Âkâ Mirzâ Daulatâbâdî (who was مستوفی الممالك under Shâh 'Abbâs), author of two mathnawîs, one in the metre of Jalâl-aldîn Rûmî's, entitled زاهد نامه, the other in the metre of Shîrîn and Khusrau, on fol. 269ᵇ. 699. Mirzâ Ṣâdiḳ, brother of Mirzâ Abû-alma'âlî, who was one of the famous men of Shâh 'Abbâs' reign, on fol. 270ª. 700. Ṣafî Ḳulîbeg, with the takhalluṣ Ṣafî, son of Ḳarâkhân, who lived under Shâh 'Abbâs, on fol. 270ª. 701. Yûsufbeg Shâmlû, died on his way to India, on fol. 270ᵇ. 702. Mirzâ Muḥammad Ḥusain, the son of Mirzâ Ibrâhîm, the grandson of Mîr Shams-aldîn Muḥammad Ḥanafî Kirmânî, on fol. 270ᵇ. 703. Bâḳirkhân, with the takhalluṣ Bâḳir, one of Jahângîr's and Shâhjahân's Amîrs, on fol. 271ª. 704. Mirzâ Muḥammad Amîn, usually called Mîr Jumlah Rûḥ-alamîn Shahrastânî, went young to India, and joined Jahângîr's service, went then to the Dakhan and afterwards to Îrân, where he rose to high dignity under Shâh 'Abbâs; later on he went a second time to India, and died A. H. 1047; he left a dîwân and a Khamsah, on fol. 271ª. 705. Ḥakîm Kamâl-aldîn, with the takhalluṣ Ḥâdiḳ, son of Ḥakîm Humâm and nephew of Ḥakîm Abû-alfatḥ of Gîlân, born in Fatḥpûr under Akbar, was for a longer time companion of prince Parwîz, and died in the middle of Shâhjahân's reign, on fol. 271ᵇ. 706. Mullâ Shaidâ of India, born and educated in Fatḥpûr, contemporary with Muḥammad Jân Ḳudsî and Ṭâlib Kalîm, flourished under Jahângîr and Shâhjahân, and died in the middle of the latter emperor's reign; he left a dîwân and a mathnawî in imitation of the Makhzan-alasrâr, in 12,000 baits, on fol. 272ᵇ. 707. Mirzâ Amân-allâh, with the takhalluṣ Amânî, called Khânzamân, son of Nawwâb Mahâbatkhân Sausanî, pupil of Murshidkhân, died in the middle of Shâhjahân's reign, on fol. 275ᵇ. 708. Mullâ Ṭahmâsp Ḳulî 'Arshî, usually styled Yazdî, of Turkish extraction, went to India under Jahângîr, and lived in Lâhûr, on fol. 276ᵇ. 709. Mullâ Fatḥî of Ardastân, on fol. 277ª. 710. Ḥasanbeg, with the takhalluṣ Unsî, wrote a تذکرة الشعرا, but left it incomplete, on fol. 277ᵇ. 711. Ṣafiyâî of Iṣfahân, contemporary with Ḥakîm Shifâ'î, like the preceding poet, on fol. 277ᵇ. 712. Mullâ 'Aṣrî of Tabrîz, brought up in Yazd, on fol. 277ᵇ. 713. Najâtî Yâfi'î, on fol. 278ª. 714. Mullâ Bîkhudî, a great Shâhnâma reciter, under Shâh 'Abbâs, author of a mathnawî, on fol. 278ª. 715. Mullâ Afḍal, with the takhalluṣ Himmatî, son of Mullâ Ya'ḳûb, pupil of Mullâ Mu'izz-aldîn Yazdî in science, of Khwâjah Ikhtiyâr Munshî in calligraphy, and of Ḥakîm Shifâ'î in poetry, on fol. 278ᵇ. 716. Mullâ Ḳâḍî Rushdî, brother of the preceding poet, on fol. 278ᵇ. 717. Mîr Mashrab, son of Mîr Ḥusain, known as Shîshagar (glass-maker) of Kumm, under Shâh 'Abbâs, on fol. 278ᵇ. 718. Shâh Rashîdâî Kâshî, lived some time in India, on fol. 279ª. 719. 'Ârif of Shîrâz, a dervish, went to Iṣfahân in the beginning of Shâh Ṣafî's reign, on fol. 279ª. 720. Shâh Murâd of Khwânsâr, a good poet and musician, under Shâh 'Abbâs, on fol. 279ª. 721. Mullâ Muḥammad Riḍâî, with the takhalluṣ Mushfiḳî of Kumm, on fol. 279ª. 722. Mast 'Alî of Iṣfahân, contemporary with Shifâ'î, went to India in the beginning of Shâh Ṣafî's reign, but returned afterwards, on fol. 279ᵇ. 723. Amîrbeg Ḳaṣṣâb, was butcher in Iṣfahân, lived at the same time, on fol. 279ᵇ. 724. Mirzâ Raḍî of Artîmân (in the district of Hamadân), father of Mirzâ Ibrâhîm Adham, on fol. 279ᵇ. 725. Mullâ Bînish, usually styled Kashmîrî, because he lived in Kashmîr, on fol. 280ª. 726. Mullâ Ṭarzî of Ṭarasht (in the district of Rai), on fol. 280ᵇ. 727. Mullâ Mulhamî of Tabrîz, survived Mulhamî of Shîrâz, never came to India, died A. H. 1048, on fol. 280ᵇ. 728. Ḥâjî Muḥammad Jân Ḳudsî of Mashhad, went to India A. H. 1042, author of the ظفرنامهٔ شاهجهان, in 8000 baits, died A. H. 1056, at Lâhûr; he also wrote a descriptive mathnawî on Kashmîr (در تعریف کشمیر), on fol. 281ª. 729. Ḥakîm Bâḳir, with the takhalluṣ Shifâ'î of Iṣfahân, died A. H. 1052 (the first year of Shâh 'Abbâs II's reign), on fol. 283ᵇ. 730. Fakhrâî Ummatî of Turbat in Khurâsân, contemporary with Jân Ḳudsî, was in the service of Ḳâḍî Sulṭân Turbatî, the Ḳâḍî of Mashhad in Shâh 'Abbâs' time, on fol. 283ᵇ. 731. Muḥammad Ḳulî Salîm of Ṭaharân in the district of Rai, author of a mathnawî on Lâhijân (در تعریف لاهجان), went to India in the beginning of Shâhjahân's reign, and entered the service of the grand wazîr Islâmkhân; he also wrote a mathnawî on the war of his master with the people of Âshâm, died A. H. 1057 in Kashmîr, on fol. 284ª. 732. Ḥasankhân, son of Ḥusainkhân Shâmlû, with the takhalluṣ Ḥasan, was governor of Harât till the beginning of Shâh 'Abbâs II's reign, and saw in his majlis poets like Mirzâ Malik Mashriḳî, Mirzâ Faṣîḥî, and Mullâ Aujî, on fol. 285ª. 733. Mirzâ Muḳîmâ of Kufrân, died in the beginning of Shâh 'Abbâs II's reign, on fol. 285ᵇ. 734. Mirzâ Abû-alḳâsim of Astarâbâd, went to India in Jahângîr's time, returned afterwards to Iṣfahân, and died in the beginning of Shâh 'Abbâs II's reign, on fol. 285ᵇ. 735. Mullâ Taḳî of Mashhad, entered the service of the preceding poet in Iṣfahân, and died in Shâh 'Abbâs II's reign, whilst on the way to Mashhad to visit his father, on fol. 286ª. 736. Jalâlâ of Nâ'in, contemporary with Ḥakîm Shifâ'î, on fol. 286ᵇ. 737. Najîbâî of Shîrâz, under Shâh Ṣafî and Shâh 'Abbâs II, on fol. 286ᵇ. 738. Muḥammad Amîn (or Amînâ), with the takhalluṣ Khâzin and the epithet Ḳâsî (قاسی), died in Shîrâz, on fol. 286ᵇ. 739. Mîr 'Aṭâî Muntahâ of Ṭaharân, under Shâh Ṣafî and Shâh 'Abbâs II, on fol. 287ª. 740. Mirzâ Khaṣmî of Iṣfahân, went to India and entered Shâhjahân's service, died shortly after his return to Iṣfahân, on fol. 287ª. 741. Mîr Ghurûrî Kâshî, on fol. 287ᵇ. 742. Mullâ Ghurûrî of Shîrâz, author of a mathnawî در معراج, under Shâh 'Abbâs, on fol. 287ᵇ. 743. Shu'ûrî of Mashhad, under Shâh Ṣafî and Shâh 'Abbâs II, on fol. 288ª. 744. Mullâ Ṣâfî of

Kirmân, also known as Shîrâzî, on fol. 288ª. 745. Bairâmbeg Sâmiʿ of Hamadân, son of Bâkirbeg Rustam Khânî, who was killed in Kazwîn, on fol. 288ᵇ. 746. Furûghî of Kashmîr, one of Shâhjahân's poets, author of a mathnawî on Shâhjahânâbâd (در تعریف آبادی دار الخلافة شاهجهان آباد), on fol. 288ᵇ. 747. Abû Ṭâlib Kalîm of Hamadân, lived in Kâshân, came in the beginning of Jahângîr's reign to India, and joined the service of Rûḥ-alamîn, accompanied him, A. H. 1028, to ʿIrâk, returned two years after to India, and was honoured by the title of 'king of poets,' died A. H. 1061 in Kashmîr; his tomb is close by those of Kudsî, Salîm, and Ghanî, on fol. 289ª. 748. Mirzâ Hasan Wâhib, brother of Mirzâ Husain, under Shâh Ṣafî, died in Yazd, on fol. 292ª. 749. Zâghî Kahwajî of Iṣfahân, the favourite of the preceding poet, on fol. 292ᵇ. 750. Mirzâ Jân, with the takhalluṣ Bahâ'î, brother of Hasan Wâhib, was a short time wazîr of Kâshân, died young, on fol. 292ᵇ. 751. Mirzâ Ibrâhîm Adham of Hamadân, son of Mîr Radî of Artîmân, went to India in the middle of Shâhjahân's reign, died A. H. 1060; he left a dîwân, a mathnawî, and a ساقی نامه, on fol. 293ª. 752. Tâ'ib Tafrusî (or Tafrushî), went to India under Jahângîr, on fol. 294ª. 753. Mullâ Darkî of Kumm, on fol. 294ª. 754. Mullâ Kausî of Tabrîz, was some time in the service of Âkâ Husain in Iṣfahân, on fol. 294ᵇ. 755. Mullâ Mîrak Jân, with the takhalluṣ Mîr of Balkh, lived forty years in Iṣfahân, under Shâh ʿAbbâs and Shâh Ṣafî, died A.H. 1061, on fol. 294ᵇ. 756. Maulânâ ʿAbd-alhakk, born in the district of Iṣfahân, died A.H. 1063, in the reign of Shâh ʿAbbâs II; he was an intimate friend of Mullâ Muhammad Sharîf, on fol. 295ª. 757. Darwîsh Muhammad Ṣâliḥ, died in the reign of Shâh ʿAbbâs II, on fol. 295ª. 758. Mirzâ Ṣâdik Dast-i-ghaib, a cousin of Mirzâ Nizâm, was, like his father, chief kâdî of Shîrâz, went under Shâh ʿAbbas II to India, and died in Lâhûr, on fol. 295ª. 759. Mullâ Sîratî, contemporary with Ṭâlib Kalîm, under Shâhjahân, on fol. 295ᵇ. 760. Muhammad Taki, with the takhalluṣ Ghâfilâ of Ṭâlakân, died under Shâh ʿAbbâs II, on fol. 296ª. 761. Hâjî Binâ, an Indian, made the pilgrimage to the holy cities three times, died in Ahmadâbâd in Gujarât, on fol. 296ª. 762. Sayyid Jalâl Riḍâ'î, on fol. 296ª. 763. Muhammad Saʿîd, known as Saʿîdkhân Kuraishî Multânî, one of Shâhjahân's servants, on fol. 296ᵇ. 764. Zamânâ of Bukhârâ, went to India under Shâhjahân, on fol. 296ᵇ. 765. Muhammadbeg, with the takhalluṣ Hakîkî of Tûrân, lived in Ahmadâbâd under Shâhjahân, on fol. 296ᵇ. 766. Sayyâḥ, one of Shâhjahân's poets, on fol. 297ª. 767. Mullâ Dânâ, at the same time, on fol. 297ª. 768. Mullâ Sâjid of Kazwîn, at the same time, on fol. 297ª. 769. Muhammad Husain, with the takhalluṣ Mashhadî, went to India at the same time, on fol. 297ᵇ. 770. Shâh Husain, with the takhalluṣ Munâsib of Samarkand, went to India under Shâhjahân, on fol. 297ᵇ. 771. Mullâ Muhammad Hasan, with the takhalluṣ Shâdânî of Jaunpûr, at the same time, on fol. 297ᵇ. 772. Muhammad Takîbeg Nash'ah (نشأة) of Tûrân, at the same time, on fol. 297ᵇ. 773. Mîr ʿAbd-alraḥîm Jaishî, pupil of Mullâ Hâlî, one of Shâhjahân's poets, on fol. 297ᵇ. 774. Khulkî, on fol. 297ᵇ. 775. Mîr Radî, on fol. 298ª. 776. Riḍâ of Kashmîr, under Shâhjahân, on fol. 298ª. 777. Mullâ Aʿlâ, whose name was ʿAlî Kulîbeg of Tûrân, at the same time, on fol. 298ª. 778. Mirzâ Mahdî, with the takhalluṣ Bayân of Îrân, went to India at the same time, on fol. 298ª. 779. Mîr Yaḥyâ, with the takhalluṣ Shitâb of Îrân, at the same time, on fol. 298ª. 780. Sharaf-aldîn of Tarshîz, one of Shâhjahân's poets, on fol. 298ª. 781. Mîr Burhân, with the takhalluṣ Ghurûrî of Bukhârâ, went to India at the same time, on fol. 298ᵇ. 782. Kâniʿ of Harât, on fol. 298ᵇ. 783. Sulṭân Muṣṭafâ Mirzâ, grandson of Shâh Ṭahmâsp Ṣafawî, on fol. 298ᵇ. 784. Muẓaffar Husain Mirzâ, also a descendant of Ṭahmâsp by his mother, and of Shâh Niʿmat-allâh Walî by his father, under Shâh Ṣafî, on fol. 298ᵇ. 785. Abû-alkâsim Mirzâ, a descendant of Shâh ʿAbbâs by his mother, lived at the same time, on fol. 298ᵇ. 786. Mirzâ Muhammad Ṣâdik, with the takhalluṣ Fâ'iz, known as Mirzâ ʿAlâ-aldîn Muhammad, a descendant of Shâh ʿAbbâs by his mother, and of Mirzâ Rafîʿ Ṣadr Shahrastânî by his father; he got his takhalluṣ from Ṣâ'ib, under Shâh Ṣafî, on fol. 299ª. 787. Mirzâ ʿAbdallâh ʿIrfân, son of the preceding poet, on fol. 299ª. 788. Mirzâ Dâ'ûd, a descendant of Shâh ʿAbbâs by his mother, on fol. 299ᵇ. 789. Khalîfah Sulṭân ʿAlâ-aldîn Husain, son of Rafîʿ-aldîn Muhammad Khalîfah, who flourished under Shâh ʿAbbâs, became grand wazîr of Shâh ʿAbbâs II, died 1064, on fol. 299ᵇ. 790. Kaikhusraukhân, nephew of Rustamkhân, on fol. 300ª. 791. Murtaḍâ Kulîkhân, under ʿAbbâs II, on fol. 300ª. 792. ʿAlî Kulîkhân, with the takhalluṣ Aʿẓam, son of Hasankhân Shâmlû, at the same time, on fol. 300ᵇ. 793. Ṣafî Kulîbeg, son of Malik Sulṭân چارچی باشی, who was in Shâh ʿAbbâs' service, under Shâh ʿAbbâs II, author of a mathnawî, on fol. 300ᵇ. 794. Ṣafî Kulîbeg, with the takhalluṣ Ṣafî, son of Muhammad ʿAlîbeg, was wazîr of Yazd under ʿAbbâs II, on fol. 301ª. 795. Bawâdikbeg Shâmlû, with the takhalluṣ Nasîm, was some time in the service of Hasankhân Shâmlû, the governor of Harât, died in Shâh ʿAbbâs II's reign, on fol. 301ª. 796. Sababbeg, the grandson of Ṭahmâsp Kulîkhân, at the same time, on fol. 301ᵇ. 797. Pâbandarkhân, of the Ṣafawî family, on fol. 301ᵇ. 798. Hasanbeg, pupil of Mirzâ Ibrâhîm Hamadânî, on fol. 301ᵇ. 799. Ḍiyâ of Kazwîn, on fol. 302ª. 800. Mirzâ Zain-alʿâbidîn, with the takhalluṣ Taslîm, son of Mirzâ Muʿîn Muhammad, the wazîr of Begtashkhân, governor of Baghdâd, on fol. 302ª. 801. Mirzâ Hâdî, son of Mirzâ Rafîʿ Ṣadr Shahrastânî, went at the end of his life to India and gained the favour of prince Murâdbakhsh, on fol. 302ª. 802. Mirzâ Mahdî, with the takhalluṣ Hujjat, on fol. 302ᵇ. 803. Mirzâ Ṣadr-aldîn Muhammad, with the takhalluṣ Ârâm, died in Shâh ʿAbbâs' time, on fol. 302ᵇ. 804. Mirzâ Ṣâliḥ, with the takhalluṣ Ṣâliḥ of Tabrîz, on fol. 302ᵇ. 805. Mirzâ ʿInâyat, brother of the preceding poet, on fol. 303ª. 806. Muhammad Riḍâ, with the takhalluṣ Fikrî of Iṣfahân, died 100 years old in the reign of ʿAbbâs II, on fol. 303ª. 807. Mullâ Shaukî of Shûshtar, wrote a dibâća to Khâkânî's dîwân, on fol. 303ᵇ. 808. Adhambeg, with the takhalluṣ Adham, son of Shâh Kulîbeg Turkmân (who died in Arabia in Shâh

ʿAbbâs' reign), on fol. 303b. 809. Mirzâ Shams-aldîn Shahrastânî, son of Mirzâ Muḥammad Riḍâ'i, a descendant of Mîr ʿInâyat-allâh Shahrastânî by his father, and of Mirzâ Rafiʿ Ṣadr by his mother, on fol. 303b. 810. Ḥâjî Muḥammad ʿAlî of Iṣfahân, went to India under Shâhjahân, on fol. 304a. 811. Maulânâ Shugûnî of Îrân, went to India under Shâhjahân, died a few years after A. H. 1060, on fol. 304b.

Ff. 304, ll. 17; Nastaʿlîḳ; size, 13⅝ in. by 8¾ in. [Elliot 400.]

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Riyâḍ-alshuʿarâ (رياض الشعرا).

A large biographical work on ancient and modern Persian poets, with numerous and valuable specimens, composed by ʿAlî Ḳulî (or Ḳulikhân) of Dâghistân, with the takhalluṣ Wâlih, and completed A.H. 1161 = A.D. 1748. The author was born A.H. 1124 = A.D. 1712, 1713, and died A.H. 1169 or 1170 = A.D. 1756 or 1757. This tadhkirah is arranged alphabetically, and contains 2496 biographies. For further details see the Journ. of the Roy. As. Soc. ix, p. 143 sq.; A. Sprenger, Catal., p. 132. Other copies of the same work are in Berlin, Sprenger's Coll., No. 332, and in the British Museum, Rieu i. p. 371.

A complete index on ff. 1b–10a. Beginning of the tadhkirah on fol. 11b: تذكرهٔ محفل خاطر قدس مآثر صاحبدلان آگاه حمد ناطقيست كه نظم مجموعهٔ ممكنات را بكلمهٔ كن معنى طراز صورت نگار الخ.

No date.

Ff. 439, four columns, each ll. 25–29; very careless and irregular Nastaʿlîḳ; many small injuries; size, 14¾ in. by 8⅞ in. [Elliot 402.]

378

A short fragment of the same.

This portion of Wâlih's tadhkirah goes down to the middle of the letter ب, and breaks off in the biography of Mirzâ Taḳî bin Khwâjah Ḳâsim of Khurâsân (corresponding to the preceding copy, fol. 73a, l. 20).

Ff. 67, ll. 25; Nastaʿlîḳ; size, 14¼ in. by 10 in. [Elliot 423.]

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Muntakhab-alashʿâr (منتخب الاشعار).

A poetical anthology, with short biographical notices, compiled A.H. 1161 = A.D. 1748 (see the chronogram in the last verse on fol. 197a: پیٔ سال تاريخ نظم معانى), by Muḥammad ʿAlikhân bin Muḥammad of Mashhad, with the takhalluṣ Mubtalâ, comp. fol. 12a, ll. 12, 13, etc., and entitled Muntakhab-alashʿâr or selections of poetry.

Contents:

Complete index of the poets quoted in this tadhkirah, on fol. 2a.

The author's preface on fol. 11b, beginning: منتخب ديباچهٔ حمدى كه عندليبان چمن خوش نوائى به بهترين زمزمه نغمه سرا شوند الخ.

The anthology itself begins on fol. 13a, is alphabetically arranged according to the names of the authors, and contains extracts of different kinds from the dîwâns of the following 755 poets:

1. Ahlî Shîrâzî, on fol. 13a. 2. Ahlî Khurâsânî, who lived under Sulṭân Ḥusain Mirzâ Baiḳarâ, on fol. 14a. 3. Khwâjah Âṣafî, son of Khwâjah Muḳîm, died under Sulṭân Ḥusain Mirzâ, on fol. 15b. 4. Âhî of Shîrâz, in the same reign, on fol. 16b. 5. Âkhund Shafiʿâ Athar of Shîrâz, on fol. 17b. 6. Mîr Muḥammad Bâḳir Dâmâd, with the takhalluṣ Ishrâḳ, under Sulṭân ʿAbbâs, on fol. 18a. 7. Amîn-aldîn Dâdâi of Yazd, on fol. 18a. 8. Abû-almafâkhir of Rai, under Sulṭân Ghiyâth-aldîn Muḥammad Abû-alfatḥ bin Malikshâh, on fol. 18b. 9. Shaikh Abû Saʿîd Abû-alkhair of Mahna, on fol. 18b. 10. Ustâd Arshadî of Transoxania, author of a work on poetry, entitled حدائق السّحر در صنائع الشّعر, on fol. 19a. 11. Ibn Naṣûḥ, contemporary with Salmân of Sâwa and panegyrist of Sulṭân Abû Saʿîdkhân, on fol. 19a. 12. Mirzâ Ibrâhîm of Badakhshân, on fol. 19b. 13. Amîr Ḥâjj, of the Janâbid of Tûn, whose name was Ḳuṭb-aldîn, under Sulṭân Ḥusain Mirzâ, on fol. 19b. 14. Khwâjah Afḍal-aldîn Muḥammad Kâshî, on fol. 19b. 15. Shaikh Auḥadî of Marâgha, a pupil of Shaikh Auḥad-aldîn Kirmânî, on fol. 19b. 16. Shaikh Abû-alnaṣr Aḥmad ibn Abû-alḥasan, called Aḥmad Nâmaḳî Jâmî, on fol. 20a. 17. Amînâi of Najaf, son of Maulânâ Maḥmûd, on fol. 20b. 18. Maulânâ Adham of Ḳazwîn, on fol. 20b. 19. Akhtarî of Yazd, contemporary with Shâh ʿAbbâs; he went to India and entered the service of Mîr Jumlah Shahrastânî, on fol. 20b. 20. Maulânâ Umîdî of Rai, on fol. 20b. 21. Ḥakîm Auḥad-aldîn Anwarî Khâwarî, under Sulṭân Sanjar, died A. H. 547, on fol. 21a. 22. Maulânâ Muḥammad Aḳdas, called Aḳdasî of Mashhad, on fol. 21b. 23. Asadbeg of Ḳazwîn, went to India under Akbar, on fol. 21b. 24. Anîsî Shâmlû, on fol. 22a. 25. Mîr Abû-alḥasan Farâhânî, lived under Shâh ʿAbbâs, on fol. 22a. 26. Shaikh Abû-alḳâsim Kâzarûnî, on fol. 22b. 27. Aḥmadkhân Ḥusainî, pâdishâh of Gîlân, on fol. 22b. 28. Mullâ Amân-allâh of Ḳuhistân, on fol. 22b. 29. Khwâjah Afḍal-aldîn Muḥammad Turk of Iṣfahân, on fol. 23a. 30. ʿAbd-alrasûl Istighnâ, on fol. 23a. 31. Mullâ Âgahî of Harât, on fol. 23a. 32. Abû-alfaraj bin Masʿûd Rûnî, panegyrist of Abû ʿAlî of Simjûr (!), on fol. 23a. 33. Shaikh Abû Ḥâmid Auḥad-aldîn of Kirmân, a pupil of Suhrawardî, on fol. 23b. 34. Ânî of Harât, on fol. 23b. 35. Mîr Asîrî of Ṭaharân, with his original name: Amîr Ḳâḍî, son of Ḳâḍî Masʿûd Saifî Ḥasanî, went to India and entered Akbar's service, on fol. 23b. 36. Maulânâ Ummatî Turbatî, a contemporary of Shâh Ṭahmâsp, on fol. 23b. 37. Amîr Maḥmûd, called Ibn Amîn, on fol. 23b. 38. Mîr Amânî of Iṣfahân, whose real name was Mîr Sharîf, on fol. 24a. 39. Afsarî of Kirmân, on fol. 24a. 40. Ḳâsim Arslan of Mashhad, was in Akbar's service, on fol. 24a. 41. Mirzâ Akbar, an inhabitant of Ḳazwîn, on fol. 24a. 42. Mirzâ Sharîf Ilhâm of Iṣfahân, on fol. 24a. 43. Muḥammad ʿAlîbeg Afsar of Iṣfahân, went to India under ʿÂlamgîr, on fol. 24a. 44. Ḥaidar ʿAlî Aẓharî, under Jahângîr, on fol. 24a. 45. Ibrâhîm Âdhur, on fol. 24b. 46. Mîr ʿImâd-aldîn Maḥmûd bin

Ḥujjat-allâh, with the takhalluṣ Ilâhî of Hamadân, on fol. 24ᵇ. 47. Mullâ Muḥammad Sa'îd Ashraf, son of Muḥammad Ṣâliḥ of Mâzandarân, went to India under 'Âlamgîr and passed the last part of his life at Iṣfahân, on fol. 24ᵇ. 48. Mullâ Abû-alḥasan Fâḍil of Kâshân, son of Mullâ Aḥmad Fâḍil of Mahna, on fol. 25ᵃ. 49. Mirzâ Aḥsan-allâh, with the takhalluṣ Aḥsan and the epithet Ẓafarkhân, one of the great Amirs of Jahângîr and Shâhjahân, on fol. 25ᵃ. 50. Muḥammad Ṭâhir 'Inâyatkhân Âshnâ, a son of the preceding poet, on fol. 25ᵃ. 51. Mirzâ Ibrâhîm Adham, son of Mîr Raḍî of Artîmân, went to India under Shâhjahân, on fol. 25ᵃ. 52. Khwâjah Abû Naṣr of Mahna, the son of Khwâjah Mu'ayyad, on fol. 25ᵃ. 53. Maulânâ Abdâl, on fol. 25ᵇ. 54. Maulânâ Âtashî, under Shâh Isma'îl, on fol. 25ᵇ. 55. Mîr Abû-alma'âlî, at Shâh 'Abbâs' court, on fol. 25ᵇ. 56. Mîr Abû-alhâdî, on fol. 25ᵇ. 57. Maulânâ Ismî of Harât, on fol. 25ᵇ. 58. Maulânâ Ahlî of Tarshîz, on fol. 25ᵇ. 59. Athîr-aldîn Muḥammad Akhsîkatî, contemporary with Khâḳânî, on fol. 25ᵇ. 60. Âfatî of Tûn, on fol. 26ᵃ. 61. Maulânâ Asîrî of Mashhad, on fol. 26ᵃ. 62. Âghâ Ibrâhîm Aẓhar, on fol. 26ᵃ. 63. Adâ'î of Samarḳand, on fol. 26ᵃ. 64. Ḥâjî Isma'îl of Ḳazwîn, under Shâh Ṭahmâsp, on fol. 26ᵃ. 65. Afsarî, on fol. 26ᵃ. 66. Ḥaidarbeg Anîs of Tabrîz, a friend of Shâh Ṭahmâsp, on fol. 26ᵃ margin. 67. Amîr Mu'în-aldîn Ashraf of Shîrâz, on fol. 26ᵃ margin. 68. Mîr Ashkî of Ḳumm, on fol. 26ᵃ margin. 69. Jalâl-aldîn Akbar pâdishâh, the son of Humâyûn, on fol. 26ᵇ. 70. Shaikh Jalâl-aldîn Âdhurî, on fol. 26ᵇ. 71. Aṣlî of Mashhad, on fol. 26ᵇ. 72. Hasan Sanjar Anîsî of Mashhad, on fol. 26ᵇ. 73. Maulânâ Auji of Naṭanza, under Shâh 'Abbâs, on fol. 26ᵇ. 74. Anṣârî of Ḳumm, on fol. 26ᵇ. 75. Anwâr of Hamadân, on fol. 26ᵇ. 76. Mirzâ Akbar, son of Mirzâ Naṣîr, on fol. 27ᵃ. 77. Mirzâ Abû-alḥasan of Shîrâz, contemporary with Shâh Sulaimân, on fol. 27ᵃ. 78. Mîr Ajrî of Yazd, on fol. 27ᵃ. 79. Mirzâ Niyâz Umîd of Balkh, on fol. 27ᵃ. 80. Mullâ Muḥammad Hâdî of Mashhad, with the takhalluṣ Îmâ (ايما), on fol. 27ᵃ. 81. Mirzâ Isma'îl Îmâ of Iṣfahân, on fol. 27ᵃ. 82. Mirzâ Jalâl Asîr, on fol. 27ᵃ. 83. Muḥammad Riḍâ Ḳizilbashkhân Umîd of Hamadân, went to India at the beginning of Bahâdurshâh's reign, on fol. 28ᵃ. 84. Sirâj-aldîn 'Alîkhân Ârzû of Gwâlior, became a naukar at Dihlî, on fol. 28ᵃ. 85. Pîr Muḥammad Ulfat of Jaunpûr, on fol. 28ᵇ. 86. Mîr Khwâjah Aḥmad of Lakhnau, on fol. 28ᵇ. 87. Khânzamân, with the takhalluṣ Amânî, the son of Mahâbatkhân, on fol. 28ᵇ. 88. Shaikh Bahâ-aldîn Muḥammad Âmulî, on fol. 28ᵇ. 89. Maulânâ Kamâl-aldîn Bannâ'î of Harât, contemporary with Mîr 'Alîshîr, used as takhalluṣ in his later years Ḥâlî, on fol. 29ᵃ. 90. Muḥammad Bâḳir Khurda of Kâshân, on fol. 30ᵃ. 91. 'Abd-albâḳî of Nahâwand, with the takhalluṣ Bâḳî, the brother of Âḳâ Khiḍr, the wazîr of Kâshân, on fol. 31ᵃ. 92. Pûr Bahâ'î Jâmî, was a pupil of Maulânâ Nûr-aldîn Ḳubâ'î and contended in poetry with Khwâjah Humâm, on fol. 31ᵇ. 93. Badî' of Samarḳand, on fol. 31ᵇ. 94. Bairamkhân Khânkhânân, wazîr of Akbarshâh, on fol. 31ᵇ. 95. Âḳâ Ṣâliḥ Burhân of Mâzandarân, went to India, on fol. 31ᵇ. 96. Baḳâ'î of Khwârizm, on fol. 32ᵃ. 97. Bisâtî of Samarḳand, had many disputes with Kamâl Khujandî, on fol. 32ᵃ. 98. Ḳâḍî Badî'-alzamân ibn Ḳâḍî Shams-aldîn Muḥammad Dastânî of Iṣfahân, on fol. 32ᵃ. 99. Pairawî (پيروى) of Ḳazwîn, on fol. 32ᵃ. 100. Mîr Burhân of Abarḳûh, on fol. 32ᵃ. 101. Mirzâ Bâḳir, a descendant of the Ṣafawîs, on fol. 32ᵇ. 102. Bazmî of Karaj, flourished at Shîrâz, on fol. 32ᵇ. 103. Mullâ Ḥâjî Bahrâm of Bukhârâ, on fol. 32ᵇ. 104. Mirzâ Abû-alḥasan Bigâna, related to Mîr Abû-alma'âlî of Nîshâpûr, on fol. 32ᵇ. 105. Muḥammad Rafî'khân Bâdhil, went to India under 'Âlamgîr, author of the حملهٔ حيدرى, on fol. 32ᵇ. 106. Bâdhilî of Sâwa, on fol. 33ᵃ. 107. Čandrabhân, with the takhalluṣ Brahman, under Shâhjahân, on fol. 33ᵃ. 108. Mullâ Bîdil of Balkh, on fol. 33ᵃ. 109. Bîbî Bîdilî, a sister of Shaikh 'Abdallâh Dîwâna, lived at Harât, on fol. 33ᵃ. 110. Pairawî (comp. No. 99), on fol. 33ᵃ. 111. Burhân-aldîn of Ardalân, on fol. 33ᵃ. 112. Darwîsh 'Alî, called Pîr-i-sadsâla, the centenary, in 'Alîshîr's time, on fol. 33ᵃ. 113. Pîr Dihḳân, on fol. 33ᵇ. 114. Bîkasî of Sabzwâr, on fol. 33ᵇ. 115. Pairawî of Sâwa, on fol. 33ᵇ. 116. Mirzâ Mahdî Bayân, Abû Ṭâlib Kalîm's nephew, on fol. 33ᵇ. 117. Maulânâ Payâmî of Harât, on fol. 33ᵇ. 118. Sharaf-aldîn Payâm of India, on fol. 33ᵇ. 119. Mirzâ 'Abd-alḳâdir Bîdil of Dihlî, on fol. 34ᵃ. 120. Mirzâ Muḥammad Sa'îd Ḥakîm of Ḳumm, son of Ḥakîm Muḥammad Bâḳir, with the takhalluṣ Tanhâ, one of Shâh 'Abbâs II's physicians, on fol. 34ᵇ. 121. Tajallî Kâshî, a pupil of Maulânâ Naẓîrî of Nîshâpûr, on fol. 34ᵇ. 122. Mîr Tashbîhî Kâshî, on fol. 34ᵇ. 123. Tajallî Lâhijî, went to India, on fol. 35ᵃ. 124. Ibrâhîm Tasallî of Shîrâz, on fol. 35ᵃ. 125. Âḳâ Taḳî of Iṣfahân, on fol. 35ᵃ. 126. Mîr Muḥammad Bâḳir Tâbi' of Ḳumm, on fol. 35ᵃ. 127. Mullâ 'Alî Riḍâ Tajallî, a pupil of Âḳâ Ḥusain Khwânsârî, on fol. 35ᵃ. 128. Taḳî Auḥadî, the author of the celebrated tadhkirah (called here عرفات), on fol. 35ᵇ. 129. Mirzâ Muḥsin Ta'thîr, on fol. 35ᵇ. 130. Âdîna Ḳulî Ṭâbi'î Khwânsârî, on fol. 35ᵇ. 131. 'Abd-allaṭîfkhân Tanhâ, nephew to Mirzâ Jalâl Asîr, on fol. 35ᵇ. 132. Khwâjah Ḥusain Thanâ'î of Mashhad, contemporary with Faiḍî, 'Urfî, etc., was first in the service of Sulṭân Ibrâhîm Mirzâ (with the takhalluṣ Jâhî, see No. 140), and went later on to India, on fol. 36ᵃ. 133. Mîr Afḍal Thâbit, born at Dihlî; his family was originally of Allahâbâd, on fol. 36ᵇ. 134. Mîr 'Alî 'Aẓîm Thabât, son of Mîr Afḍal Thâbit, lived at Dihlî, on fol. 36ᵇ. 135. Maulânâ 'Abd-alraḥmân Jâmî, on fol. 36ᵇ. 136. Mîr Sayyid Muḥammad Thâḳib, a pupil of Mîr Muḥammad Ṭâhir, on fol. 36ᵇ margin. 137. Mullâ Jalâlkhân Jamâlî of Dihlî, contemporary with Jâmî, on fol. 43ᵃ. 138. Maulânâ Jalâl-aldîn Muḥammad of Balkh, that is Jalâl-aldîn Rûmî, with the takhalluṣes Shams and Maulawî, on fol. 43ᵃ. 139. Mirzâ Ja'far Badî'-alzamân of Ḳazwîn, called Âṣafkhân, on fol. 44ᵃ. 140. Sulṭân Ibrâhîm Mirzâ Jâhî, a brother of Shâh Isma'îl II, the son of Shâh Ṭahmâsp, on fol. 44ᵇ. 141. Mirzâ Ja'far of Taharân, on fol. 44ᵇ. 142. Jânî of Bukhârâ, on fol. 44ᵇ. 143. Čâkarî of Shîrâz, on fol. 45ᵃ. 144. Jismî of Hamadân, on fol. 45ᵃ. 145. Mullâ Ja'farî of Sâwa, under Shâh 'Abbâs, on fol. 45ᵃ. 146. Maulânâ

Jârûbîlang of Balkh, on fol. 45ª. 147. Maulânâ Jurmî of Bukhârâ, on fol. 45ª. 148. Maulânâ Juzwî of 'Irâk, on fol. 45ᵇ. 149. Mîr Ja'far of Mashhad, on fol. 45ᵇ. 150. Jamâl of Khwânsâr, on fol. 45ᵇ. 151. Jadhbî of Khwânsâr, on fol. 45ᵇ. 152. Jamâl 'Adud of Yazd, on fol. 45ᵇ. 153. Ja'farbeg, under Shâh Safî, on fol. 45ᵇ. 154. Jalâl of Sîstân, on fol. 45ᵇ. 155. Mirzâ Dârâb Jûyâ, on fol. 45ᵇ margin. 156. Jadâ'î of Tabrîz, on fol. 45ᵇ margin. 157. Shaikh Jamâl-aldîn, a pupil of Shaikh Farîd-aldîn Shakarganj, on fol. 46ª. 158. Khwâjah Hâfiz of Shîrâz, on fol. 46ª. 159. Maulânâ Haidar Kalûć, under Shâh Isma'il, on fol. 50ᵇ. 160. Maulânâ Taki-aldîn Muhammad Huznî of Isfahân, under Shâh Tahmâsp, on fol. 52ᵇ. 161. Mirzâ Hisâbî of Natanza, on fol. 53ª. 162. Khwâjah Amîr Hasan of Dihlî, a pupil of Khwâjah Nizâm-aldîn Auliyâ, on fol. 53ᵇ. 163. Mîr Hudûrî of Kumm, on fol. 54ª. 164. Kâsimbeg Hâlatî, under Shâh Tahmâsp, on fol. 54ᵇ. 165. Mullâ Hâtim Kâshî, on fol. 55ª. 166. Hairatî of Transoxania, in Shâh Tahmâsp's service, on fol. 55ᵇ. 167. Sayyid Hazînî of Astarâbâd, on fol. 55ᵇ. 168. Maulânâ Hâjî Fûtah of Samarkand, on fol. 55ᵇ. 169. Hayâtî of Gilân, went to India under Akbar, on fol. 55ᵇ. 170. Hadîthî of Isfahân, on fol. 56ª. 171. Mullâ Husainî of Yazd, on fol. 56ª. 172. Mullâ Hakkî of Khwânsâr, on fol. 56ª. 173. Hâtimbeg of Ardûbâd, a descendant of Khwâjah Nasîr-aldîn Tûsî, on fol. 56ª. 174. Shamsâi Hâlî of Yazd, on fol. 56ª. 175. Hamîdî of Kashmîr, on fol. 56ª margin. 176. Dîwâna Husâmî (حسامی) Kalandar, on fol. 56ᵇ. 177. Hakîrî of Tabrîz, on fol. 56ᵇ. 178. Hilmî of Ardabîl, lived in Isfahân, on fol. 56ᵇ. 179. Mullâ Husainî Sarrâf, contemporary with Shâh 'Abbâs, on fol. 56ᵇ. 180. Harfî of Isfahân, on fol. 56ᵇ. 181. Hijâbî of Ardabîl, on fol. 56ᵇ. 182. Maulânâ Hamîd-aldîn, on fol. 57ª. 183. Harîfî of Sâwa, on fol. 57ª. 184. Âkâ Husain Khwânsârî, the son of Maulânâ Jamâl-aldîn, on fol. 57ª. 185. Hairânî of Hamadân, in the service of Sultân Ya'kûb, on fol. 57ª. 186. Maulânâ Hâjî Muhammad Gîlânî, under Shâh Sulaimân, and Sultân Husain, on fol. 58ª. 187. Shaikh Muhammad 'Alî Hazîn, born in Isfahân, went to India and lived in Shâhjahânâbad at the time when this book was written, on fol. 58ª. 188. Mîr Muhtasham 'Alikhân, with the takhallus Hishmat, lived at Dihlî, on fol. 59ª. 189. Khwâjah Amîr Khusrau of Dihlî, on fol. 59ᵇ. 190. Shâh Isma'îl Khatâ'î ibn Sultân Haidar Husainî Safawî, on fol. 67ª. 191. Hakîm Afdal-aldîn Khâkânî, died A. H. 582, on fol. 67ª. 192. Sayyid Husain Khâlis of Mashhad, with the epithet Imtiyâzkhân, on fol. 67ᵇ. 193. Khusrawî of Kâ'in, nephew of Mirzâ Kâsim of Junâbid, on fol. 68ª. 194. Khâshi' of Îrân, lived in Kashmîr, on fol. 68ª. 195. Khasmî of Isfahân, on fol. 68ª. 196. Khidrî of Astarâbâd, on fol. 68ª. 197. Maulânâ Khidrî of Kazwîn, on fol. 68ᵇ. 198. Khalaf of Tabrîz, on fol. 68ᵇ. 199. Mullâ Khidrî of Khwânsâr, son of Maulânâ Tâjirî, on fol. 68ᵇ. 200. Mîr Muhammad Yûsuf Khalkî of Taharân, contemporary with Shâh Tahmâsp, on fol. 68ᵇ. 201. Khwârî of Tabrîz, on fol. 68ᵇ. 202. Maulânâ Khalâsî, a friend of Muhtasham Kâshî, on fol. 69ª. 203. Mullâ Khayâlî of Bukhârâ, on fol. 69ª. 204. Mirzâ Jânî Khâkî, under Shâh Tahmâsp, on fol. 69ª. 205. Khâdim, on fol. 69ª. 206. Khâtamî of Isfahân, on fol. 69ª. 207. Khusrawî of Transoxania, contemporary with 'Abdallâhkhân Uzbeg, on fol. 69ª. 208. Khidrî of Lâr, under Shâh 'Abbâs, on fol. 69ᵇ. 209. Khwâjûî Kirmânî, pupil of 'Alâaldaulah Simnânî, on fol. 69ᵇ. 210. Khwâjazâda Kâbulî, under Humâyûn, on fol. 69ᵇ. 211. Bâkirâi Khalîl, with the takhallus Kâshî, lived in Mashhad under Shâh Sulaimân, on fol. 69ᵇ. 212. Maulânâ Khâkî, a dervish, on fol. 69ᵇ. 213. Hakîm 'Umar Khayyâm, under Sultân Sanjar, on fol. 70ª. 214. Darwîsh Dahakî of Kazwîn (Dahak is a village near that town), on fol. 70ª. 215. Mirzâ Dânâ (whose dîwân contains 3000 baits), on fol. 70ᵇ. 216. Dîwâna-i-'Ishk, on fol. 71ᵇ. 217. Mîr Radî Dânish of Mashhad, was in Shâhjahân's service, on fol. 72ª. 218. Mullâ Dâ'î of Isfahân, the son of Maulânâ Damîrî of Isfahân, on fol. 72ª. 219. Mullâ Dâ'î of Shîrâz, on fol. 72ᵇ. 220. Kâdî Rukn-aldîn Da'wâdâr of Kumm, with the takhallus Da'wâ, the panegyrist of the Amîr Yahyâ-aldîn Murtadâ of Kumm, on fol. 72ᵇ. 221. Dakhlî of Isfahân, under Shâh Tahmâsp, on fol. 72ᵇ. 222. Dâ'î of Sarakhs, under Shâh Isma'îl, on fol. 72ᵇ. 223. Maulânâ Dûst Muhammad, on fol. 72ᵇ. 224. Maulânâ Darkî of Kumm, under Shâh 'Abbâs, on fol. 72ᵇ. 225. Dilshâd Khâtun, the daughter of Amîr 'Alî Jalâir and sister of Amîr Hasan 'Alî Jalâir, on fol. 72ᵇ margin. 226. Maulânâ 'Alîshâh Dhaukî of Ardastân, a contemporary of Shifâ'î, on fol. 73ª. 227. Amîr Muhammad Amîn Dhaukî, a Turkmân. 228. Dhihnî of Tabrîz, on fol. 73ª. 229. Mîr Muhammad Dhaukî of Tafrush, under Shâh Tahmâsp, on fol. 73ª. 230. Maulânâ Muhsinbeg Rashkî of Hamadân, killed at Tabrîz in Shâh Tahmâsp's time, on fol. 73ᵇ. 231. Maulânâ Imâm-aldîn Riyâdî of Samarkand, under Shâh Isma'îl Safawî, on fol. 74ª. 232. Radî-aldîn of Nîshâpûr, on fol. 74ᵇ. 233. Rafîkî Kâshî, a son of Mîr Haidar Mu'ammâ'î, on fol. 74ᵇ. 234. Khânkhânân 'Abd-alrahîmkhân ibn Bairam Khânkhânân, with the takhallus Rahîm, on fol. 74ᵇ. 235. Mîr Râzî of Harât, a good musician, on fol. 75ª. 236. Maulânâ Râzî of Shîrâz, on fol. 75ª. 237. Maulânâ Râmî, on fol. 75ª. 238. Maulânâ Ridâ'î Kâshî, on fol. 75ª. 239. Maulânâ Ridâ'î of Mashhad, contemporary with Takî Auhadî, on fol. 75ª. 240. Rashîdâi of Tabrîz, on fol. 75ᵇ. 241. Mîr Radî of Artîmân, father of Mirzâ Ibrâhîm Adham, contemporary with Shâh 'Abbâs, on fol. 75ᵇ. 242. Mirzâ Sa'd-aldîn Muhammad Râkim, the son of Khwâjah 'Inâyat Tajâr of Mashhad, was wazîr of Khurâsân in Shâh Sulaimân's reign, on fol. 76ª. 243. Kâdî Radî-aldîn Muhsin of Isfahân, on fol. 76ª. 244. Mullâ Raughanî, went to India under Akbar, on fol. 76ª. 245. Maulânâ Rûhî of Khurâsân, on fol. 76ª. 246. Gurgînbeg Razmî, a son of Siyâwush Sultân, on fol. 76ª. 247. Mullâ Rûhî of Hamadân, whose tongue was cut off by Ya'kûbkhân by order of Shâh 'Abbâs, on fol. 76ª. 248. Mîr Râstî of Tabrîz, on fol. 76ᵇ. 249. Mîr Muhammad Zamân Râsikh 'Âlamgîrî, on fol. 76ᵇ. 250. Mirzâ Sayyid Ridâ, a son of Shâh Takî, on fol. 76ᵇ. 251. Sultân 'Alîbeg Rahî, a grandson of 'Alî Kulîkhân Shâmlû, on fol. 76ᵇ. 252. Hasanbeg Rafî' of Kazwîn, on fol. 76ᵇ. 253. Malik Muhammad Râbit, on fol. 77ª.

254. Mirzâ Muhammad Ja'far Râhib, a graudson of Mirzâ Rafi' Nâ'ini, born at Isfahân, on fol. 77^{a}. 255. Âkâ Ridâ of Tarshiz, on fol. 77^{a}. 256. Rafiki of Âmul, on fol. 77^{b}. 257. Rushdi Sa'dâbâdi of Hamadân, his real name was Amir Khalil, on fol. 77^{b}. 258. Sa'd-aldin Rahâ'i of Harât, on fol. 77^{b}. 259. Rafi'â of Nishâpûr, on fol. 77^{b}. 260. Muhammad Arshad Rasâ'i, a dervish, on fol. 77^{b}. 261. Mir Muhammad 'Ali Râ'ij (or Râ'ih according to the index) of Siyâlkût, on fol. 77^{b}. 262. Hasan 'Ali Rajâ'i of Harât, on fol. 77^{b}. 263. Rafi'-aldin of Lunbân, on fol. 78^{a}. 264. Zamânâi Zarkash (the goldwire-drawer) of Isfahân, on fol. 78^{a}. 265. Zulâli of Khwânsâr, the author of محمود و اياز, etc., on fol. 78^{a}. 266. Zulâli of Harât, on fol. 78^{b}. 267. Zulâli Urganji, was a vinegar-seller in Harât, on fol. 78^{b}. 268. Muhammad Kâsim Zâri of Mashhad, lived at Isfahân, on fol. 78^{b}. 269. Bibi Zâri, on fol. 78^{b}. 270. Zâ'irâ (or Zâ'ir according to the index) of Dâmaghân, on fol. 78^{b}. 271. Zamâni of Yazd, under Shâh 'Abbâs, on fol. 78^{b}. 272. Maulânâ Zaki of Hamadân, on fol. 78^{b}. 273. Zamâni Hinnâtarâsh (one who shaves henna) of Tabriz, on fol. 79^{a}. 274. Zanîkhân Kokultash (كوكلتاش), one of Akbar's Amîrs, on fol. 79^{a}. 275. Shaikh Muslih-aldin Sa'di, on fol. 79^{a}. 276. Khwâjah Jamâl-aldin Muhammad ibn 'Alâ-aldin Muhammad, with the takhallus Salmân of Sâwa, panegyrist of Sultân Uwais, on fol. 82^{a}. 277. Maulânâ Sahâbi of Astarâbâd, on fol. 84^{b}. 278. Hakim Sanâ'i of Ghazna, with the Kunyah Abû-almajd and the name Majd-aldin Âdam, born in Sultân Mahmûd of Ghazna's time, died A. H. 576 (according to this statement he would have reached at least an age of 156 years, for Mahmûd died as early as A. H. 421), on fol. 87^{a}. 279. Muhammad ibn Mu'ayyad Sa'd-aldin Hamawi, a friend and companion of Najm-aldin Kubrâ, on fol. 87^{b}. 280. Muhammad Kuli Salim of Taharân, went to India under Shâhjahân, died in the Dakhan, on fol. 88^{a}. 281. Darwish Sakâ Caghatâi of Bukhârâ, went to India under Humâyûn, on fol. 89^{a}. 282. Hâji Aslam Sâlim, one of the Brahmans of Kashmîr, who afterwards turned Muhammadan, made the pilgrimage and went then to India, where he attached himself to prince A'zamshâh, on fol. 89^{b}. 283. Âkâ Bani Sakhun of Shirâz, on fol. 89^{b}. 284. Mir Jalâl-aldin Siyâdat of Lâhûr, under 'Âlamgir, on fol. 90^{a}. 285. Sâm Mirzâ ibn Shâh Isma'il ibn Sultân Haidar Safawi, on fol. 90^{a}. 286. Mahmûdbeg Sâlim, the author of a well-known 'Yûsuf and Zalikhâ,' was in Shâh Tahmâsp's service, on fol. 90^{b}. 287. Maulânâ Sairi of Mashhad, on fol. 90^{b}. 288. Maulâuâ Salâmi, whose real name was Shâh Muhammad, on fol. 90^{b}. 289. Sa'd-aldin Alâla, on fol. 90^{b}. 290. 'Âlambeg Surûri of Kâbul, a naukar under Jahângir, on fol. 90^{b}. 291. Mir Muhammad Hâshim Sanjar, a son of Mir Haidar Mu'ammâ'i Kâshi, on fol. 90^{b}. 292. Amir Nizâm-aldin Ahmad Suhaili, one of Sultân Husain Mirzâ's Amîrs, on fol. 90^{b}. 293. Sâki Jarâ'iri, in Akbar's service, on fol. 91^{a}. 294. 'Aziz-aldin Sâmi of Kazwin, on fol. 91^{a}. 295. Mullâ Muhammad Ibrâhim Sâlik of Kazwin, went to India under Shâhjahân, on fol. 91^{a}. 296. Mullâ 'Ali Naki Sâbik of Mâzandarân, on fol. 91^{a}. 297. Mir Sayyid 'Ali, with the takhallus Sayyid, of Isfahân, went to India under 'Âlamgir, on fol. 91^{a}. 298. Sirâj-aldin Minhâj, on fol. 91^{a} margin. 299. Muhammad Ahsan Sâmi', on fol. 91^{a} margin. 300. Sâlik of Yazd, on fol. 91^{b}. 301. Sa'idâ Nakshband of Yazd, lived under Shâh Sulaimân at Isfahân, on fol. 91^{b}. 302. Mirzâ Sa'id, on fol. 91^{b}. 303. Sâ'ili of Khurâsân, on fol. 91^{b}. 304. Shâh Hasan Arghûn Sipâhi, on fol. 91^{b}. 305. Maulânâ Sarwi, on fol. 91^{b}. 306. Khwâjah Sa'd Gul of Shirâz, was buried near Sa'di, on fol. 91^{b}. 307. Sultân Muhammad of Kumm, under Shâh 'Abbâs, on fol. 92^{a}. 308. Sanjari Zâhirâ of Khwânsâr, on fol. 92^{a}. 309. Mullâ Sairi of Gulpâyagân, on fol. 92^{a}. 310. Mir Husain Sahwi of Tabriz, on fol. 92^{a}. 311. Sa'idâi Sarmad, died as a martyr and was buried near the great mosque of Shâhjahânâbâd, on fol. 92^{a}. 312. Sâ'irâ of Mashhad, went to Isfahân under Shâh Sulaimân, on fol. 92^{b}. 313. Kurbân 'Alibeg of Kazwin, called Sag-i-lawand (see p. 225, no. 427), on fol. 93^{a}. 314. Maulânâ Sa'idi, the cup-maker, on fol. 93^{a}. 315. Sayyid 'Alikhân, went to India under 'Âlamgir, on fol. 93^{a}. 316. Lutf 'Alibeg Sâmi, the son of Isma'ilbeg the Circassian, on fol. 93^{a}. 317. Muhammad Afdal Sarkhwush 'Âlamgiri, on fol. 93^{a}. 318. Zâhid 'Alikhân Sakhâ, the son of Mirzâ Sa'd-aldin of Rai, on fol. 93^{b}. 319. Mir Sanad Kâshi, on fol. 93^{b}. 320. Sâti' of Kashmir, died at Shâhjahânâbâd, a little before this anthology was compiled, on fol. 93^{b}. 321. Hakim Sharaf-aldin Hasan Shifâ'i, on fol. 93^{b}. 322. Amir Shâhi of Sabzwâr, his real name was Âkâ Malik, his father was of Firûzkûh, on fol. 96^{b}. 323. Mirzâ Sharaf Zamân bin Kâdi Jahân Saifi Husaini of Kazwin, on fol. 99^{a}. 324. Âkâ Arjâsp Shâpûr of Taharân, whose first takhallus was Firibi, on fol. 100^{b}. 325. Maulânâ Shahidi of Kumm, was killed in Gujarât, on fol. 101^{a}. 326. Maulânâ Sharif of Tabriz, a pupil of Lisâni of Shirâz, on fol. 101^{b}. 327. Maulânâ Sharaf-aldin Bâfiki, on fol. 102^{a}. 328. Sharaf-aldin 'Ali of Yazd, a friend of Timûr, on fol. 102^{a}. 329. Nasf Âkâ Shâni Taklû (تكلو), under Shâh 'Abbâs, on fol. 102^{b}. 330. Muhammad Ibrâhim Shaukat of Isfahân, went to India and was killed there by a young Hindû, on fol. 102^{b}. 331. Maulânâ Muhammad 'Ali Sakkâki of Shirâz, with the takhallus Shikib, on fol. 102^{b}. 332. Maulânâ Shahri, on fol. 103^{a}. 333. Abû-alfawâris Shâh Shujâ' Muzaffari, on fol. 103^{a}. 334. Shâdmân, on fol. 103^{a}. 335. Amir Husain Shuhûdi of Isfahân, on fol. 103^{a}. 336. Shaikhzâda Pûrâni, a son of Shaikh Abû Sa'id, on fol. 103^{a}. 337. Shâh Murâd of Khwânsâr, on fol. 103^{a}. 338. Shâmili, on fol. 103^{b}. 339. Maulânâ Shujâ' Kâshi, on fol. 103^{b}. 340. Mir Shujâ'-aldin Mahmûd of Isfahân, on fol. 103^{b}. 341. Shaikh Rubâ'i, contemporary with Shâh Tahmâsp, on fol. 103^{b}. 342. Khwâjah Shu'aib of Jûshkân, on fol. 104^{a}. 343. Mirzâ Muhammad Sharif of Taharân, a son of Mirzâ Ghiyâth-aldin Muhammad I'timâd-aldaulah, who belonged to Jahângir's Amîrs, on fol. 104^{a}. 344. Maulânâ Nizâm-aldin Ahmad Sharmi in Shâh 'Abbâs' time, on fol. 104^{a}. 345. Shu'ûri of Nishâpûr, on fol. 104^{a}. 346. Shikibi of Rai, on fol. 104^{a}. 347. Shauki of Yazd, a descendant of the wazir Khwâjah Rashid, on fol. 104^{a}. 348. Mullâ Shaidâ of Akbarâbâd, under Shâhjahân, on fol. 104^{b}. 349. Malik Shujâ' of Sistân, on fol. 104^{b}. 350. Mir Sayyid Muhammad Shu'lah of

Iṣfahân, a son of Mîr Ṣafî Ṭabîb, on fol. 104^b. 351. Shaukat of Bukhârâ, on fol. 104^b. 352. Ḥakîm Shaikh Ḥusain Shuhrat, went from Shîrâz to India under 'Âlamgîr, on fol. 105^a. 353. Mirzâ Muḥammad 'Alî Ṣâ'ib of Tabrîz, on fol. 105^a. 354. Mîr Ṣaidî of Ṭaharân, went to India under Shâhjahân, and entered the service of Jahânârâ Begam, on fol. 108^a. 355. Maulânâ Ṣabûrî of Tabrîz, son of Karâbeg the goldsmith, on fol. 108^b. 356. Ṣâdikî of Harât, one of Akbar's panegyrists, on fol. 109^a. 357. Ṣadr-aldîn Muḥammad, on fol. 109^a. 358. Muḥammad Ṣâliḥ, on fol. 109^a. 359. Mirzâ Ṣâdik, cousin to Mirzâ Niżâmdast-i-ghaib of Shîrâz, on fol. 109^a. 360. Ṣabûḥi of Samarkand, on fol. 109^a. 361. Maulânâ Ṣafâ'i of Khurâsân, on fol. 109^a. 362. Khwâjah Muḥammad Mîrak Ṣâliḥî of Khurâsân, under Shâh Ṭahmâsp, on fol. 109^b. 363. Maulânâ Ṣâfî of Shîrâz, on fol. 109^b. 364. Maulânâ Ṣâbirî, on fol. 109^b. 365. Maulânâ Ḥusain Ṣabûḥî, a very skilful musician, on fol. 109^b. 366. Amîr Rûzbahân Ṣabrî of Iṣfahân, on fol. 109^b. 367. Khwâjah Bahâ-aldîn Ṣâbir, on fol. 110^a. 368. Maulânâ Ṣarfî of Sâwa, a pupil of Mullâ Muḥtasham Kâshî, on fol. 110^a. 369. Jalâl-aldîn Ḥasan Ṣalâ'î, under Shâh 'Abbâs, on fol. 110^b. 370. Maulânâ Ṣan'î, on fol. 110^b. 371. Maulânâ Ṣan'atî, under Shâh Ṭahmâsp, on fol. 110^b. 372. Maulânâ Muḥammad Ṣâdiḳ Tausarkânî (توسرکانی), Mirzâ Muḥammad Wâḳi'nawis' nephew, on fol. 110^b. 373. Ṣâdikibeg Afshâr, was in Shâh 'Abbâs' service, on fol. 110^b. 374. Mirzâ Ṣâliḥ of Tabrîz, on fol. 110^b. 375. Masîḥâi Kâshî Ṣâḥib, was attached to 'Âlamgîr, on fol. 110^b. 376. Shamsâi Ṣafîr of Tabrîz, on fol. 111^a. 377. Ḍamîrî of Iṣfahân, under Shâh Ṭahmâsp, on fol. 111^a. 378. Khwâjah 'Alâ-aldîn Ṣâni'î, on fol. 111^a margin. 379. 'Alî Muḥammad Ḍiyâ'î of Multân, on fol. 111^b. 380. Shaikh Niżâm Ḍamîrî of Balgrâm, on fol. 111^b. 381. Shâh Ḍiyâ-aldîn of Kirmân, on fol. 112^a. 382. Mîr Niżâm Ḍiyâ'î of Nîshâpûr, on fol. 112^a. 383. Mîr Muḥammad Ṭâhir of Ṭâlaḳân, on fol. 112^a. 384. Ṭâlib Âmulî, cousin of Rukn-aldîn Mas'ûd Masîḥ of Kâshân, on fol. 112^b. 385. Ṭughrâ of Mashhad, went to India under Shâhjahân, on fol. 113^a. 386. Ṭûsî Khurâsânî, a panegyrist of Bâbar, on fol. 113^b. 387. Mîr Muḥammad Ṭâhir, on fol. 114^a. 388. Mîr 'Abd-al'alî Ṭâli', on fol. 114^a. 389. Shâh Ṭahmâsp ibn Shâh Isma'îl Ṣafawî, on fol. 114^a. 390. Maulânâ Ṭâlib of Jâjarm, flourished in Shîrâz, buried near the foot-end of Ḥâfiż, on fol. 114^a. 391. Ṭâhir of the Dakhan, on fol. 114^a. 392. Bâbâ Ṭâlib of Iṣfahân, on fol. 114^a margin. 393. Ṭâhirî of Nâ'în, one of Shâh 'Abbâs' pages, on fol. 114^b. 394. Ṭâhir 'Aṭṭâr of Mashhad, a pupil of Ummatî Turbatî, on fol. 114^b. 395. Ṭâ'if of Yazd, on fol. 114^b. 396. Ṭâhirbeg of Ardastân, on fol. 114^b. 397. Ṭabkhî, a cook of Kazwîn, on fol. 114^b. 398. Maulânâ Ṭab'î of Simnân, on fol. 114^b. 399. Ṭâlib of Gilân, on fol. 115^a. 400. Kamâl-aldîn Ṭab'î of Sîstân, on fol. 115^a. 401. Mîr Ṭarzî of Shîrâz, on fol. 115^a. 402. Ṭufailî of Ḥiṣâr, on fol. 115^a. 403. Muḥammad Ibrâhîm Ṭulû'î of Kashmîr, on fol. 115^a. 404. Ḥakîm Abû Ṭâlib of Tabrîz, attached to Shâh 'Abbâs, on fol. 115^a. 405. Maulânâ Ṭaufî of Tabrîz, under Shâh Ṭahmâsp, on fol. 115^b. 406. Mirzâ Ṭâhir Tausarkânî (توسرکانی), on fol. 115^b. 407. Ṭulû'î of Khwânsâr, on fol. 115^b. 408. Ṭab'î of Kazwîn, a pupil of Ḥakîm Shifâ'î, on fol. 115^b. 409. Mirzâ 'Abd-albâḳî, with the takhalluṣ Ṭabîb, on fol. 115^b. 410. Maulânâ Żuhûrî of Tarshîz, on fol. 116^a. 411. Maulânâ Zahîr-aldîn Ṭâhir ibn Muḥammad Fâryâbî, lived under Kizil Arslan, on fol. 118^a. 412. Maulânâ Muḥammadbeg Żarîfî, went to India under Shâh Ṭahmâsp, on fol. 118^b. 413. Żahîr allâhijî, contemporary with Shâh Sulaimân, on fol. 118^b. 414. Maulânâ Jamâl-aldîn 'Urfî of Shîrâz, died A.H. 998, on fol. 119^a. 415. Shaikh Fakhr-aldîn Ibrâhîm 'Irâkî of Hamadân, was at first a pupil of Shihâb-aldîn 'Umar Suhrawardî's, afterwards of Shaikh Bahâ-aldîn Zakaryâ of Multân, on fol. 122^b. 416. 'Abd-alwâsi' jabalî, in the service of Bahrâmshâh bin Mas'ûd bin Muḥammad Ghaznawî, on fol. 123^b. 417. Shaikh Farîd-aldîn 'Aṭṭâr, on fol. 124^a. 418. Ni'matkhân 'Âlî, a native of Shîrâz, but grew up and flourished in India in 'Âlamgîr's service, on fol. 125^a. 419. 'Ażîmâi of Nîshâpûr, a son of Mullâ Kaidî, who was a nephew of Mullâ Nażîrî, on fol. 125^b. 420. Muḥammad Mu'min 'Azmî of Shîrâz, on fol. 125^b. 421. Khwâjah 'Iṣmat of Bukhârâ, on fol. 125^b. 422. Sayyid 'Alâ-aldîn, with the takhalluṣ 'Alâ, lived at Oudh, on fol. 125^b. 423. Khwâjah 'Abd-alraḥîm 'Âbid, lived at Dihlî, on fol. 126^a. 424. Shâh Muḥammad 'Ârif of Shîrâz, on fol. 126^a. 425. Ḳâḍî 'Abd-alkhâliḳ of کره رود, on fol. 126^a. 426. Shaikh 'Azîz-aldîn Nasafî, a Ṣûfî, on fol. 126^a. 427. Mîr 'Abd-alwahhâb 'Inâyatî of Iṣfahân, on fol. 126^a. 428. 'Alîḳulibeg Turkmân ibn Sulṭân Khalîfah, on fol. 126^a. 429. Ḥakîm 'Imâdî of Ghazna, a panegyrist of 'Imâd-aldaulah Dailamî, on fol. 126^a. 430. Maulânâ 'Ârif, under Sulṭân Ḥusain Mirzâ, on fol. 126^b. 431. Maulânâ 'Ilmî, at the same time, on fol. 126^b. 432. 'Ubaid-allâhkhân, pâdishâh-i-Tûrân, son of Maḥmûd Sulṭân and grandson of Shâh Budâgh Sulṭân, on fol. 126^b. 433. Maulânâ 'Ilmî of Khurâsân, on fol. 126^b. 434. Shaikh 'Imâd-aldîn Faḳîh of Kirmân, under Shâh Shujâ', on fol. 126^b. 435. Amîr 'Îsâlang, one of the Tarkhân Amîrs, on fol. 127^a. 436. Ḳaḍî Mâsîḥ-aldîn 'Îsâ of Sâwa, under Sulṭân Ya'ḳûb, on fol. 127^a. 437. Mîr 'Ârif of Yazd, on fol. 127^a. 438. Maulânâ 'Alî of Bukhârâ, on fol. 127^a. 439. 'Âriḍî of Iṣfahân, on fol. 127^a. 440. Maulânâ 'Âshiḳî of Sîstân, attached to Badî'-alzamân, the governor of Sîstân, on fol. 127^b. 441. Shaikh Bâyazîd 'Ârif of Bukhârâ, on fol. 127^b. 442. 'Abd-alsalâm, called Ḳâḍîzâda of Samarkand, on fol. 127^b. 443. 'Abdî of Gunâbâd, was in Sulṭân Ibrâhîm Mirzâ Jâhî Ṣafawî's service, on fol. 127^b. 444. 'Abdî of Abarkûh, under Shâh Ṭahmâsp, on fol. 127^b. 445. Mîr 'Abd-alḥusain, on fol. 127^b. 446. Hasanbeg 'Itâbî Taklû, was blind, on fol. 127^b. 447. Ṭahmâsp Ḳulibeg 'Arshî, under Isma'îl Mirzâ, on fol. 128^a. 448. Mîr 'Azmî Kâshî, on fol. 128^a. 449. Mirzâ Jânî 'Izzatî of Kazwîn, on fol. 128^a. 450. Maulânâ 'Ahdî, under Shâh Ṭahmâsp, on fol. 128^a. 451. Maulânâ 'Alî Aḥmad of Dihlî, on fol. 128^a. 452. 'Ubaid Zâkânî, on fol. 128^a. 453. Karam-allâhkhân 'Âshiḳ, on fol. 128^a. 454. Mîr Muḥammad Ṭâhir, with the takhalluṣ 'Alawî, on fol. 128^a. 455. 'Arab Âḳâ of Kirmân, a dervish, on fol. 128^b. 456. Âḳâ 'Alî, son of Khwâjah 'Abd-alṣamad of Gîlân, on fol. 128^b. 457. Mîr 'Imâd

Khwushnawîs (the fair writer) of Kazwîn, under Shâh 'Abbâs, on fol. 128b. 458. Nâsir 'Alî, a native of Sahrind (so distinctly written here; comp. Sprenger, Catal., p. 329), lived at Dihlî, on fol. 128b. 459. 'Alî 'Azîm, a son of Nâsir 'Alî, lived at Shâhjahânâbâd, on fol. 129a. 460. Mullâ Ghairat of Hamadân, on fol. 129a. 461. Muhammad Tâhir Ghanî of Kashmîr, on fol. 129b. 462. Maulânâ Ghazâlî of Mashhad, was in the service of the Khânzamân, Bahâdurkhân, and Akbar, on fol. 130a. 463. Ghâzî Kalandar, flourished at the end of Tahmâsp's reign, on fol. 130a. 464. Maulânâ Gharîbî of Transoxania, on fol. 130b. 465. Maulânâ Ghubârî of Ardastân, on fol. 130b. 466. Ghurûrî Kâshî, went to India, on fol. 130b. 467. Mîr 'Abd-alghanî of Tafrush, a pupil of Shaikh Abû-alkâsim Kâzarûnî, with the takhallus Ghanî, on fol. 130b. 468. Pahlawân Sharaf Ghairatî of Shîrâz, on fol. 130b. 469. Ghiyâth Kûrhalwâ'î (كورحلوائی) of Shîrâz, under Shâh 'Abbâs, on fol. 131a. 470. Ghazâlî of Harât, on fol. 131a. 471. Ghadanfar كلجاری, on fol. 131a. 472. Muhammad Takî Ghâfilâ Zâhirâ of Tâlakân, under Shâh 'Abbâs II, on fol. 131a. 473. Mîr 'Abd-alghanî, attached to 'Abbâs, on fol. 131a. 474. Ghanîmat of India, on fol. 131b. 475. Shaikh Farîd-aldîn Shakarganj, the spiritual teacher of Shaikh Nizâm-aldîn Auliyâ, on fol. 131b. 476. Hakîm Abû-alkâsim Firdausî of Tûs, died at Tûs A. H. 411 (a very interesting kasîdah by him is given here in full length, edited and translated by Dr. H. Ethé, in the Transactions of the Munich Academy, Sitzungsberichte der histor.-philos. Classe, 1873, pp. 635–640), on fol. 131b. 477. Bâbâ Fighânî of Shîrâz, under Sultân Ya'kûb, on fol. 131b. 478. Shaikh Faidî ibn Shaikh Mubârak, a descendant of Kâdî Hamîd-aldîn Nâkûrî, was in Akbar's service, on fol. 133b. 479. Abû Turâbbeg Firkatî, the son of Mirzâ 'Alîkhân of Anjudân; his first takhallus was Kâmî, on fol. 135a. 480. Mirzâ Fasîhî Ansârî of Harât, contemporary with Shâh 'Abbâs, on fol. 135b. 481. Maulânâ 'Abd-alrazzâk Fayyâd Lâhijî (also Kummî), a pupil of Mullâ Sadrâi of Shîrâz, on fol. 136b. 482. Calabîbeg Fârigh, well known as the علّامه of Tabrîz, a pupil of Mullâ Mirzâ Jân, on fol. 136b. 483. Mukîmâi Fanjî, the son of Mullâ Kaidî, who was the nephew of Mullâ Nazîrî of Nîshâpûr, on fol. 136b. 484. Furûghî 'Attâr, on fol. 137a. 485. Mirzâ Nûrî Fatwâ, a nephew of Shaikh Bahâ-aldîn, on fol. 137a. 486. Fakîrî of Tabrîz, under Shâh Tahmâsp, on fol. 137a. 487. Maulânâ Fârighî, on fol. 137a. 488. Maulânâ 'Alî Faidî Turbatî, on fol. 137b. 489. Fighânî of Kashmîr, went to India, on fol. 137b. 490. Shaikh Abû-almuwahhid Fârighî, the uncle of Shaikh Zain-aldîn Khwâfî, was in Humâyûn's service, on fol. 137b. 491. Jamîlah Khânam Fasîhah of Isfahân, contemporary with Shâh 'Abbâs, on fol. 137b. 492. Imâm Muhammad Abû 'Abdallâh ibn alhasan alkuraishî altamîmî albakrî Fakhr Râzî, on fol. 137b. 493. Amîr Fadl-allâh Mûsawî, on fol. 138a. 494. Kâdî Ahmad Fighârî of Asfarâ'in, contemporary with Shâh Tahmâsp, on fol. 138a. 495. Nizâm-aldîn Amîr 'Alîshîr Fânî, on fol. 138a. 496. Fahmî of Samarkand, on fol. 138a. 497. Maulânâ Pâdishâh Fârighî of Tabrîz, on fol. 138a. 498. Mullâ 'Alî Asghar Fanâ'î, went to India under Akbar, on fol. 138a. 499. Alshaikh alfâdil al'ârif alauhadî 'Imâd-aldîn Fadl-allâh of Mashhad, on fol. 138a margin. 500. Farîd-aldîn Kâtib, on fol. 138a margin. 501. Fikrat of Shîrâz, on fol. 138a margin. 502. Hakîm Abû-alhasan Farrukhî, the pupil of 'Unsurî, on fol. 139a. 503. Fakhr-aldîn of Isfahân, on fol. 139a. 504. Maulânâ Farah-allâh of Shûshtar, on fol. 139a. 505. Ustâd Najm-aldîn Falakî of Shirwân, on fol. 139a. 506. Mullâ Fathî of Ardastân, on fol. 139a. 507. Farîdûnkhân, on fol. 139a. 508. Amîr Kamâl-aldîn Husain Fanâ'î of Harât, contemporary with Sultân Husain Mirzâ, on fol. 139a. 509. Fârighî of Mar'ash, on fol. 139a. 510. Mîr Fâ'id of Natanza, on fol. 139a. 511. Fardî of Mashhad, on fol. 139a. 512. Mîr Mahmûd Fuzûnî of Sabzwâr, on fol. 139a. 513. Mahmûdbeg Fusûnî of Tabrîz, went to India, and entered into Jahângîr's service, on fol. 139a. 514. Fudûlî, on fol. 139a. 515. Fahmî of Kâshân, a draper (کرباس فروش), contemporary with Hâtim Kâshî, on fol. 139a. 516. Mirzâ Muhammad 'Alî Furûgh, the son of Mirzâ Muhammad Ridâ, prince of Îrân, on fol. 139b. 517. Shaikh Ahmad Fanâ'î of Khalajân, on fol. 139b. 518. Mullâ Muhsin Faid, the nephew of Mullâ Diyâ-aldîn Kâshî, and pupil of Mullâ Sadrâi of Shîrâz, on fol. 139b. 519. Mirzâ Muhammad Fâdil, a son of Muhammad Bâkir Sadr, on fol. 139b. 520. Mirzâ Mu'izz Fitrat, a son of Mirzâ Fakhrâ of Kumm, under 'Âlamgîr, on fol. 139b. 521. Mîr Shams-aldîn Fakîr 'Abbâsî of Dihlî, on fol. 140a. 522. Hâjî Muhammad Jân Kudsî of Mashhad, was king of poets at Shâhjahân's court, on fol. 140b. 523. Mulla Kaidî of Nîshâpûr, a pupil of Mullâ 'Izzatî, went to India, and entered into Akbar's service, on fol. 142a. 524. Mullâ Muhammad Kâsim of Mashhad, went to India, on fol. 142b. 525. Maulânâ Kirânî of Mashhad, on fol. 143b. 526. Shâh Kâsim-i-Anwâr, whose name was Mu'in-aldîn 'Alî, on fol. 143b. 527. Katarân Ajalî, under Sultân Sanjar; he was a native of Tabrîz, and lived at Balkh, on fol. 143b. 528. Mullâ Kausî of Harât, on fol. 144a. 529. Mirzâ Kâsim ibn Mirzâ Murâd of the Dakhan, one of Jahângîr's Amîrs, on fol. 144b. 530. Nûr-aldîn Muhammad Karârî of Gîlân, the son of Maulânâ 'Abd-alrazzâk, on fol. 144b. 531. Kâsim of Mâzandarân, on fol. 144b. 532. Maulânâ Kausî of Shûshtar, on fol. 144b. 533. Kurbî of Damâwand, on fol. 144b. 534. Kâsimbeg Kismî Afshâr, the son of Yaktâshkhân, and pupil of Maulânâ Wahshî, on fol. 145a. 535. Mîr Kiwâm-aldîn Nakîb of Isfahân, on fol. 145a. 536. Maulânâ Kadîmî نبقارجی, on fol. 145a. 537. Mîr Ibrâhîm Kânûnî, the son of Khwâjah Mûsâ, on fol. 145a. 538. Maulânâ Kâni'î, on fol. 145a. 539. Kâdî Sanjânî, a descendant of Shâh Sanjân, on fol. 145b. 540. Kâsimkhân, son of Sharîfkhân of Tabrîz, on fol. 145b. 541. Maulânâ Katlî of Bukhârâ, attached to 'Abd-al'azîzkhân Uzbeg, on fol. 145b. 542. 'Abd-alghanîbeg Kabûl of Kashmîr, on fol. 145b. 543. Mullâ Asad Kâsid of Bukhârâ, on fol. 145b. 544. Shâh Muhammad Panâh Kâbil, lived at Shâhjahânâbâd, on fol. 145b. 545. Kâsimî of Ardastân, on fol. 145b margin. 546. Sirâj-aldîn of Kazwîn, with the takhallus Kumrî, on fol. 145b margin. 547. Kâsimkhân, on fol. 145b margin. 548. Shaikh Kamâl Khujandî, died

A.H. 792, on fol. 146^{a}. 549. Maulânâ Muḥammad ibn 'Abdallâh Kâtibî of Nîshâpûr, the panegyrist of Tîmûr, Shâhrukh Mirzâ and Baisunghar Mirzâ, on fol. 147^{a}. 550. Kamâl-aldîn Isma'îl of Iṣfahân, with the epithet Khallâḳ-alma'ânî, on fol. 148^{a}. 551. Abû Ṭâlib Kalîm, went to India under Shâhjahân, on fol. 150^{a}. 552. Ḥasanbeg Kirâmî, of the Shâmlû tribe, was in Jahângîr's service, on fol. 152^{a}. 553. Maulânâ Ḳâsim Kâhî of Kâbul, was in his early youth a pupil of Maulânâ Jâmî, on fol. 152^{a}. 554. Ḳubâdbeg Kaukabî, a native of Karaj, went to India under Jahângîr, on fol. 152^{b}. 555. Maulânâ Kalâmî of Iṣfahân, the brother of Salâmî, on fol. 152^{b}. 556. 'Abd-alraḥîm Kamgû of Kashmîr, on fol. 152^{b}. 557. Maulânâ Kâsib of Yazd, on fol. 152^{b}. 558. Maulânâ Mîr 'Alî, with the takhalluṣ Kâtib, contemporary with Sulṭân Ḥusain Mirzâ, on fol. 152^{b}. 559. Maulânâ Kâshî of Mashhad, on fol. 153^{a}. 560. Amîr Khwâjah Kalân of Transoxania, became governor of Ḳandahâr under Bâbar, on fol. 153^{a}. 561. Mullâ Kâkâ of Ḳazwîn, on fol. 153^{a}. 562. Maulânâ Kisrâ Kâshî, a descendant of Ahlî Shîrazî, on fol. 153^{a}. 563. Kâmî of Sabzwâr, went to India, on fol. 153^{a}. 564. Kâmî Lâhijî, on fol. 153^{a}. 565. Mullâ Kamâl-aldîn Ḥusain, on fol. 153^{a} margin. 566. Maulânâ Kamâlî of Sabzwâr, under Shâh 'Abbâs, on fol. 153^{b}. 567. Karamî Kâshî, on fol. 153^{b}. 568. Muḥammad Kâẓim of Kumm, a pupil of Mirzâ Muḥammad Sa'îd, on fol. 153^{b}. 569. Kaifî of Sîstân, went to India under Jahângîr, on fol. 153^{b}. 570. Mirzâ Kâmrân Gûyâ, brother of Mirzâ Dârâb Jûyâ, on fol. 153^{b}. 571. Maulâna Lisânî of Shîrâz, teacher of Maulânâ Sharîf of Tabrîz, on fol. 153^{b}. 572. Ḥakîm Lâ'iḳ of Balkh, in the service of Imâm Ḳulîkhân, on fol. 154^{b}. 573. Luṭfî of Shîrâz, on fol. 154^{b}. 574. Ḳâḍî Luṭf-allâh of Bukhârâ, was professor at the madrasah of 'Abd-al-'azîzkhân, on fol. 154^{b}. 575. Âghâ Laṭîf of Iṣfahân, on fol. 154^{b}. 576. Maulânâ Luṭfî of Mashhad, on fol. 154^{b}. 577. Maulânâ Muḥtasham Kâshî, under Shâh Isma'îl and Shâh Ṭahmâsp, died A.H. 996, on fol. 154^{b}. 578. Ḥakîm Rukn-aldîn Mas'ûd Masîḥ Kâshânî, a son of Ḥakîm Niẓâm-aldîn 'Alî, was in Shâh 'Abbâs' service, and the teacher of Ṣâ'ib, on fol. 156^{b}. 579. Maulânâ Shaikh Abû Ḥayât Mânî of Shîrâz, contemporary with Shâh Isma'îl, on fol. 157^{b}. 580. Maulânâ Mirzâ Muḥammad Majdhûb of Tabrîz, on fol. 158^{a}. 581. Mirzâ Ḳulî Mailî, under Shâh Ṭahmâsp, on fol. 159^{a}. 582. Maulânâ Malik of Kumm; Ẓuhûrî was his pupil and son-in-law, on fol. 160^{a}. 583. Mirzâ Malik Mashriḳî of Mashhad, under Shâh 'Abbâs, on fol. 160^{b}. 584. Mirzâ Muḥammad Mukhliṣ Kâshî, on fol. 161^{a}. 585. Murtaḍâ Ḳulî, on fol. 161^{a}. 586. Mullâ Mufîd of Balkh, went to India under 'Âlamgîr, on fol. 161^{b}. 587. Murshid Yazdajirdî, was in Mirzâ Ghâzî's service, on fol. 161^{b}. 588. Mullâ Mufrad of Hamadân, spent the greater part of his life at Iṣfahân, under Shâh Sulaimân, on fol. 162^{b}. 589. Maḥsharî of Nîshâpûr, on fol. 162^{b}. 590. Sulṭân Muṣṭafâ Mirzâ ibn Shâh Ṭahmâsp, the brother of Shâh Isma'îl II, on fol. 162^{b}. 591. Muṣawwir of Kâshân, on fol. 162^{b}. 592. Muẓaffar Ḥusain Kâshî, with the takhalluṣ Muẓaffar, a dervish, on fol. 162^{b}. 593. Malikî of Sirkân, on fol. 162^{b}. 594. Mushfiḳî of Bukhârâ, was under 'Abdallâhkhân the king of poets of Turkistân, on fol. 163^{a}. 595. Malik Ṭaifûr of Anjudân, brother of Mirzâ Dâ'î, on fol. 163^{a}. 596. Mîr Muḥsin of Mashhad, in Akbar's service, on fol. 163^{a}. 597. Pahlawân Madhâkî of Iṣfahân, under Shâh Ṭahmâsp, on fol. 163^{a}. 598. Munâsib of Kashmîr, on fol. 163^{b}. 599. Shaikh Muḥammad Shîrîn Maghribî, on fol. 163^{b}. 600. Muḥsin of Kâshân, on fol. 163^{b}. 601. Miḥnatî, on fol. 163^{b}. 602. Maḥsharî of Khwânsâr, on fol. 163^{b}. 603. Mirzâ Muḳîm of Iṣfahân, in the service of Shâh Sulaimân, on fol. 164^{a}. 604. Ḥasanbeg Shakar Oghlû, with the takhalluṣ Muḳîmî, on fol. 164^{a}. 605. Khwâjah Mas'ûdbeg of Bukhârâ, on fol. 164^{a}. 606. Mai-i-Kalâl, under Jahângîr, on fol. 164^{a}. 607. Khwâjah Majd-aldîn Hamgar Fârsî, contemporary with Atâbeg Sa'd bin Abû Bakr Zangî, on fol. 164^{a}. 608. Amîr Fakhr-aldîn Mas'ûd ibn Abî Bahman alkirmânî, on fol. 164^{a}. 609. Khwâjah Mu'în-aldîn C'ishtî alsijzî, went from C'isht to India, and settled in Ajmîr, on fol. 164^{b}. 610. Pîc'a Mahtî, Sulṭân Sanjar's sweetheart, on fol. 164^{b}. 611. Majlisî of Harât, on fol. 164^{b}. 612. Darwîsh Majnûn of Samarḳand, on fol. 164^{b}. 613. Muḥammad Mu'min Mirzâ ibn Sulṭân Ḥusain Mirzâ, on fol. 165^{a}. 614. Maulânâ Mu'înî of Shîrâz, on fol. 165^{a}. 615. Mîr Maḳbûl of Kumm, at the time of Sulṭân Ḥusain Mirzâ, on fol. 165^{a}. 616. Khwâjah Manṣûr of Ṭûs, on fol. 165^{a}. 617. Ḳâḍî Mîrzâda, on fol. 165^{a}. 618. Mithâlî of Kâshân, on fol. 165^{a}. 619. Mubârak Shîrîn, on fol. 165^{a}. 620. Maulânâ Majd-aldîn of Khwâf, went to India, and was received at Akbar's court, on fol. 165^{b}. 621. Maulânâ Mas'ûd of Harât, author of a mathnawî يوسف و زليخا, and of a munâẓarah شمس وقمر, on fol. 165^{b}. 622. Mullâ Majlisî of Iṣfahân, a pupil of Muḥtasham Kâshî, on fol. 165^{b}. 623. Ḳulîkhânbeg Mujrim bin Ḥasan Sulṭân Shâmlû, on fol. 165^{b}. 624. Darwîsh Maḳṣûd Tîrgar (the arrow-maker) of Harât, on fol. 165^{b}. 625. Maulânâ Malik of Khwâf, on fol. 166^{a}. 626. Maḥwî of Hamadân, with his real name Mîr Mughîth-aldîn, under Shâh 'Abbâs, on fol. 166^{a}. 627. Masîḥ, a piece-broker, of Shîrâz, on fol. 166^{a}. 628. Maulânâ 'Abd-al'alî Maḥwî of Ardabîl, under Shâh 'Abbâs, on fol. 166^{a}. 629. Maulânâ Muḥammad Ṣûfî of Mâzandarân, went to India, and died in Kashmîr in Jahângîr's time, on fol. 166^{a}. 630. Maulânâ Muḥammad Hâdî, under Shâh Ṭahmâsp, on fol. 166^{b}. 631. Khwâjah Maḥmûd, contemporary with Ṭahmâsp, on fol. 166^{b}. 632. Murâdî Bâfiḳî, elder brother of Maulânâ Waḥshî, on fol. 166^{b}. 633. Mîr Muḥammad Ma'ṣûm of Kâshân, son of Mîr Ḥaidar Mu'ammâ'î, on fol. 166^{b}. 634. Maḳṣadî of Sâwa, on fol. 167^{a}. 635. Maulânâ Maẓharî of Kashmîr, contemporary with Muḥtasham Kâshî and Waḥshî Bâfiḳî, on fol. 167^{a}. 636. Malik Maḥmûd bin Malikshâh of India, on fol. 167^{a}. 637. Maulânâ Maḳṣûd Khurda Kâshî, contemporary with Muḥtasham, on fol. 167^{a}. 638. Maulânâ Malik Muḥammad of Tûn, on fol. 167^{a}. 639. Maulânâ Mulhamî of Tabrîz, was in the service of the governor of his town, Pîr Budâḳkhân, on fol. 167^{b}. 640. Muḥammad Sulṭân, younger brother of Muḥammad Amîn Sulṭân Turkmân, on fol. 167^{b}. 641. Maulawî Sîstânî, i. e. Ḥâjî Aḥmad, on fol. 167^{b}. 642. Mawâlî, on fol. 167^{b}. 643. Malûlî of Iṣfahân, i. e. Khalîfah Asad-allâh, on fol. 167^{b}. 644. Murtaḍâ Ḳulîkhân, son of

Hasan Shâmlû, became governor of Kumm under Shâh Sulaimân, on fol. 167b. 645. Isma'îl Munsif, son of Shamsâ of Shîrâz, on fol. 168a. 646. Mahdarî of Hamadân, under Shâh Sulaimân, on fol. 168a. 647. Muhammad Mu'min, a native of Dâmaghân, spent his life at Shîrâz, on fol. 168a. 648. Muhsinâ of Shîrâz, companion of Muhammad Sabûhî, on fol. 168a. 649. Walî Muhâmmadkhân Masrûr, one of the Shâmlû-Amîrs, on fol. 168a. 650. Mîr Muhammad Sa'îd Muhit of Isfahân, on fol. 168a. 651. Munîr of Lâhûr, under 'Âlamgîr, on fol. 168b. 652. Mukhtâr Shûstânî, on fol. 168b. 653. Amîr Musabbab of Mashhad, on fol. 168b. 654. Majnûn al'âmirî, whose real name was Kais, on fol. 168b. 655. Maulânâ Muhammad Mustafâ of India, on fol. 168b. 656. Râi نذرام Mukhlis, lived at Dihlî, on fol. 168b. 657. Tâjbeg Mamnûn Shâhjahânpûrî, on fol. 169a. 658. Shaikh 'Abd-alridâ Matîn, of Arabian extraction, born at Isfahân, on fol. 169a. 659. Mirzâ Jânjânân Mazhar, lived at Dihlî, on fol. 169a. 660. Mirzâ Majîdâi of Shûshtar, went from Îrân to India, and served the grand wazîr Nawwâb Abû-almansûrkhân Bahâdur Safdarjang, on fol. 169a margin. 661. Mîr Madhûsh, brother of Mîr Jalâl-aldîn Siyâdat, lived at Lâhûr under 'Âlamgîr, on fol. 169a margin. 662. Mubtalâ, the author of this tadhkirah, on fol. 169b. 663. Shaikh Nizâm-aldîn Abû Ahmad Nizâmî of Ganja, on fol. 170a. 664. Sayyid Nûr-aldîn Ni'mat-allâh Walî of Kirmân, on fol. 170b. 665. Shaikh Muhammad ibn Ahmad ibn 'Alî Nizâm-aldîn Auliyâ, a pupil of Shaikh Farîd-aldîn Shakharganj (sugar-treasure) and spiritual guide of Amîr Khusrau and Khwâjah Hasan of Dihlî, on fol. 171a. 666. Hakîm Nizâm-aldîn of Kâshân, a celebrated physician of Shâh Tahmâsp's time, on fol. 171b. 667. Maulânâ Nazîrî of Nîshâpûr, whose name was Muhammad Husain, on fol. 171b. 668. Shaikh 'Alî Nakî of Kamarah, on fol. 175b. 669. Shâh Nisbatî of Thânisar, on fol. 177a. 670. Maulânâ Nisbatî of Mashhad, under Shâh Tahmâsp, on fol. 177a. 671. Mirzâ Nizâm Dast-i-ghaib of Shîrâz, under Shâh 'Abbâs, on fol. 177a. 672. Kâdî Nûr-aldîn Muhammad of Isfahân, commonly called Kâdî Nûr, a pupil of Khwâjah Afdal-aldîn Muhammad Turk of Isfahân, on fol. 177b. 673. Nithârî of Tabrîz, under Shâh Tahmâsp, on fol. 177b. 674. Niyâzî of Balkh, son of Maulânâ Sayyid 'Alî of Bukhârâ, on fol. 178a. 675. Nâfi' of Kumm, whose name was Âkâ Bâkir, a cook, on fol. 178a. 676. Mullâ Ibrâhîm Nasîr of Shîrâz, on fol. 178a. 677. Âkâ Husain Nâjî, one of 'Âlamgîr's munshîs, on fol. 178a. 678. Nizâm Kulâgh of Kazwîn, on fol. 178a. 679. Maulânâ Nargisî, on fol. 178a. 680. Nawîdî of Turbat, on fol. 178b. 681. Najafî, on fol. 178b. 682. Shaikh Ahmad Abû-aljanâb Najm-aldîn Kubrâ, on fol. 178b. 683. Maulânâ Ni'matî, flourished after Sultân Husain's time, on fol. 178b. 684. Nazmî of Isfahân, on fol. 178b. 685. Bâbâ Nasîbî of Gîlân, on fol. 178b. 686. Maulânâ Nâdim of Gîlân, under Shâh 'Abbâs, on fol. 179a. 687. Nidâ'î of Yazd, quoted by Takî Auhadî, on fol. 179a. 688. Mullâ Nithârî of Tûn, on fol. 179a. 689. Nasîrâ of Hamadân, contemporary with Shaikh Bahâ-aldîn Muhammad, on fol. 179a. 690. Nûrbakhsh, on fol. 179a. 691. Maulânâ Muhammad Ridâ Nau'î of جبوشان (Sprenger spells it Khabûshân), the author of the mathnawî سوزوگداز and a ساقی نامه, on fol. 179a. 692. Pîca Nihânî, on fol. 180a. 693. Maulânâ Nîkî of Isfahân, on fol. 180a. 694. Mullâ Nâzim of Harât, was in 'Abbâs Kulikhân's service, on fol. 180a. 695. Muhammad Husain Nauras, lived in Isfahân, on fol. 180a. 696. Mîr Zain al'âbidîn Nashâ' of Isfahân, on fol. 180a. 697. Mîr Nasîbî Nûrbakhshî of Shîrâz, on fol. 180a. 698. Maulânâ Nauras of Kazwîn, joined the service of the 'Âdilshâhs in the Dakhan, on fol. 180a. 699. Maulânâ Nutkî of Nîshâpûr, contemporary with Hâjî Muhammad Jân Kudsî, on fol. 180a. 700. Maulânâ Hâjî Nigâhî of Harât, on fol. 180a. 701. Sayyid Nizâm Ghurrah, on fol. 180a. 702. Nihânî, sister of Khwâjah Afdal, councillor of Sultân Husain Mirzâ, on fol. 180b. 703. Mîr Najât, whose name was 'Abd-al'âl, on fol. 180b. 704. Maulânâ Wahshî Bâfikî, contemporary with Muhtasham, on fol. 181a. 705. Maulânâ Walî Dasht Bayâdî, contemporary with Khwâjah Husain Thanâ'î, on fol. 183a. 706. Mirzâ Tâhir Wahîd of Kazwîn, the wazîr of Shâh Sulaimân, on fol. 184a. 707. Mîr Sharaf-aldîn 'Alîkhân, with the takhallus Wafâ, on fol. 184b. 708. Khwâjah Wâlihî of Bukhârâ, called Khwâjah 'Attâr, on fol. 186b. 709. Wafâ'î of Mashhad, on fol. 186b. 710. Mîr Wâlihî of Kumm, on fol. 186b. 711. Maulânâ Wahshî of Jûshkân, on fol. 187a. 712. Maulânâ Wasfî, one of the old poets, on fol. 187a. 713. Wafâ'î of Isfahân, on fol. 187a. 714. Walâ'î of Sîstân, whose name was Mîr Hâjî Muhammad, on fol. 187a. 715. Mîr Shâh Takî, with the takhallus Wâjid (or rather Wâhid) of Isfahân, under Shâh Sulaimân, on fol. 187b. 716. Mullâ Wârithî, brother of Kâmî of Sabzwâr, on fol. 187b. 717. Maulânâ Wukû'î of Tabrîz, on fol. 187b. 718. Walîkhân of Karaj, on fol. 187b. 719. Najaf Kulîbeg Wâlî, was in the service of the daughter of Shâh 'Abbâs, on fol. 187b. 720. Mirzâ Muhammad Rafî' Wâ'iz of Kazwîn, the author of the ابواب الجنان, on fol. 188a. 721. Imâm Kulîbeg Wârasta (وارسته) of Rai under Shâh 'Abbâs II, on fol. 188a. 722. Tâlib Wazîr, on fol. 188a. 723. Mirzâ Imâm Kulî Wahshat, brother of Khalîlkhân Bakhtiyârî, on fol. 188a. 724. Sayyid Hasan Wâ'iz, on fol. 188a margin. 725. 'Alî Kulikhân, with the takhallus Wâlih, attached to Muhammadshâh in India, on fol. 188b. 726. Maulânâ Muhammad Wajîh Nizâmâbâdî Jaunpûrî, a pupil of Mullâ Nizâm-aldîn of Lakhnau, on fol. 189a. 727. Mirzâ Muhammad 'Alî Wafâ of Îrân, on fol. 189b. 728. Maulânâ Badr-aldîn Hilâlî, in Amîr 'Alîshîr's service, born at Astarâbâd, on fol. 189b. 729. Amîr Humâyûn of Asfarâ'in, was in Sultân Ya'kûb's service, on fol. 192a. 730. Khwâjah Humâm-aldîn of Tabrîz, a pupil of Khwâjah Nasîr-aldîn of Tûs, and contemporary with Sa'dî, on fol. 194a. 731. Hâshimî of Kâshân, whose name was Mîr Nizâm-aldîn, on fol. 194b. 732. Khwâjah Hâshimî, a descendant of Khwâjah 'Ismat-allâh Bukhârî, on fol. 194b. 733. Shams-aldîn Hâshimî of Isfahân, on fol. 194b. 734. Sayyid Hâshimî, a gold-beater (کوفتگر), on fol. 194b. 735. Hijrî of Kumm, a sword-maker, on fol. 194b. 736. Mirzâ Hâdî, son of Mirzâ Mu'în-aldîn Muhammad Fârsî, was wazîr of Kirmân under Shâh Sulaimân, on fol. 194b. 737. Mîr Abû-alhâshim of Abarkûh, with the takhallus Hâshim,

on fol. 195ª. 738. Maulânâ Hawâ'î, brother of Maulânâ Mashrikî of Mashhad, on fol. 195ª. 739. Humâ'î of Astarâbâd, on fol. 195ª. 740. Maulânâ Halâkî of Hamadân, on fol. 195ª. 741. Mirzâ Abû 'Alî Hâtif, grandson of Mirzâ Isma'îl Îmâ (ایما) of Iṣfahân, was attached to Nawwâb Abû-almanṣûrkhân Ṣafdarjang Bahâdur, on fol. 195ª. 742. Mîr Yaḥyâ Kâshî, was the chief of Shâhjahân's library, on fol. 195ᵇ. 743. Maulânâ Yârî of Astarâbâd, on fol. 195ᵇ. 744. Ḳâḍî Yaḥyâ Lâhijî, went to India under Shâhjahân, on fol. 195ᵇ. 745. Yâr Muḥammad Rakhna, was in the service of Sultân Ḥusain Mirzâ's son, on fol. 196ª. 746. Khwâjah Yûsuf, son of Khwâjah Rukn-aldîn, who was a descendant of Abû Sa'îd bin Abû-alkhair, on fol. 196ª. 747. Ḳâḍî 'Abdallâh Yaḳînî Lâhijî, the uncle of Ḳâḍî Yaḥyâ, on fol. 196ª. 748. Maulânâ Yârî of Yazd, on fol. 196ª. 749. Maulânâ Yamînî of Simnân, under Shâh Ṭahmâsp, on fol. 196ª. 750. Maḥmûd Yazdajirdî, with the takhalluṣ Yatîm, on fol. 196ª. 751. Mîr Yûnus of Abhar, went to India, on fol. 196ª. 752. Shaikh Ya'ḳûb of Kashmîr, on fol. 196ª margin. 753. 'Imâd Yârak, a physician's son of Ḳazwîn, on fol. 196ᵇ. 754. Aḥmad Yârkhân Yaktâ, son of Allâhyârkhân of Turkistân, went to India, on fol. 196ᵇ. 755. Târâćand Yaktâ, lived at Dihlî, on fol. 196ᵇ.

Ff. 1–197, two columns, each ll. 15; large and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; all the margin with gold arabesques; very fine ornaments are also found on the last page; gilt edges; binding in red and gold; size, 11 in. by 6¾ in. [Elliot 247.]

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Majma'-alnafâ'is (مجمع النفائس).

Collection of precious things, a tadhkirah of Persian poets by Sirâj-aldîn 'Alîkhân Ârzû, who composed it A.H. 1164 = A.D. 1750–51, comp. Sprenger, Catal., p. 132 ff. It contains 1419 biographies and poetical extracts.

Beginning: حمد صانعی که زبان قلم و قلم زبان را تحریر الخ.

No date.

Ff. 262, ll. 18–25; careless and very inelegant Nasta'lîk, badly written throughout; size, 11¾ in. by 8⅝ in. [Elliot 399.]

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Khazâna-i-'âmirah (خزانهٔ عامره).

The Royal Treasury, a well-known and valuable Persian tadhkirah or memoirs of ancient and modern Persian poets, composed A.H. 1176 = A.D. 1762–1763, by Ghulâm 'Alî Ḥusain Wâsiṭî Balgrâmî, with the poetical title of Âzâd, comp. Journal of the Royal Asiatic Society, ix. pp. 40–43, and Rieu i. p. 373, where a full list of Âzâd's authorities is given.

Beginning: سرکلام را جیغه حمد صانعی که انسان را بگوهر گرانمایه الخ.

It is alphabetically arranged, and contains the biographies of the following 135 poets (an index of which is added on the fly-leaves by Sir Gore Ouseley):

1. Anwarî Khâwarî, the great panegyrist of Sulṭân Sanjar, on fol. 7ª. 2. Azraḳî, under Sulṭân Ṭughânshâh the Saljûḳ, on fol. 9ᵇ. 3. Abû Sa'îd Mas'ûd bin Sa'd bin Salmân of Lâhûr, died A.H. 515, on fol. 11ᵇ. 4. Shaikh Âdhurî of Asfarâ'in, died A.H. 866, on fol. 16ᵇ. 5. Umîdî of Rai, died A.H. 925, on fol. 19ª. 6. Adham Kâshî, died A.H. 969, on fol. 19ᵇ. 7. Ulfatî of Yazd, went to India under Humâyûn, on fol. 21ᵇ. 8. Mîr Muḥammad Aḥsan Îjâd, died A.H. 1133, on fol. 22ª. 9. Faḳîr-allâh Shâh Âfarîn of Lâhûr, died A.H. 1154 at Lâhûr, on fol. 22ᵇ. 10. Âṣafjâh Ghafrânpanâh Âṣaf, died A.H. 1161, the 4th of Jumâdâ-alâkhar, on fol. 28ª. (Here is inserted a long account of the Mahrattas, including biographies of the following distinguished persons: *a.* Amîr-alumarâ Fîrûzjang Ghâzî-aldînkhân Bahâdur bin Âṣafjâh, on fol. 41ᵇ. *b.* 'Imâd-almulk, son of the preceding Amîr, on fol. 42ᵇ. *c.* Nawwâb Niẓâm-aldaulah Nâṣirjang, Âṣafjâh's second son, on fol. 46ª. *d.* Hidâyat Muḥyî-aldînkhân Muẓaffarjang, Âṣafjâh's grandson, on fol. 50ª. *e.* Sayyid Muḥammadkhân Amîr-almamâlik, the third son of Âṣafjâh, on fol. 51ᵇ. *f.* Nawwâb Âṣafjâh II, on fol. 60ᵇ. *g.* Sa'âdatkhân Burhân-almulk of Nîshâpûr, on fol. 63ª. *h.* Wazîr-almamâlik Abû-almanṣûrkhân Ṣafdarjang, nephew and son-in-law of the preceding Khân, on fol. 65ª. *i.* Wazîr-almamâlik Shujâ'-aldaulah, the son of Abû-almanṣûrkhân, with his original name: Mirzâ Jalâl-aldîn Ḥaidar, on fol. 73ª. *k.* Aḥmadshâh Durrânî, on fol. 82ª.) 11. Sirâj-aldîn 'Alîkhân Ârzû of Akbarâbâd, born A.H. 1101, died 1169, the 23rd of Rabî'-alâkhar, on fol. 97ª. 12. Isḥaḳ-khân, called Mu'taman-aldaulah, of Shûshtar, died A.H. 1150, on fol. 101ᵇ. 13. Faḳîr Âzâd alḥusainî alwâsiṭî albalgrâmî, the author of this tadhkirah, on fol. 102ᵇ. 14. Badr of Jâjarm, the pupil of Majd-i-Hamgar, on fol. 117ª. 15. Bisâṭî of Samarḳand, flourished under Sulṭân Khalîl bin Mîrânshâh Gurgânî, on fol. 118ᵇ. 16. Bannâ'î of Harât, contemporary with Mîr 'Alîshîr, died A.H. 928, on fol. 119ª. 17. Bâḳiyâî of Nâ'în, went to India under Jahângîr, and flourished under him as well as under his successor Shâhjahân, on fol. 119ᵇ. 18. Mirzâ Badî', the son of Mirzâ Ṭâhir Naṣrâbâdî, flourished under Sulṭân Ḥusain Mirzâ, on fol. 120ª. 19. Mirzâ Abû Turâb Baiḍâ, friend of the Amîr-alumarâ Dhû-alfaḳâr-khân, the son of the grand wazîr Asadkhân, on fol. 121ª. 20. Mirzâ 'Abd-alḳâdir Bîdil of 'Aẓîmâbâd, died A.H. 1133, on fol. 121ª. 21. Tardî (تردی or تروی ?) of Samarḳand, lived under Akbar, on fol. 135ª. 22. Mulla Turâbî, panegyrist of Imâm Ḳulîkhân, the ruler of Balkh, on fol. 135ᵇ. 23. Mirzâ Abû Turâb, with the two takhalluṣes Ghubâr and Turâb, died A.H. 1129, or according to Ârzû's Majma'-alnafâ'is, A.H. 1143, on fol. 135ᵇ. 24. Mîr Muḥammad Afḍal Thâbit of Allâhâbâd, died A.H. 1151 (according to this chronogram رحیل ثابت) or A.H. 1157, on fol. 136ª. 25. Mîr Muḥammad 'Aẓîm Thabât, the son of the preceding poet, died A.H. 1162, on fol. 138ᵇ. 26. Maulânâ Jamâl-aldîn bin Ḥusâm-aldîn of Dihlî, lived under Sulṭân Muḥammad Tughluḳshâh, on fol. 140ª. 27. Shaikh Jamâlî of Dihlî, whose original name was Shaikh Faḍl-allâh, died A.H. 942, on fol. 140ª. 28. Sayyid Ḥasan of Ghazna, on fol. 141ª. 29. Khwâjah Ḥâfiẓ of Shîrâz, on fol. 141ᵇ. 30. Ḥairatî of Tûn, flourished under Shâh Ṭahmâsp, died A.H. 961, on fol.

145ᵃ. 31. Harfì, the nephew of Nìki of Iṣfahân, died A. H. 971 at Mashhad, on fol. 146ᵇ. 32. Haidarì of Tabrìz, lived under Akbar, on fol. 147ᵃ. 33. Hayâtì of Gilân, died A. H. 1036, buried at Dihli, on fol. 150ᵃ. 34. Hayâtì of Kâshân, under Jahângìr, on fol. 151ᵇ. 35. Hasharì of Tabrìz, under Shâh 'Abbâs Ṣafawì, on fol. 152ᵇ. 36. Shaikh Muhammad 'Alì Hazìn of Iṣfahân, the famous poet and biographer, born A. H. 1103, still alive, on fol. 153ᵃ. 37. Hâkim Hakìm Begkhân of Lâhûr, Âzâd's friend and author of a tadhkirah, styled تحفة المجالس, still alive, on fol. 158ᵃ. 38. Khâkânì of Shìrwân, the great panegyrist, died A. H. 582 or 590 (according to Khwândamìr), on fol. 162ᵃ. 39. Amìr Khusrau of Dihlì, died A. H. 725 (chronogram طوطی شکرمقال), on fol. 165ᵇ. 40. Khwâjûì Kirmânì, died A. H. 753, on fol. 170ᵃ. 41. Mìr Raḍì Dânish of Mashhad, died A. H. 1076, on fol. 172ᵇ. 42. Nawwâb Dargâh (درگاه) Kulìkhân, called Mu'taman-almulk Sâlârjang Bahâdur, born A. H. 1122, died 1180 (this date shows that the author, although he composed—according to his own statement on fol. 2ᵇ—this work as early as A. H. 1176, must have added some portions to it like this at a later period of his life), on fol. 175ᵇ. 43. Sayyid Dhû-alfakâr, a contemporary of Salmân of Sâwa, on fol. 177ᵇ. 44. Dhaukì of Samarkand, flourished under Kul Ahmadkhân, to whom he dedicated his mathnawì ناز و نیاز, consisting of 4000 baits, on fol. 180ᵇ. 45. Mìr Aulâd Muhammad Dhakâ, born A. H. 1151, still alive, on fol. 181ᵃ. 46. Rûdagì of Samarkand, on fol. 182ᵇ. 47. Rashìdì of Samarkand, was in the service of Sultân Khiḍr bin Ibrâhìmkhân and contemporary with Mas'ûd bin Sa'd bin Salmân, on fol. 182ᵇ. 48. Mìr Haidar Mu'ammâ'ì Rafì'ì of Kâshân, the great composer of riddles and chronograms under Sultân Akbar, on fol. 183ᵇ. 49. Mirzâ Hasanbeg Rafì' of Kazwin, flourished under Shâhjahân, on fol. 184ᵇ. 50. Mirzâ Sa'd-aldìn Muhammad Mahdì Râkim, became wazìr of Harât, and afterwards of the whole province of Khurâsân, under Shâh Sulaimân Ṣafawì, on fol. 188ᵃ. 51. Mìr Muhammad 'Alì Râ'ij of Siyâlkût, died at Lâhûr A. H. 1150, on fol. 193ᵃ. 52. Râfi', a pupil of Mullâ Abû-alhakk Sâṭi' of Kashmìr, lived with the famous Nawwâb Ṣamṣâm-aldaulah whose original name was Khwâjah 'Âṣim, on fol. 194ᵃ. 53. Mirzâ Ja'far Râhib, born at Iṣfahân A. H. 1118, on fol. 195ᵃ. 54. Zulâlì of Khwânsâr, the author of the Sab'ah Sayyârah, on fol. 196ᵃ. 55. Shaikh Sa'dì of Shìrâz, on fol. 196ᵇ. 56. Salmân of Sâwa, died A. H. 778 (according to others A. H. 769 or 785), on fol. 199ᵇ. 57. Sultân, of Sailak near Kandahâr, contemporary with 'Alikulìkhân Sultân (died A. H. 974), on fol. 203ᵇ. 58. Sanjar, the son of Mìr Haidar Mu'ammâ'ì of Kâshân, died A. H. 1021, on fol. 204ᵇ; his brother, Mìr Ma'ṣûm, who died A. H. 1052, was also a good poet. 59. Sa'ìd of Gilân, under Jahângìr and Shâhjahân, on fol. 206ᵇ. 60. Muhammad Afḍal Sarkhwush, died A. H. 1127 at Shâhjahânâbâd, on fol. 207ᵇ. 61. Shahìdì of Kumm, the king of poets at the court of Sultân Ya'kûb, the ruler of Tabrìz, died according to Sâm Mirzâ A. H. 935, according to the Ta'rìkh-i-Firishta A. H. 936, on fol. 208ᵇ. 62. Sharìf of Tabrìz, died very young A. H. 956, on fol. 209ᵇ. 63. Shikibì of Tabrìz, flourished under Shâh Ṭahmâsp Ṣafawì, died A. H. 971, on fol. 210ᵇ. 64. Muhammad Riḍâ Shikibì of Iṣfahân, born A. H. 964, died 1023, on fol. 211ᵃ. 65. Shânì Taklû, panegyrist of Shâh 'Abbâs, died A. H. 1023, on fol. 212ᵇ. 66. Shaidâ, died in 'Âlamgìr's reign in the eighth decade of the eleventh century of the Hijrah, that is, before 1080, on fol. 213ᵇ. 67. Muhammad Ishak Shaukat of Bukhârâ, died A. H. 1107 or 1111, on fol. 221ᵇ. 68. Mìr Sayyid Muhammad Shâ'ir Balgrâmì, born A. H. 1101, died A. H. 1185 (this date is added after the completion of the work, as the author remarks at the end of this poet's biography), on fol. 224ᵃ. 69. Mirzâ Muhammad 'Alì Ṣâ'ib of Iṣfahân, died A. H. 1080 (ثمانین و الف), on fol. 226ᵃ. 70. Mìr Ṣaidì of Taharân, entered Shâhjahân's service A. H. 1065, on fol. 231ᵇ. 71. Nawwâb Ṣamṣâm-almulk, with the takhalluṣ Ṣârim, died A. H. 1171, on fol. 233ᵃ. 72. Mirzâ Rûshan Ḍamìr, died A. H. 1077, on fol. 234ᵃ. 73. Ṭâlib, flourished under Jahângìr and Shâhjahân, died at Ahmadnagar A. H. 1040, on fol. 236ᵇ. 74. Ẓahìr Fâryâbì, died according to Daulatshâh A. H. 558 (?), according to the author of the Haft Iklìm A. H. 592, on fol. 239ᵇ. 75. Ẓuhûrì of Tarshìz, died A. H. 1025, on fol. 248ᵃ. 76. 'Abbâs of Marw, the first composer of Persian poetry, author of a kaṣìdah in honour of the Khalif Ma'mûn, on fol. 250ᵃ. 77. 'Unṣurì of Balkh, the king of poets at Sultân Mahmûd's court, died A. H. 431, on fol. 250ᵇ. 78. 'Urfì of Shìrâz, the great mystical poet, died A. H. 999 at Lâhûr, on fol. 251ᵇ. 79. Shaikh 'Abd-alkâdir Badâ'ûnì, the author of the well-known historical work منتخب التواریخ, completed A. H. 1004, on fol. 256ᵃ. 80. Khwâjah Bâkir 'Izzat of Shìrâz, on fol. 256ᵇ. 81. Nâṣir 'Alì of Sirhind, died A. H. 1108, about sixty years old, on fol. 260ᵃ. 82. Ni'matkhân 'Âlì of Shìrâz, who assumed at first the takhalluṣ Hakìm, later that of 'Âlì, died A. H. 1121, on fol. 264ᵇ. 83. Hunarwarkhân 'Âkil of Shâhjahânâbâd, was in Nawwâb Âṣafjâh's service and followed him to Aurangâbâd in the first year of Muhammad Farrukhsiyar's reign, A. H. 1124, on fol. 276ᵃ. 84. Mìr 'Abd-aljalìl alhusainì alwâsiṭì albalgrâmì, with the former takhalluṣes Ṭarâzì and Wâsiṭì, born A. H. 1071, died 1138 at Shâhjahânâbâd, on fol. 280ᵇ. 85. Ghaḍâ'irì of Rai, Sultân Mahmûd's court poet, on fol. 287ᵇ. 86. Ghazâlì of Mashhad, died A. H. 980, on fol. 288ᵇ. 87. Mullâ Ghurûrì of Shìrâz, lived under Shâh 'Abbâs, on fol. 289ᵇ. 88. Firdausì of Ṭûs, died A. H. 411, according to others 416, on fol. 290ᵃ. 89. Farrukhì of Sìstân, Sultân Mahmûd's panegyrist, on fol. 291ᵃ. 90. Fiṭratì of Kashmìr, was in Akbar's service and contemporary with Takì Auhadì, on fol. 291ᵇ. 91. Furûghì, died A. H. 1077, on fol. 291ᵇ. 92. Mullâ Muhammad Naṣìr Fâ'id of Abhar, a pupil of Mirzâ Ṣâ'ib, died A. H. 1134, on fol. 292ᵇ. 93. Faḍl 'Alìkhân, still alive, on fol. 296ᵃ. 94. Mìr Nawâzish 'Alì Fakìr, the son and heir of Mìr 'Aẓamat-allâh Bìkhabar Balgrâmì, died A. H. 1167, on fol. 296ᵇ. 95. Mìr Shams-aldìn Fakìr of Dihlì, born at Shâhjahânâbâd A. H. 1115, still alive, on fol. 297ᵇ. 96. Hâjì Muhammad Jân Kudsì of Mashhad, entered Shâhjahân's service A. H. 1042, died at Lâhûr 1056, on fol. 299ᵇ. 97. Maulânâ Kamar-aldìn of Aurangâbâd, born A. H. 1123, on fol. 302ᵃ. 98. Kâtibì of Nìshâpûr, died A. H. 839, on fol. 305ᵇ. 99. Maulânâ

Hasan Kâshî, lived at Âmul, on fol. 309b. 100. Maulânâ Kâsim Kâhî, died in Akbar's service A. H. 988, on fol. 309b. 101. Abû Tâlib Kalîm alhamadânî alkâshânî, died A. H. 1061, on fol. 310b. 102. Maulânâ Lutf-allâh of Nîshâpûr, died A. H. 786 according to the Majâlis-al'ushshâk, and according to Daulatshâh A. H. 810, on fol. 315a last line. 103. Lisânî of Shîrâz, died A. H. 941, on fol. 316a. 104. Mu'izzî of Nîshâpûr, the king of poets at the courts of the Saljûk Sultâns Malikshâh and Sanjar, on fol. 317a. 105. Majd-aldîn Hamgar, a contemporary of Shaikh Sa'dî, on fol. 318b. 106. Mîr Hâjj, with the poetical title of Hâjj in his kasîdas and that of Unsî in his ghazals, contemporary with Jâmî and Mîr 'Alîshîr, on fol. 320a. 107. Muhyî Lârî, king of poets at Sultân Ya'kûb's court, and lived till Shâh Tahmâsp's reign, on fol. 320b. 108. Muhtasham Kâshî, died A. H. 1000 or (according to the chronogram quoted by Wâlih, درد محتشم) 996, on fol. 321a. 109. Mâ'ilî of Tabrîz, flourished under Shâh Tahmâsp, on fol. 323a. 110. Khwâjah Husain of Marw, with the takhallus Marwî, under Humâyûn and Akbar, died A. H. 979, on fol. 326a. 111. Malik of Kumm, under Ibrâhîm 'Âdilshâh, died A. H. 1024, according to others 1025, on fol. 326b. 112. Hakîm Ruknâi Kâshî, with the takhallus Masîh, died in Kâshân A. H. 1066, on fol. 327b. 113. Shaikh Muhammad 'Alî Mâhir of Akbarâbâd, one of Shâhjahân's and 'Âlamgîr's Amîrs, died A. H. 1089, on fol. 329b. 114. Mirzâ Mukîmâi of Bukhârâ, died A. H. 1131, nearly 100 years old, on fol. 336b. 115. Mukhlis, died A. H. 1164, on fol. 337b. 116. Matîn of Isfahân, died A. H. 1175, on fol. 338b. 117. Mirzâ Mu'izz-aldîn of the Tabrîzians of Isfahân, the author's friend, on fol. 340b. 118. Shaikh Nizâmî of Ganja, the great epic poet, on fol. 341b. 119. Nizâmî 'arûdî of Samarkand, under Sultân 'Alâ-aldîn Ghûrî (according to others in the service of Tughrul bin Arslan Saljûkî), on fol. 343a. 120. Amîr Nasîr-aldîn Kabûdjâma of Astarâbâd, a favourite of Sultân Tukush, on fol. 343b. 121. Maulânâ Nizâm of Astarâbâd, died A. H. 921, on fol. 343b. 122. Najmî of Kashmîr, a pupil of Kâsim Kâhî, came A. H. 988 from Kashmîr to Transoxania, and composed a kasîdah in homage of Sultân Isfandiyâr bin Sultân Khusrau bin Sultân Yâr Muhammad, on fol. 345b. 123. Nau'î of Khabûshân, died A. H. 1019, on fol. 345b. 124. Nazîrî of Nîshâpûr, died A. H. 1021, on fol. 346b. 125. Nakî, died A. H. 1031, on fol. 349b. 126. Muhammad Yûsuf Nakhat of Burhânpûr, under Muhammadshâh, died at the end of the fifth decade of the twelfth century (about A. H. 1148–1150), on fol. 351a. 127. Mîr Muhammad Sharîf Wukû'î of Nîshâpûr, went to India in Akbar's reign and died at Lâhûr, on fol. 351b. 128. Mîr Muhammad Ma'sûm, called 'Âlî Nasabkhân, with the takhallus Wijdân, the son of Mîr Muhammad Zamân Râsikh of Sirhind, died A. H. 1107 (chronogram راسخ بمرد), on fol. 351b. 129. 'Alîkulikhân Wâlih of Dâghistân, born at Isfahân A. H. 1124 (his father Muhammad 'Alikhân died A. H. 1128), the author of the well-known tadhkirah Riyâd-alshu'arâ, died A. H. 1170, on fol. 354b. 130. Shaikh Nûr-al'ain Wâkif, went to Aurangâbâd A. H. 1174, where the author of this work met with him, died A. H. 1176, on fol. 357b. 131. Hilâlî of Astarâbâd, the author of the شاه و درویش, killed A. H. 936 at Harât, on fol. 362b. 132. Hâshim of Kandahâr, died at Âgra A. H. 969, on fol. 364a. 133. Halâkî of Hamadân, lived under Shâh Husain Mirzâ bin Bahrâm Mirzâ bin Shâh Isma'îl Safawî and Shâh Isma'îl II, on fol. 365a. 134. Mîr Yahyâ Kâshî, went to India under Shâhjahân, died A. H. 1064, on fol. 365b. 135. Mîr Yûsuf Balgrâmî, died A. H. 1172.

This copy is dated the 22nd of Rajab, A. H. 1199 = A. D. 1785, May 31. On the fly-leaf Sir Gore Ouseley has added the following lines:—'In the first volume of the Asiatic Miscellany, printed in 1785, Mr. William Chambers, a learned orientalist, says that Mir Gholam Ali Azâd, the author or compiler of the "Khazâna-i-'Âmirah" is still alive at Aurangâbâd in the Deckan, where, after a series of years spent in literary pursuits and extensive travels, he resides in great repute and with some splendour, at the age of eighty-five. The present Nizam has visited him twice in person at that city; and the writer of this article (Mr. W. Chambers) is in possession of the copy of a letter addressed to him in the year 1775 by the celebrated Ghâzi uddin Khân, wherein he pays him the highest compliments. The work in question was published by him there in the sixty-first year of his age; and he is the author of several others in verse and prose: among which he tells Ghâzi uddin Khân in his answer to the above-mentioned letter, that his Arabic poems amounted to 4000 couplets, and his Persian to 8000; confessing at the same time, that he was constantly adding something to each, though he had then passed the age of seventy. But his historical writings are to European readers the most curious and valuable of his productions; and they have this particular recommendation, that he was the eye-witness of most of the facts which he relates, and has himself travelled over the countries which are the scene of all his narrations.'

Ff. 367, ll. 15; excellent Nasta'lîk, clear and distinct; large illuminated frontispiece; size, 10⅝ in. by 6⅝ in.

[OUSELEY ADD. 6.]

382

Bayân-i-wâki' (بیان واقع).

The memoirs of 'Abd-alkarîm, the son of Khwâjah 'Âkibat Mahmûd bin Khwâjah Muhammad Bûlâkî bin Muhammad Ridâ, a native of Kashmîr, who wrote in the latter half of the last century.

The work is divided into five chapters (bâb) and a conclusion:

The first on fol. 5a, about Nâdirshâh's invasion of India.

The second on fol. 26a, about his return from India, his wars in Khurâsân, Tûrân, and Khwârizm.

The third on fol. 66a, a description of the author's journey to Makkah and Madînah, and thence to Bangâlah.

The fourth on fol. 90a, a history of India from his arrival in Bangâlah to the death of Muhammadshâh, A. D. 1748.

The fifth on fol. 109a, on occurrences during the reign of Ahmadshâh, A. D. 1748–1754.

Beginning: الهی محفل آرا کن بذکر خود بیانم را. تجلّی شعله گردان در سخن شمع زبانم را الخ.

The present MS. ends with this chapter; so the conclusion is either wanting or the author did not complete the work, as he designed it in the introduction on fol. 5a, according to which the conclusion would have had two mukaddimas, each of two faṣls, viz.

(a) 1. Some witty sayings of ingenious men.
2. Some wonderful things, which happened during this period.

(b) 1. On some noble and pious men.
2. On some wicked men.

Almost the whole of this work (ff. 1–114a) is translated by F. Gladwin, The Memoirs of Khojeh Abdulkureem, Calcutta, 1788. This MS. gives only one report more (on ff. 114a–118b): فصل در ذکر قتل نوّاب بهادر ومحاربهٔ نوّاب صفدرجنگ با امرای احمد شاه وپادشاهیٔ اکبر شاه وخرابیٔ دهلی قدیم, 'on the killing of Nawwâb Bahâdur (Jâwidkhân), the fighting of Ṣafdar Jang with Aḥmadshâh's generals, 'Âlamgîrshâh's (?) being made emperor, and the ruin of old Delhî.'

The MS. is not dated.

Ff. 118, ll. 17; Nasta'lîk; size, $10\frac{1}{2}$ in. by $5\frac{3}{4}$ in.
[Ouseley 276.]

383

Tadhkira-i-Shaikh Muḥammad 'Alî Ḥazîn (تذکرهٔ شیخ محمّد علی حزین).

The life of Shaikh Muḥammad 'Alî Ḥazîn, who died A.H. 1180=A.D. 1766, at Banâras, composed by himself. A translation of it was published by F. C. Belfour, London, 1830; see the preface, p. xiv, where the translator states that he made use of the present MS. The text was edited by the same, London, 1831. See A. Sprenger, Catal., p. 141; W. Ouseley, Oriental Collections, ii. pp. 36–43.

Beginning:

نحمده و نسأله التقی و نعتصم بعروته
الوثقی و نصلّی علی سیّدنا الخ

In the colophon the work is called تذکرهٔ مولانای شیخ محمّد علی حزین; see Belfour, p. ۲۸۹.

This copy was finished on the 23rd of Ṣafar, A.H. 1197 =A.D. 1783, the 28th of January, by Mîr Ni'mat 'Alî.

Ff. 76, ll. 16; Nasta'lîk; size, $9\frac{5}{8}$ in. by $6\frac{1}{4}$ in.
[Ouseley 273.]

384

Âtashkada (آتش کده).

The celebrated and rare collection of biographies of poets, called the *Fire-temple*, by Hâjî Luṭf 'Alibeg of Iṣfahân, whose takhalluṣ was Âdhur (born A.H. 1134= A.D. 1721, 1722; engaged in the compilation of this work during the years 1174–1193, and still alive in 1199=A.D. 1785). See the excellent and detailed account of this famous work by N. Bland, Journ. of the Royal As. Soc., vii. p. 345 sq.; Sprenger, Catal., p. 161; and Rieu i. p. 375. The flame (شعله) of the first censer (مجمرهٔ اولی), containing the 'royal and noble authors,' was edited by N. Bland, London, 1844 (the Atesh Kedah or Fire-temple), but there is wanting the introduction of the whole work. A complete lithographed edition was published at Calcutta in A.H. 1249 =A.D. 1833, 1834, and at Bombay, A.H. 1277.

After an introduction, on fol. 1b, beginning فروغ آتشکدهٔ دل و زبانهٔ اخکر زبان سپاس بیقیاس کریمیست الخ, follows a detailed index, the contents of which are:

1. *The first censer*, in commemoration of the lives and poems of the eloquent men of earlier time (مجمرهٔ اولی در ذکر اطوار و شرح اشعار فصحای متقدّمین), subdivided into one flame (شعله), three firebrands (اخکر), and one lustre (فروغ).

a. The flame (شعله), containing the biography and poetry of kings and princes of every country, and of Amîrs of excellent rank (در ذکر احوال و نقل اشعار شاهان و شاهزادان هر دیاری و امرای عالیمقدار الخ), on fol. 6a.

b. The first firebrand (اخکر): the poets of Îrân (در ذکر احوال و نگارش اقوال فصحای بلاغت شعار و بلغای فصاحت گفتار ولایت ایران), in five sparks (شراره), on fol. 16a.

c. The second firebrand: the poets of Tûrân (در ذکر احوال واشعار اسانید شعرا و صنادید فصحاء ولایت توران), in three sparks, on fol. 174b.

d. The third firebrand: the poets of Hindûstân (در ذکر شعار و اشعار فصحای مملکت هندوستان), in three sparks, on fol. 201b.

e. The lustre (فروغ): ladies distinguished in literature, and especially in poetry (در شرح حالات وبیان مقالات نسوان عفّت الخ), on fol. 205a.

2. *The second censer*, commemorating the modern poets, the author's countrymen and contemporaries (در شرح احوال ونقل اقوال فصحای معاصرین), on fol. 206a, subdivided into two rays (پرتو).

a. The first ray: biography and poetry of the modern poets (در نگارش احوال و افکار معاصرین), on fol. 206a.

b. The second ray: the epilogue of the whole book; an autobiography of the author, Luṭf 'Alî himself, and extracts from his own poetical works, on fol. 246b.

List of the poets, with biographies and poetical specimens, found in the Atashkada:

I. Kings, princes, and Amîrs.

1. Muḥammad, the son of Sulṭân Maḥmûd of Ghazna, on fol. 6a. 2. Amîr Maḥmûd Ibn Yamîn (that is, son of Amîr Yamîn-aldîn Ṭughrâ), ib. 3. Sulṭân Abû Yazîd, brother of Shâh Shujâ', on fol. 6b. 4. Atâbeg Sa'd bin Zangî, ib. 5. Sulṭân Atsiz Khusrawî, fled before Sulṭân Sanjar the Saljûk, ib. 6. Khân Aḥmadkhân of Gîlân, was imprisoned under Shâh Ṭahmâsp

together with Isma'il II, died A.H. 992 (so in Bland's edition, p. ۴; here is the utterly wrong date 920), on fol. 7ª. 7. Ilkâṣ Mirzâ, son of Isma'il Ṣafawi, and brother of Shâh Ṭahmâsp, died A.H. 984 in Mashhad, ib. 8. Imâm Kulîkhân, governor of Bukhârâ, ib. 9. Anîsî, with his real name, Yol Kulîbeg of the Shâmlû tribe, was at first in Harât in 'Alî Kulîkhân's service, and fled afterwards to India, where he attached himself to the Khânkhânân, and was intimately acquainted with Shikîbî of Iṣfahân; he was the author of a mathnawî محمود و اياز, ib. 10. Âhî, one of the Caghatâi Amîrs, in the service of Shâh Gharîb Mirzâ, son of Sulṭân Husain Mirzâ Baikarâ, died A.H. 927, on fol. 8ª. 11. Badî'-alzamân Mirzâ, son of Sulṭân Husain Mirzâ Baikarâ, was for a time in Shâh Isma'il Ṣafawi's service, and lived in Tabrîz and Rai, went afterwards with Sulṭân Salim to Rûm, and died there, A.H. 940, ib. 12. Bahrâm Mirzâ Ṣafawî, son of Shâh Isma'il, ib. 13. Bikhudî, flourished in Farâh, ib. 14. Bairâmkhân, a Turkmân, went from Kandahâr in the beginning of Humâyûn's reign to India, died during his pilgrimage to Makkah, ib. 15. Jânî 'Alî Kulîkhân Lagzî (that is, Wâlih, the author of the tadhkirah رياض الشعرا; see A. Sprenger, Catal., p. 132), ib. 16. Sulṭân Ibrâhîm Mirzâ, son of Bahrâm Mirzâ Ṣafawî, with the takhalluṣ Jâhî, killed by order of Isma'il II, ib. 17. Jadhbî, son of Shâh Kulîkhân, of Kurdish origin, from the districts of Baghdâd, went to India, on fol. 8ᵇ. 18. Juzwî, of Caghatâi origin, flourished in Iṣfahân, died there, A.H. 910, ib. 19. Ja'farbeg, brother of Muhammad Mu'minkhân, ib. 20. The emperor Jalâl-aldîn Akbar, ib. 21. Jalâl-aldîn Malikshâh, son of Alp Arslan, the Saljûk Sulṭân, ib. 22. Kâsimbeg Hâlati, a Turkmân, flourished in Ṭaharân, afterwards, in Shâh Ṭahmâsp's reign, he converted himself in Kazwîn into a Mullâ, and became professor in the بقعهٔ شاهزاده حسين, ib. 23. Hasanbeg, a Turk, under the Ṣafawis, got from Shâh 'Abbas the epithet Sag-i-lawand, on fol. 9ª. 24. Hasankhân of the Shâmlû tribe, was in the reigns of Shâh 'Abbas II and Shâh Sulaimân, governor of Harât, died there, and was buried in Mashhad, ib. 25. Sulṭân Husain Mirzâ Khusrawi, with the takhalluṣ Husainî, died A.H. 911, ib. 26. Mirzâ Khâkî, lived in Shâh Ṭahmâsp's reign according to Wâlih, ib. 27. Haidarbeg Khiṣâlî, of Caghatâi origin, lived in Khurâsân, on fol. 9ᵇ. 28. Shâh Isma'il Ṣafawî, with the takhalluṣ Khaṭâ'î, died A.H. 930, ib. 29. Dardi of the Afshâr tribe, ib. 30. Muhammad Amîn, with the takhalluṣ Dhaukî, a Turkmân, lived in Kâshân, a disciple of Mullâ Mirzâ Jân of Shirâz; he also spent some time in Khurâsân, 'Irâk, and Fârs, and died in Lâhijân A.H. 969, ib. 31. 'Abd-alrahîmkhân, famous under the title Khânkhânân, with the takhalluṣ Rahîmî, son of Bairâmkhân Bahârlûi (بهارلوى), a Turkmân, who had left the service of the Ṣafawis, and gone from Kandahâr to India, ib. 32. Sulṭân 'Alîbeg (in Bland's edition Kulîbeg) Rahî, on fol. 10ª. 33. Sâhirî, a Turk, ib. 34. Mahmûdbeg Sâlim, a Turkmân, lived in Tabrîz, ib. 35. Sâm Mirzâ, son of Shâh Isma'il Ṣafawî, with the takhalluṣ Sâmî, author of the famous tadhkirah تحفهٔ سامى, ib. 36. Luṭf 'Alîbeg, also with the takhalluṣ Sâmî, ib. 37. Sadîd A'war (اعور), a Kurd, contemporary with Athîr Akhsîkatî, ib. 38. Muhammad Kulî, with the takhalluṣ Salîm of the Shâmlû tribe, lived in Ṭaharân and Kazwîn, ib. 39. Amîr Nizâm-aldîn Ahmad Suhailî, of Caghatâi extraction, author of a Turkish and a Persian diwân, as well as of a mathnawî, ليلى و مجنون, died A.H. 907; he had received his takhalluṣ from Âdhurî, on fol. 10ᵇ. 40. Mullâ Shânî, lived alternately in Rai and Hamadân, ib. 41. Shâh Shujâ' the Muzaffaride, son of Muhammad Muzaffar, exchanged poetical epistles with Sulṭân Uwais, died A.H. 783, ib. 42. Malik Shams-aldîn, the first of the ملوك كُرت (whose reign lasted 116 years), on fol. 11ª. 43. Shaukî, ib. 44. Ṣâdikbeg, with the takhalluṣ Ṣâdikî of the Afshâr tribe, author of a diwân and of a Turkish tadhkirah on contemporary poets, ib. 45. Mîr Muhammad Ṣâlih, of Caghatâi origin, son of Amîr Nûr Sa'd, a pupil of Jâmî's, died A.H. 941 at Bukhârâ, on fol. 11ᵇ. 46. Ṣabûhî, also of Caghatâi extraction, ib. 47. Ṭughrul, the last of the Saljûk rulers, ib. 48. Amîr Husain Jalâir, with the takhalluṣ Ṭufailî, one of Sulṭân Husain Mirzâ Baikarâ's Amîrs, ib. 49. Shâh Ṭahmâsp Ṣafawî, ib. 50. Shâh Isma'il II, son of the preceding Shâh, with the takhalluṣ 'Âdilî, poisoned at Kazwin, A.H. 984 (Bland has 983; Malcolm's Hist. of Persia 985), ib. 51. Shâh 'Abbâs II, on fol. 12ª. 52. Shâh 'Abbâs I, ib. (in Elliot 17 and Bland 52 precedes 51). 53. 'Abd-al'azizkhân (in Bland and Elliot 17 'Abdallâhkhân), an Uzbeg prince, in Shâh Sulaimân's reign, made a pilgrimage to Makkah, ib. 54. 'Abdallâhkhân (in Bland and Elliot 17 'Ubaid-allâhkhân), son of Sulṭân Mahmûd, nephew of Shâhibeg Khân Uzbeg, ib. 55. 'Itâbî, of the Taklû tribe, went from Rai to India; a khamsah in imitation of Nizâmî's is ascribed to him, ib. 56. Ṭahmâsp Kulibeg, with the takhalluṣ 'Arshî, of the same tribe, used first as takhalluṣ 'Ahdi, was in Shâh Ṭahmâsp's service, ib. 57. 'Imâdilur (عمادِلُر), contemporary with Khwâjah Shams-aldîn Muhammad, on fol. 12ᵇ. 58. Amîr Fakhr-aldîn Mas'ûd bin Bahman, for a time ruler of Kirmân, wrote Persian and Arabic poetry, ib. 59. Furṣat, whose real name was Muhammadbeg, commander of Shâh 'Abbâs' artillery, ib. 60. Amîr 'Alîshîr, with the takhalluṣ Fanâ'î, the great Caghatâi poet, better known by his takhalluṣ Nawâ'î, which he used in his Turkish poems, ib. 61. Kaplanbeg, cavalry commander under the Ṣafawîs, ib. 62. Amîr Kâbûs bin Washmgîr, that is, Shams-aldîn Abû-alma'âlî (not Abû-alma'ânî, as Bland and Elliot 17 read), ruler of Jurjân, poet, and author of the كمال البلاغة, ib. 63. Kâsimbeg, son of 'Abbâsbeg, with the takhalluṣ Kismî, an Afshâr prince, on fol. 13ª. 64. Shâh-i-Kabûdjâma, that is, Nuṣrat-aldîn, chief of a troop of Blue-jackets who had their abode between Astarâbâd and Khwârizm, ib. 65. Mahdikulibeg Kirâmî, a Turk, lived in Kâshân, ib. 66. Muhammad Husainbeg Kirâmî, also a Turk, ib. (in Bland's edition 66 precedes 65). 67. Malik Kamâl-aldîn, one of Fakhr-almulk's Amîrs, and governor of the Persian 'Irâk, ib. 68. Kilijkhânbeg Mâ'il, of the Shâmlû tribe (according to Bland of the Taklû branch of the Afshâr tribe), on fol. 13ᵇ. 69. Sayyid Mubârakkhân Madhûsh, was in Shâh Sulaimân's time governor of Huwaizah (between

Wâsit, Basrah, and Khûzistân), ib. 70. Murtadâ Kulîbeg, ib. 71. Murtadâ Kulî Sultân (in Bland and Elliot 17, Khân), son of Hasankhân Shâmlû, the governor of Harât, ib. 72. Mas'ûd, a Turk, ib. 73. Musabbabkhân (مسبّب خان), son of Muhammadkhân Sharafaldin Oghlû of the Taklû tribe, under Shâh Tahmâsp, ib. 74. Hasanbeg Shakar Oghlû (شکر اوغلی), a descendant of 'Alî Shakar Bahârlûi Turkmân, with the takhallus Mukîmi, ib. 75. Muhammad Mu'min Mirzâ, son of Badî'-alzamân Mirzâi Gûrgânî, under Sultân Husain Mirzâ, killed A. H. 930, ib. 76. Mirzâ Kulî Maili, a Turk, flourished in Mashhad, on fol. 14ª. 77. Nadhri, of the Shâmlû tribe, on fol. 15ª. 78. Mullâ Wârasta, whose real name was Imâm Kulibeg, ib. 79. Wajhî, a Kurd, lived at Isfahân, ib. 80. Wafâi, a Turk, lived in Shîrâz, ib. 81. Hilâlî, of Caghatâi origin, born at Astarâbâd, went in early life to Harât, author of the mathnawis شاه و درویش, صفات العاشقین, and لیلی و مجنون, put to death by order of 'Abdallâhkhân Uzbeg, A.H. 939, ib. 82. Amir Humâyûn, a descendant of Timûr, in Shâh Tahmâsp's time, on fol. 16ª. 83. Sultân Ya'kûb, son of Hasan, the Turkmân pâdishâh, ib.

II. The poets of Îrân.

a. Âdharbaijân and its dependencies:

Ardabîl: 84. Jâmi, on fol. 16ª. 85. Mir Yûsuf Sayyidî, with the takhallus Râghib, ib. 86. Maulânâ 'Abd-al'alî, with the takhallus Mahwi, went young to India, A. H. 1020 (Elliot 17 has 1002), on fol. 16ᵇ. 87. Mirzâ Hâtimbeg, one of Khwâjah Nasîr's sons, was in later years wazir of Shâh 'Abbâs, ib. 88. Diyâ'i, went in his youth to Harât, and found favour with Mir 'Alishîr, died in Tabrîz, A. H. 927, ib. *Bailakân:* 89. Mujir-aldin, went in an early age to Shirwân, and became a pupil of the great Khâkânî; he died in Tabrîz, ib. *Tabrîz:* 90. Mirzâ Asad-allâh, on fol. 17ª. 91. Khwâjah Amirbeg, an offspring of Khwâjah Ghiyâth-aldin Muhammad Tabrîzî, born in Natanza (near Isfahân), was imprisoned at Shâh Tahmâsp Safawî's order in one of the Khurâsânian fortresses, ib. 92. Shâh Kâsim-i-Anwâr, on fol. 17ᵇ. 93. Mullâ 'Abd-albâkî, ib. 94. Badî'i, ib. 95. Mir Muhammad Ja'far, with the takhallus Ja'farî, ib. 96. Mirzâ Mukîm Jauharî, son of Mirzâ 'Alî, the goldsmith, went twice to India, and entered afterwards, in Harât, the service of Hasankhân Shâmlû; he died in Isfahân, on fol. 18ª. 97. Hakîrî, ib. 98. Haidarî, one of Lisânî Shîrâzî's pupils, ib. 99. Khwârî, also one of Lisânî's pupils, on fol. 18ᵇ. 100. Mir Râstî, under Shâh Tahmâsp, ib. 101. Kalb Husainbeg, with the takhallus Râghib, ib. 102. Sharîf, another of Lisânî's pupils, dedicated his dîwân (styled سهو اللسان) to his master, and died in the prime of life in Ardabîl; he also praised in a poem Shâh Ni'mat-allâh of Yazd, ib. 103. Maulânâ Shams-aldin, the teacher of Jalâl-aldin Rûmî, ib. 104. Shaukî, was for a time in Sâm Mirzâ's service, but went afterwards with Humâyûn to India, and died in Kâbul, ib. 105. Mirzâ 'Alî (or, according to Elliot 17 and 387, Mirzâ Muhammad 'Alî) Sâ'ib, under Shâh 'Abbâs II and Shâh Sulaimân, born in Isfahân, to which place his forefathers had been transported from Tabrîz by Shâh 'Abbâs the Great, on fol. 19ª. 106. Sabûrî, son of Karâbeg, the goldsmith, ib. 107. Taufî, was originally a saddler, ib. 108. Zuhûrî, on fol. 19ᵇ. 109. Hasanbeg, with the takhallus 'Ajzî, ib. 110. 'Udhrî, grew up in Yazd, and lived afterwards as goldsmith in Isfahân, ib. 111. Mullâ Muhammad 'Assâr, author of the mathnawî مهر و مشتری, ib. 112. Muhammad Ridâ, with the takhallus 'Unwân, ib. 113. Fardî, ib. 114. Fusûnî, ib. 115. Fasîhî, on fol. 20ª. 116. Hakîm Katarân bin Mansûr, born in Tabrîz according to 'Aufî and most of the other biographers (but in Tirmidh according to Daulatshâh), ib. 117. Kâzimâ, lived in Kâshân, on fol. 20ᵇ. 118. Shaikh Mahmûd Shabistarî (Shabistar is one of the villages of Tabrîz), the author of the گلشن راز, which he wrote in answer to seventeen questions of Mir Husaini Sâdât, ib. 119. Masîhî, on fol. 21ª. 120. Mir Mahmûd Mushkî, a musk-seller, ib. 121. Ma'rûf, ib. 122. Muhammad Husainbeg, with the takhallus Ma'lûm, ib. 123. Maulânâ Muhammad Shîrîn, with the takhallus Maghribî, a Sûfî, died in Tabrîz in the reign of Shâhrukh, Timûr's son, ib. 124. Mukîmî, son of Mullâ Bâyandar (or Pâbandar? according to Elliot 387 Bahâdur, بهادر), who had come with the other people of Tabrîz to Isfahân (see No. 105), ib. 125. Mulhamî, was for a time in the service of the governor of Tabrîz, Pir Budâkkhân (not Buwâkkhân, as our copy reads), fled afterwards to Fârs, and became intimately connected with the governor of Shîrâz, Imâm Kulikhân, ib. 126. Nithârî, ib. 127. Wukû'i, ib. 128. Humâmî, a pupil of Khwâjah Nasîr-aldin Tûsî, and friend of Sa'dî, on fol. 21ᵇ. *Khalkhâl:* 129. Shaikh Ahmad Fanâ'î, of Shaikh Abû Yazîd Khalkhâlî's family, was in the service of Mir Ghiyâth-aldin Mansûr Dashtakî Shîrâzî, and settled down after his pilgrimage as teacher in Kazwîn, where he also died, ib. *Shîrwân:* 130. Hakîm Afdal-aldin Ibrâhîm bin 'Alî, with the takhallus Khâkânî (originally Hakâ'ikî), the great panegyrist, died A. H. 582 at Tabrîz, ib. 131. Sayyid Dhû-alfakâr, that is, Kiwâm-aldin Husain ibn Sadr-aldin 'Alî alshirwânî, who came through the intercession of the Wazir Khwâjah Muhammad Mâstarî into the service of the Atâbeg Yûsuf Shâh of Lûr, who was Abâkâkhân's governor of Khûzistân, Kûh-i-Gilûyah, Firûzân, and Jarfâdkân; he died A. H. 689 (Elliot 17 has 679, comp. Z.D.M.G. xv. p. 755), on fol. 30ª. 132. 'Izz-aldin, contemporary with Khâkânî, on fol. 30ᵇ. 133. Muhammad Falakî, born in شماخی (not شماجی, as Sprenger reads, Catal., p. 392), was together with Khâkânî, a pupil of Abû-al'ulâ of Ganja, and afterwards the favourite and panegyrist of Minûcihrshâh of Shirwân; he died A. H. 577, ib. *Ganja:* 134. Abû-al'ulâ, the spiritual teacher and father-in-law of Khâkânî, on fol. 31ª. 135. Yûsuf Kûsa, of the Karâbâgh tribe, ib. *Marâgha:* 136. Auhad-aldin, with the takhallus Auhadî (so in Elliot 17 and 387), went in Arghûnkhân's reign to Kirmân, and became a pupil of the elder Auhadî, that is, Shaikh Auhadî Kirmânî; later on he went to Isfahân, and died there; he was the author of the famous mathnawî جام جم, on fol. 31ᵇ.

b. Khurâsân:

Abîward: 137. Auhad-aldin, with the takhallus Anwarî, which he had assumed in the place of his

original one, Khâwarî, at the request of his spiritual teacher 'Umârah; he was the panegyrist of Sultân Sanjar, and died A. H. 540 (so here and in the Elliot copies), on fol. 32b. *Asfirâr:* 138. Maulânâ Dûst Muhammad Hâlî (according to Sâm Mirzâ a native of Sabzwâr), wrote kasidas in praise of Khwâjah Habib-allâh Sâwaji, on fol. 40a. *Asfarâ'in:* 139. Pûr-i-Hasan, pupil of Jamâl-aldîn Dhâkir; in his Turkish poetry he used as takhallus Hasan Oghlû, on fol. 40b. 140. Amir Humâyûn, went to Tabrîz, and fell in love with one of Sultân Ya'kûb's courtiers, Shaikh Walibeg; he died A. H. 902 in the village of Armak near Kumm, ib. *Bistâm:* 141. Sultân Bâyazîd, with his real name, Taifûr bin 'Îsâ, the great Sûfic Shaikh, ib. 142. Shaikh Abû-alhasan Kharkânî (Kharkân is a village belonging to Bistâm), equally renowned in the history of Sûfism, on fol. 41a. 143. Wisâlî, ib. *Tarshîz:* 144. Maulânâ Ahlî, in Sultân Husain Mirzâ's time, on fol. 41a. 145. Zuhûrî, was long in India, author of a dîwân and a famous sâkînâma, ib. 146. 'Alî Shihâb, was in the service of Muhammad Jûkî Bahâdur, the son of Sultân Shâhrukh, and frequently contended in poetry with Shaikh Âdhurî, on fol. 42a. 147. Muhammad Kâtibî, a pupil of Maulânâ Nasîmî, and contemporary with Sikandar bin Karâ Yûsuf, died in Astarâbâd, ib. *Tûn and Tabs:* 148. Hairatî of Tûn, flourished in Marw, and was killed by a robber in Kâshân, A. H. 970, on fol. 42b. 149. Hasan Salîmî, lived in Sabzwâr, and died, when returning from his pilgrimage, A. H. 804 (or 840, as the Elliot copies seem to indicate), ib. 150. Kâdi Shams-aldîn of Tabs, lived in Harât, and was a pupil of Kâdî Mansûr of Farghâna; he died in Harât, A. H. 626, ib. 151. Mir 'Abd-alkâdir, became wazîr of his native district, on fol. 43a. 152. Mawâlî of Tûn, died A. H. 949, ib. *Jâjarm:* 153. Badr-aldîn, flourished in Isfahân, was a pupil of Majd-i-Hamgar and panegyrist of Khwâjah Shams-aldîn Muhammad, the prime minister, and of his son, Bahâ-aldîn, the governor of Isfahân, ib. 154. Tâlib, a pupil of Shaikh Âdhurî, went in early age to Shîrâz, and composed there the mathnawi مناظرۀ گوی و چوگان, which he dedicated to Sultân 'Abdallâh bin Ibrâhîm bin Shâhrukh Gurgân; he died in Shîrâz, A. H. 854, and was buried by the side of Hâfiz, ib. *Jâm:* 155. Zhanda Pîl Ahmad Jâm, with his real name Abû-alnasr Ahmad bin Abû-alhasan, a great Sûfic Shaikh, author of the سراج السائرين and other works, died A. H. 536, ib. 156. Pûr-i-bahâ, a disciple of Rukn-aldîn Kubâ'î, was for a time in the service of Khwâjah Shams-aldîn, the prime minister, on fol. 43b. 157. Maulânâ Nûr-aldîn 'Abd-alrahmân Jâmî, the great epic and lyric poet, and author of the following prose works: شرح لوائح, اشعة اللمعات, نفحات الانس, شواهد النبوّة سخنان خواجه, شرح بيت امير خسرو, قصيدۀ ابن فارض مناقب مولوى و خواجه انصار, ترجمۀ چهل حديث پارسا, رسالۀ, رسالۀ عروض و قافيه, شرح رسالۀ مناسك حجّ, بهارستان رسالۀ, فوائد ضيائيّه فى شرح مشكلات الكافيّه, موسقى معمّا, etc. etc.; he died A. H. 898 (Elliot 387 has 897), ib. 158. Maulânâ 'Abdallâh Hâtifi, the nephew of Jâmî; the date given here and in the Elliot copies, for the interview between him and Shâh Isma'il Safawî, A. H. 971, is undoubtedly a mistake for 927 (see A. Sprenger, Catal., p. 421), since the latter died A. H. 930, on fol. 45a. *Junâbid:* 159. Unsî, in Mir 'Alîshîr's time, died A. H. 924 (Elliot 17 and 387 have 923), on fol. 45b. 160. Mullâ Bikhudî, in Shâh 'Abbâs' reign, famous for his recitals of the Shâhnâma, ib. 161. Huznî, a merchant, ib. 162. 'Abdî, wrote a mathnawi in imitation of the مخزن الاسرار, ib. 163. Mirzâ Muhammad Kâsim, with the takhallus Kâsimî, author of the mathnawis خسرو وشيرين, ليلى ومجنون, and the شاهنامه (in homage of Shâh Tahmâsp Safawî), on fol. 46a. 164. Kutbî, ib. *Juwain:* 165. Shaikh Muhammad Sa'd-aldîn, a companion of Shaikh Najm-aldîn Kubrâ, author of the سجنجل الارواح and other Sûfic compositions; died, sixty-three years old, A. H. 605, ib. 166. Shams-aldîn (or, according to Elliot 387, fol. 41b, Shams-aldîn Muhammad), the grandfather of the prime minister, Khwâjah Shams-aldîn Muhammad, ib. 167. Khwâjah Shams-aldîn Muhammad, wazîr in Abâkâkhân's reign, left Persian and Arabic poetry; he was the father of Bahâ-aldîn Muhammad, ib. 168. 'Atâ-almulk, brother of the preceding poet, author of the تاريخ جهان كشا, on fol. 46b. *Khabûshân:* 169. Zain-aldîn Sâ'id, Sultân Iskandar's kaliddâr, ib. 170. Nau'î, ib. *Khwâf:* 171. Ibn Husâm, ib. 172. Tâj-aldîn Isma'il Bâkharzî, ib. 173. Maulânâ Sa'd-aldîn (according to Elliot 17 and 387, Sa'îd-aldîn), with the takhallus Rahâ'î, ib. 174. Khwâjah Rukn-aldîn Mahmûd, originally of Sanjân (in the district of Khwâf), and therefore honoured by his spiritual teacher, Khwâjah Maudûd Cishtî, with the title of Shâh-i-Sanjân, died A. H. 599, ib. 175. Saif-aldîn of Bâkharz (near Khwâf), pupil of Shaikh Najm-aldîn Kubrâ, died A. H. 658 (or, according to Elliot 387: 657), on fol. 47a. 176. 'Imâd-aldîn of Zûzan (near Khwâf), according to some a contemporary of Sultân Sanjar; he was a panegyrist of Tughânshâh; the date of his death as given in the Nafahât, viz. 791 (Elliot 17 has 658), is refuted here, ib. 177. Maulânâ Majd-aldîn Kâsimî, wrote a work, روضة الخلد, in imitation of Sa'dî's Gulistân, ib. 178. Malik, a descendant of the kings of Zûzan, ib. *Sabzwâr:* 179. Khwâjah Auhad-aldîn, with the takhallus Auhad; died, eighty-one years old, A. H. 878 (or, according to Elliot 387, fol. 55a, 888), ib. 180. Mirzâ Badî'-alzamân, on fol. 47b. 181. Mirzâ Habib-allâh, ib. 182. Haidarî, ib. 183. Maulânâ Sharaf, with the takhallus Rashkî, lived for a while in Kâshân, and went afterwards to Gîlân, ib. 184. Âkâ Malik bin Jamâl-aldîn Shâhî, in Baisunkar Mirzâ's service, died in Astarâbâd, seventy years old (the date is in this copy A. H. 808, but in Elliot 17 and 387 it is 807), ib. 185. Kâdi Ahmad, with the takhallus Figârî, lived for a time in Kazwîn, on fol. 48a. 186. Kâ'ilî, one of the Kâdi-sons of Sabzwâr, died in Kazwîn, ib. 187. Kâmî, a pupil of Jâmî, and on friendly terms with Diyâ-aldîn Yûsuf, the son of Maulânâ Tughluk, died at Harât (date omitted in all copies), ib. 188. Kamâlî, author of a شاهنامه در فتوحات شاه عبّاس صفوى, in Shâh 'Abbâs' time, ib. 189. Mir Khurd, with the takhallus Malâlî, brother of Mir Kalân of Sabzwâr, ib. 190. Mirzâ Muhammad, ib. *Simnân:* 191. Rukn-aldîn Sâ'in, flourished in the reign of Tughâ-

Tîmûrkhân, the last of the C'ingîzkhânî Sultâns, ib. 192. Shâh 'Alâ-aldaulah, a Ṣûfî, contemporary with, and rival of, Kamâl-aldin 'Abd-alrazzâḳ Kâshî, on fol. 48b. 193. Yamînî, an armourer, ib. *Sîstân:* 194. Abû-alfaraj Sijzî, the teacher of 'Unṣurî and panegyrist of the Âl-i-Simjûr, governors of Khurâsân under the Sâmânide princes: he composed satires on the Ghaznawides during the struggle between Maḥmûd of Ghazna and Mîr Abû 'Alî, and was only saved from death, after the overthrow of his master's rule, by the intercession of his grateful pupil, 'Unṣurî, ib. 195. Ḳâḍî Aḥmad Lâghar (the meagre one, in contrast to another contemporary Ḳâḍî of Sîstân, who was very fat), was ill-treated by the governor of Sîstân, and went to Ḳandahâr, ib. 196. Ṭab'î, ib. 197. 'Âshiḳî, ib. 198. Abû-alḥasan 'Alî bin Ḳulû', with the takhalluṣ Farrukhî, one of Sulṭân Maḥmûd's great court poets and panegyrists; he was a native of Sîstân, went afterwards to Balkh, and gained the favour of the governor, Amîr Naṣr bin Nâṣir; here he wrote his famous ḳaṣîdah, در وصف داغگاه امیر; in his later years he was honoured by Maḥmûd's patronage; he also composed a prose work on poetical and rhetorical art, styled ترجمان البلاغة, and died A.H. 470, on fol. 49a. *Tûs:* 199. Ḥamzah bin 'Abd-almalik, with the takhalluṣ Âdhurî, son of one of the Sarbadârs of Asfarâ'in, panegyrist of Shâhrukh, Tîmûr's son, made twice the pilgrimage to Makkah, went to India, where he was favourably received by Sulṭân Aḥmad of Gulbargah, returned to Îrân, and died, eighty-two years old, A.H. 866 (so in Elliot 387; here and in Elliot 17 the date is omitted). Works besides his poetry: رسالۀ سعی الصفا (written in Makkah), طغرای همایون, شرح ابیات مشکله, جواهر اسرار, عجائب الغرائب, and, on fol. 50a. 200. Asadî, the teacher of Firdausî; he is said to have written the last 4000 baits of the Shâhnâma in two days, a story which the author of the Âtashkada justly considers impossible, on fol. 50b. 201. Aṣlî, originally of Mashhad, on fol. 51b. 202. Aḳdasî, ib. 203. Amînî, originally of Mashhad, ib. 204. Khwâjah Ḥusain Thanâ'î, son of Khwâjah Ghiyâth Bazzâz (the draper), was in the service of Ibrâhîm Mirzâ Ṣafawî, ib. 205. Mîr Muḥammad Ṭâhir, with the takhalluṣ Ḥazînî (omitted here, but mentioned in the index on fol. 4b, and supplied from Elliot 387, fol. 59a). 206. Mirzâ Muḥammad Raḍî, with the takhalluṣ Dânish, ib. 207. Sâ'il, went in Shâh Sulaimân Ṣafawî's reign from Mashhad to Iṣfahân, ib. 208. Muḥammad 'Alî, with the takhalluṣ Ṣâbir, originally of Mashhad, ib. (Elliot 17 and 387 give the takhalluṣ *Ṣâbir* to the contemporary of Shâh Sulaimân, and the takhalluṣ *Sâ'ir* to Muḥammad 'Alî). 209. Maulânâ Mîrak, with the takhalluṣ Ṣâliḥî, one of Khwâjah 'Abdallâh Marwârîd Kirmânî's sons, ib. 210. Ṭâhir, a druggist in Mashhad, died young, on fol. 52a. 211. 'Abd-al'âlî, ib. 212. Ghazâlî, went in Shâh Ṭahmâsp's time to India, and entered the service of the emperor Akbar, he is said to have written 40,000 baits in 16 volumes, ib. 213. Ḥakîm Abû-alḳâsim Firdausî, with his full name, Ḥasan bin Isḥaḳ bin Sharafshâh; his takhalluṣ is derived here from the name of his father's gardens, 'Firdaus.' He died A. H. 421 (so), and left besides the Shâhnâma the romantic mathnawî, یوسف وزلیخا, on fol. 53a. 214. Mirzâ Aṣghar, with the takhalluṣ Fanâ'î (according to others his first poetical name was Mashhadî), on fol. 55a. 215. Mîr Mu'izz-aldin Muḥammad, with the takhalluṣ Fiṭrat, went to India under Aurangzîb, got the honorary title of Mûsawîkhân, and died there, ib. 216. Fanâ'î, the forage-vendor (in Elliot 387 only this second Fanâ'î is mentioned, in Elliot 17 only the first), on fol. 55b. 217. Ḥâjî Muḥammad Jân Ḳudsî, went to India and died there, ib. 218. Kausî, on fol. 56a. 219. Mîr 'Imâd-aldin Mûsawî, ib. 220. Mullâ Ḳâsim 'Alî, the story-teller, ib. 221. Mîr Muḥammad Hâshim, with the takhalluṣ Mardumî, lived in Harât as companion of 'Alîḳulîkhân Shâmlû, and was killed together with him, ib. 222. Mîr Muḥammad Muḥsin, ib. 223. Mirzâ Malik Mashriḳî, originally of Mashhad, but born in Iṣfahân, one of Shâh 'Abbâs' munshîs; he also wrote a famous ḳaṣîdah in honour of Shâh Ṣafî, ib. 224. Mânî, was at first a potter like his father, afterwards he entered the service of Muḥammad Muḥsin Mirzâ, the son of Sulṭân Ḥusain Mirzâ Baiḳarâ, and was highly patronised, on fol. 56b. 225. Sayyid Muḥammad Jâmabâf (the weaver), a great rubâ'î writer, went to India; his takhalluṣ is said to have been Fikrî, ib. 226. Khwâjah Niẓâm-almulk, the famous wazîr of Alp Arslan and Malikshâh, ib. 227. Nisbatî of Mashhad, lived for a time in Adharbaijân, is buried in Ardabîl, on fol. 57a. 228. Naẓîr, ib. 229. Hamdamî, a confectioner in Mashhad, ib. 230. Khwâjah 'Alî, with the takhalluṣ Wâḳifî, a nephew of Ḥâjî Muḥammad Jân Ḳudsî, ib. *Ghaznîn:* 231. Sayyid Ḥasan, in Bahrâmshâh's time, lived after having made his pilgrimage in Baghdâd, died in Juwain, A. H. 565, ib. 232. Ḥakîm Sanâ'î, the author of the Ḥadîḳah, died in Ghazna, A.H. 545; he was a pupil of Shaikh Abû Yûsuf of Hamadân; Sulṭân Bahrâmshâh offered him his sister in marriage, but he declined the honour, on fol. 58a. 233. Muḥammad bin Rashîd Shihâb-aldin, was born, lived, and died in Ghazna, was contemporary with Sanâ'î and panegyrist of Bahrâmshâh bin Mas'ûd and Khusraushâh, on fol. 64a. 234. 'Imâd-aldin, said by some to be a son of Mukhtârî (see No. 236), by others to be identical with 'Imâdî Shahriyârî, on fol. 64b. 235. Jamâl-aldin Nâṣir, with the takhalluṣ Kâfirak, ib. 236. 'Uthmân Mukhtârî, who used in the beginning of his literary career 'Uthmân as takhalluṣ, but exchanged it afterwards for Mukhtârî; he was a contemporary of Sanâ'î, intimate friend of Sulṭân Ibrâhîm of Ghazna, and died there A.H. 544, ib. *Ghûr:* 237. Amîr Ḥusainî Sâdât, lived in Harât, pupil of Shaikh Shihâb-aldin Suhrawardî, and friend of Shaikh 'Irâḳî and Shaikh Auḥadî Kirmânî; it was in answer to his questions that Maḥmûd Shabistarî wrote the گلشن راز; he is the author of the زاد المسافرین, and died at Harât A. H. 729, on fol. 66a. *Gharjistân:* 238. 'Abd-alwâsi' Jabalî, went at first to Harât and entered Bahrâmshâh's service, afterwards he was honoured by Sulṭân Sanjar's patronage; according to some authorities he was originally a dihḳân; he had many poetical contests and wrote ḳaṣîdas in honour of Sanjar, Bahrâmshâh, and Mas'ûdshâh, ib. 239. Nizârî of Ḳuhistân, on fol.

69ª. *Kâ'in:* 240. Shîwanî, ib. 241. Walî, of the Dasht-i-Bayâd family, on fol. 69ᵇ. *Kirmân:* 242. Maulânâ Auhadî, the great Ṣûfî, friend of Shaikh Muḥyî-aldîn and Shaikh Sayyid Ḥusainî Sâdât, died A. H. 536 (?); he left besides other poetry a mathnawî, entitled مصباح الارواح, on fol. 70ª. 243. Abû Bakr, on fol. 70ᵇ. 244. Shaikh Abû Ḥamîd, ib. 245. Khwâjah Shihâb-aldîn 'Abdallâh Marwârîd, with the takhallus Bayânî, son of Khwâjah Shams-aldîn Muḥammad Kirmânî, flourished under Sulṭân Ḥusain Mirzâ, and died at Harât A. H. 922: besides ḳaṣîdas, ghazals, ḳiṭ'as, and rubâ'îs he left a mathnawî مؤنس الاحباب, another, styled خسرو و شيرين, and an unfinished rhymed chronicle of Tîmûr's exploits (تأريخ منظوم بجهت صاحبقران), ib. 246. Maulânâ Bâḳî, with his full name, Mîr 'Abd-albâḳî, a descendant of Shâh Nûr-aldîn Ni'mat-allâh, praised by Mullâ Umîdî of Ṭaharân, and killed during the combat between Shâh Isma'îl Ṣafawî and Sulṭân Salîm 'Uthmânî, A. H. 926, on fol. 71ª. 247. Khâjû (خاجو) or rather Khwâjû (خواجو, as the name is spelt correctly in Elliot 17 and in the index of this MS. and Elliot 387), author of the روضة الانوار, an imitation of the Makhzan-alasrâr, and of the همای و همايون, written in Baghdâd; he was a pupil of Shâh 'Alâ-aldaulah Simnânî, and died A. H. 742, ib. 248. Rafî'-aldîn, ib. 249. Mullâ Ḳâḍî Rashîdî (according to Elliot 17 and 387, Rushdî), ib. 250. Nûr-aldîn Shâh Ni'mat-allâh, with the takhallus Sayyid, ib. 251. Maulânâ Sharaf-aldîn, a native of Bâfiḳ near Kirmân, flourished under Shâh Ṭahmâsp, and died at Ḳazwîn A. H. 974, ib. 252. 'Imâd Faḳîh, in the beginning of the Muẓaffaride dynasty, died A. H. 693, ib. 253. Mîr Shams-aldîn Muḥammad, with the takhallus Fahmî, was prime minister under Sulṭân Muḥammad Ṣafawî, on fol. 71ᵇ. 254. Muẓaffar, ib. 255. Ṭayyân, a native of Bamm near Kirmân, ib. 256. Maulânâ Waḥshî of Bâfiḳ, usually called Yazdî, since he spent the greater part of his life in Yazd, author of famous ghazals and of three mathnawîs: (*a*) خلد برين in the metre of Makhzan-alasrâr; (*b*) ناظر ومنظور in the metre of Khusrau-û-Shîrîn; (*c*) فرهاد وشيرين in the same metre, incomplete, ib. 257. Hâshimî, with the epithet Jahângîr, author of the mathnawî مظهر الآثار (an imitation of Niẓâmî's Makhzan-alasrâr), on fol. 77ª. *Marw:* 258. Abû Ḥanîfah Iskâfî, a pupil of the معلّم ثانى, ib. 259. Sayyid Mubârakshâh, on fol. 77ᵇ. 260. Ṭalḥah, ib. 261. 'Abd-al'azîz bin Manṣûr, with the takhallus 'Asjadî (or 'Asjudî, as the name is spelt here عسجُدى), a pupil of 'Unṣurî and court poet of Sulṭân Maḥmûd, ib. 262. Majd-aldîn Abû Isḥaḳ, with the takhallus Kisâ'î, a Ṣûfî, younger contemporary of Rûdagî, panegyrist of the Sâmânide princes and of Sulṭân Maḥmûd of Ghazna (comp. the edition of his poems with metrical German translation by Dr. Ethé in 'Sitzungsberichte der Münchener Academie,' 1874, pp. 133–148), ib. 263. Kalâmî, ib. *Rûna and Maḥna:* 264. Shaikh Faḍl-allâh Abû Sa'îd bin Abû-alkhair, the great rubâ'î writer, died A. H. 440 (comp. the edition of his rubâ'îs with metrical German translation by Dr. Ethé in 'Sitzungsberichte der Münchener Academie,' 1875, pp. 145–168, and 1878, pp. 38–70), on fol. 78ª. 265. Abû-alfaraj, panegyrist of Sulṭân Ẓahîr-aldîn Ibrâhîm of Ghazna (reigned A. H. 451–492) and of Mas'ûd bin Ibrâhîm; when Sulṭân Ibrâhîm got embittered against Mas'ûd Sa'd Salmân, Abû-alfaraj became afraid of him and betook himself to Lâhûr, but entered afterwards again that Sulṭân's service, on fol. 78ᵇ. 266. Khwâjah Abû Naṣr, with the takhallus Nâṣirî, a descendant of Abû Sa'îd bin Abû-alkhair, on fol. 79ª. *Nasâ:* 267. Ḳaḍî Shams-aldîn, ib. 268. Ḳâḍî Majd-aldîn, ib. 269. Humâ'î, spent the greater part of his life in Transoxania, on fol. 79ᵇ. *Nîshâpûr:* 270. Shâhfûr ibn Muḥammad, with the takhallus Ashharî, a descendant of 'Umar Khayyâm and pupil of Ẓahîr Fâryâbî, rose to high honours under Sulṭân Muḥammad bin Tukush, died in Tabrîz A. H. 600, buried in Surkhâb, ib. 271. Khabbâzî, one of the Sâmânide poets (comp. Dr. Ethé's essay, 'Rûdagi's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 50), ib. 272. 'Umar Khayyâm (or as he is styled here, 'Umar bin Khayyâm), a school-fellow of Niẓâm-almulk and Ḥasan Ṣabbâḥ, ib. 273. Raḍî-aldîn, panegyrist of Arslan bin Ṭughrulbeg Saljûḳî, lived a long time in Samarḳand, made a pilgrimage to Makkah and became a pupil of Shaikh Mu'în-aldîn, the uncle of Shaikh Sa'd-aldîn Ḥamawî, on fol. 80ᵇ. 274. Maulânâ Ghiyâth-aldîn Aḥmad, with the takhallus Sâmî, on fol. 81ª. 275. Saifî, panegyrist of Tukushkhân Khwârizmshâhî, ib. 276. Shâhidî, ib. 277. Shaikh Ṣadr-aldîn, under the Khwârizmshâhs, was originally auditor of the province of Nîshâpûr, but afterwards resigned this position in favour of his son, and retired from the outer world, ib. 278. Amîr Ṣun'î (here: Ṣaifî), ib. 279. Shaikh 'Aṭṭar, that is, Abû Ṭâlib Farîd-aldîn Muḥammad, called Shaikh-alauliyâ and Sulaimân the second, put to death A. H. 627; the mathnawîs, enumerated here, are: جواهر ذات, الهى نامه, اشتر نامه, مصيبت نامه, مظهر العجائب, منطق الطير, بى سر نامه, and گل و بلبل, on fol. 81ᵇ. 280. Mullâ Muḳîm Faujî, on fol. 82ᵇ. 281. Maulânâ Luṭf-allâh, contemporary with Tîmûr and his first successors, quoted by Âdhurî in his جواهر الاسرار, ib. 282. Luṭfî, on fol. 83ª. 283. Nidâ'î, lived for a time in Yazd, ib. 284. Naẓîrî (according to others a native of Juwain), came in early youth as merchant from Khurâsân to 'Irâḳ and Adharbaijân, went afterwards to India and entered the service of the Khânkhânân, ib. 285. Yaḥyâ bin Muḥammad bin Yaḥyâ, on fol. 84ª. *Harât:* 286. Abû Bakr Azraḳî, pupil of 'Abdallâh Anṣârî and king of poets at the court of Ṭughânshâh Saljûḳî, for whom he wrote a book in verse on sexual intercourse, entitled الفيه شلفيه; he died A. H. 527, on fol. 84ᵇ. 287. Abû Isma'îl, that is, 'Abdallâh bin Manṣûr Muḥammad alanṣârî, a pupil of Shaikh Abû-alḥasan Kharḳânî, on fol. 86ª. 288. Imâmî, a panegyrist of the Atâbegs of Fârs and contemporary of Sa'dî, died in Iṣfahân, A. H. 676, ib. 289. Âṣafî, son of Khwâjah Ni'mat-allâh, was wazîr of Sulṭân Abû Sa'îd and died A. H. 920 at Harât; besides a dîwân he left a mathnawî in the metre of Niẓâmî's Makhzan-alasrâr, on fol. 86ᵇ. 290. Ismî, on

fol. 87^{a}. 291. Bannâ'î, son of an architect, roused the anger of Mîr 'Alîshîr and was obliged to flee into Transoxania, where he entered the service of Sulṭân 'Ali Mirzâ; later on he became a friend and companion of Muḥammad Shaibânî, and died A. H. 917 (or rather according to Elliot 387, fol. 92^{b}: 918); he uses in his ghazals the takhalluṣ Ḥâlî, on fol. 87^{a}. 292. Ḥaidar, was originally a baker, died A. H. 959, on fol. 87^{b}. 293. Khâlidi, on fol. 88^{a}. 294. Maulânâ Ḥasan 'Ali Kharrâs (the dealer in wine-jars), with the takhalluṣ Rajâ'î, made a pilgrimage to Makkah and became in Kazwîn a companion of Mirzâ Sharafjahân Ḳazwînî, who had just retired from the world, ib. 295. Zulâlî, died A. H. 931 at Harât, ib. 296. Shâdî, ib. 297. Ṣabûḥi (according to others a native of Badakhshân), died in India, ib. 298. Ṭâhirî, died A. H. 946 at Harât, ib. 299. Ghazâli, a pupil of Ḥaidar the baker (No. 292), went to India and had poetical contests with Ghazâlî of Mashhad, ib. 300. Faṣîḥî, was in the service of Murtaḍâ Ḳulikhân Shâmlû, on fol. 88^{b}. 301. Maulânâ Fakhr-aldîn, a companion of Sulṭân Sanjar, ib. 302. Darwîsh Maḳṣûd Tîrgar (the arrow-maker), lived in Mashhad, died 90 years old, A. H. 707 (so according to Elliot 387, fol. 94^{a}, this copy has 77), ib. 303. Yûsufshâh Kâtibî, lived in Harât as kâtib, ib. 304. Muẓaffar (whom Daulatshâh with great exaggeration calls the second Khâḳânî), was a contemporary of Malik Mu'izz-aldîn Kurt, ib. 305. Nâẓim, panegyrist of the Shâmlû family, who governed Harât, and author of a mathnawî, یوسف وزلیخا, on fol. 89^{a}. 306. Waṣfî, ib.

c. Ṭabaristân, Jurjân, Lâhîjân, Rasht, and Mâzandarân:

Astarâbâd: 307. Khwâjah 'Ali, with the takhalluṣ Bâzârî, ib. 308. Khwâjah Ghiyâth-aldîn Muḥammad, with the takhalluṣ Bazmî, ib. 309. Sayyid Ḥasan Ḳâdî, with the takhalluṣ Ḥuznî, killed by 'Abdallâhkhân's order, ib. 310. Dâ'imî, ib. 311. Raughanî, ib. 312. Sairî, on fol. 89^{b}. 313. Saḥâbî, ib. 314. Faṣîḥ-aldîn, with the takhalluṣ Ṣâḥib, born in Kabûdjâma near Astarâbâd, was in Mîr 'Alîshîr's and Sulṭân Ḥusain Mirzâ's service, died in Astarâbâd A. H. 917, ib. 315. Sulṭân Muḥammad, with the takhalluṣ Ṣidḳî, died in Kâshân, ib. 316. Mîr 'Abd-alḥaḳḳ, ib. 317. Ghiyâthî, a sayyâḥ or wandering monk, ib. 318. Mîr 'Imâd-aldîn Muḥammad, with the takhalluṣ Fidâ'î, ib. 319. Fârighî, ib. 320. Furûghî, in Shâh Ṭahmâsp's service, on fol. 90^{a}. 321. Mirzâ Abû-alḳâsim, born in Fandarsag near Astarâbâd, greatly honoured both by the rulers of Îrân and Hindûstân, died in Iṣfahân under Shâh Ṣafî, ib. 322. Mîr Muḥammad Mu'min, was the teacher of Sulṭân Ḥaidar Mirzâi Ṣafawî, died in India, ib. 323. Mîr Murâdî, lived for a long time in Yazd, died on his pilgrimage to Makkah in Tabrîz A. H. 976, ib. 324. Maulânâ Niẓâm, author of a mathnawî, سلیمان وبلقیس, died at Astarâbâd A. H. 921, ib. *Jurjân:* 325. Shams-aldîn Muḥammad 'Ajîbî, author of a famous ḳaṣîdah in honour of Sâm bin Ḥusain, on fol. 90^{b}. 326. Fakhr-aldîn As'ad, ib. 327. Maulânâ Lâmi'î of Jurjân, went in early youth to Khurâsân and became a disciple of Muḥammad Ghazâlî; afterwards he lived for a time in Bukhârâ, ib. 328. Mas'ûd bin Sa'd bin Salmân (according to others a native of Hamadân), began to flourish at Ghazna at the end of Sulṭân Mas'ûd bin Maḥmûd's reign and rose to high honours, but was imprisoned by Sulṭân Ibrâhîm in the fortress of Nâi, released and incarcerated again; after having obtained his freedom for a second time he retired from the world and devoted himself to Ṣûfic contemplations only, he died A. H. 515 at Ghazna, on fol. 92^{a}. 329. Yûsuf, on fol. 95^{a}. *Gîlân:* 330. Maulânâ Muḥammad Ḥâjî, ib. 331. Shuhûdî, originally of Lâhijân, contemporary with Sulṭân Ya'ḳûb, died A. H. 927, ib. 332. Mîr Faghfûr, the panegyrist of Sulṭân Parwîz, the son of Shâh Salîm; as long as he was in Îrân he used as takhalluṣ Rasmî, ib. 333. Ṭâlib, originally of Lâhîjân, was in the service of Khân Aḥmadkhân and died A. H. 967, ib. 334. Fidâ'î, known as Shaikhzâda, son of Shaikh Shams-aldîn Muḥammad Lâhiji, born in Shîrâz, flourished in Shâh Isma'îl Ṣafawî's time, and was also patronised by Muḥammad Shaibânî, he died A. H. 927, on fol. 95^{b}. 335. Fakhr-aldaulah 'Amîd-aldîn, was in the service of Indian rulers, and died 54 years old, A. H. 792, ib. 336. Maulânâ 'Abd-alrazzâḳ, with the takhalluṣ Fayyâḍ, originally of Lâhîjân, spent the greater part of his life at Ḳumm and is therefore usually styled Ḳummî; he is the author of the گوهر مراد, ib. 337. Mullâ Nûr-aldîn Muḥammad, with the takhalluṣ Firârî, entered in Gîlân the service of Khân Aḥmadkhân and went afterwards to Ḳazwîn, on fol. 96^{a}. 338. Ḳâmatî, ib. 339. Kamâl, ib. 340. Makhfî of Rasht, in the service of Imâm Ḳulîkhân, governor of Fârs, ib. 341. Nâdim, of Lâhîjân, went to India and attached himself to Maulânâ Naẓîrî of Nîshâpûr, ib. 342. Bâbâ Naṣîbî, born in Gîlân, lived for some time in Tabrîz as confectioner, was afterwards through Bâbâ Fighânî of Shîrâz introduced to Sulṭân Ya'ḳûb Turkmân, and was highly favoured by him; he died in Tabrîz, ib. 343. Ḳâḍî 'Abdallâh, with the takhalluṣ Yakînî, born and killed in Lâhîjân, on fol. 96^{b}. 344. Ḳâḍî Yaḥyâ, a nephew of Ḳâḍî 'Abdallâh, was for some time in the imperial service of India, settled afterwards in Kâshân and died A. H. 952 (or according to Elliot 387, A. H. 953), ib. *Mâzandarân:* 345. Mullâ Muḥammad Sa'îd, with the takhalluṣ Ashraf, born in Iṣfahân, went to India and returned afterwards to his native town, ib. 346. Mullâ 'Alî Jâwid, died at Iṣfahân A. H. 1007 (۱۰۷ ?), ib. 347. Ṭâlib of Âmul, served for some time Shâh Salîm in India, on fol. 97^{a}. 348. Sirâj-aldîn Ḳumrî (قُمری), born probably in Âmul, (according to others in Khwârizm or Jurjân), a pupil of Imâm Fakhr Râzî, contemporary with Kamâl-aldîn Isma'îl, Rafî'-aldîn Lunbânî and 'Imâdî Shahriyârî, panegyrist of Sulṭân Ghiyâth-aldîn Malikshâh Khwârizmshâhî (Daulatshâh makes him by mistake a native of Ḳazwîn and panegyrist of Sulṭân Abû Sa'îd C'ingîzkhânî, who lived 150 years after Ghiyâth-aldîn), ib.

d. 'Irâḳ in two sections: 1. *'Irâḳ-i-'Arab:*

Baghdâd: 349. Amînâi Najafî, son of Maulânâ Maḥmûd, the janitor of the آستانۂ غزویه, on fol. 98^{b}. 350. Fuḍûlî, both a Turkish and Persian poet, ib. 351. Sayyid Muḥammad Najafî, went to India, but being unsuccessful there, returned to Îrân, ib. 352. Shaikh Muḥammad, of a family of Jabal 'Âmil, ib.

2. *'Irâk-i-'Ajam:*

Iṣfahân: 353. Abdâl, was originally a druggist, turned then a Ṣûfî, but was very much addicted to sensual pleasures, so that he once ran about in Tabriz quite naked from top to toe, on fol. 99^a. 354. Mîr Muḥammad Bâkir Dâmâd, with the takhalluṣ Ishrâk (his name 'Dâmâd' he derived from his father Shams-aldîn Muḥammad, who was the 'dâmâd' or son-in-law of Shaikh 'Alî 'Abd-al'âdil; according to Elliot 17 and 387, 'Abd-al'âl) 'Âmilî, contemporary and friend of Shâh 'Abbâs the Great, ib. 355. Mirzâ Amîn, born in the village of Naṣrâbâd Mârbin near Iṣfahân, ib. 356. Aujî of Naṭanza (in the district of Iṣfahân), was during Shâh 'Abbâs' reign in the service of Ḥusainkhân Shâmlû at Harât, ib. 357. Amîrbeg, a butcher in Iṣfahân, ib. 358. Mîr Jalâl Asîr, ib. 359. Âyatî, a schoolmaster, ib. 360. Shaikh Bahâ-aldîn Muḥammad, with the takhalluṣ Bahâ'î, originally of Jabal 'Âmil in Syria, went in early youth to Iṣfahân and flourished there in Shâh 'Abbâs' time, ib. 361. Mirzâ Bâkir, originally of Naṭanza, lived in Iṣfahân, on fol. 99^b. 362. Mullâ Pîr Jamâl, born in Ardastân near Iṣfahân, ib. 363. Amîr Taki (known as Mirshâh, according to Elliot 17 and 387), went to the Dakhan in Ibrâhîm Kuṭbshâh's reign and afterwards on a pilgrimage to Makkah, ib. 364. Âkâ Taki (not Lâ'ikî, as this copy has, since such a name would be entirely out of harmony with the alphabetical arrangement, always strictly observed), son of Âkâ Malik Mu'arraf, went to India in Jahângîr's reign and entered the service of prince Parwiz, ib. 365. Mirzâ Muḥammad Muḥsin, with the takhalluṣ Ta'thîr, whose forefathers had been brought over by Shâh 'Abbâs from Tabrîz to Iṣfahân; he flourished under Shâh Ḥusain Ṣafawî, ib. 366. Khwâjah Jamâl Munshî (born in Iṣfahân, not in Kirmân, as others state), contemporary with Khwâjah Shams-aldîn Muḥammad, the prime minister, ib. 367. Zain-aldîn Jannatî, a native of the village of Jaz (جَز), author of a mathnawî, شاپور و شهباز, ib. 368. Khwâjah Jalâl-aldîn Darkânî (so distinctly in Elliot 17 and 387, درکانی, Darkân being a village of Jûshkân near Iṣfahân), son of Khwâjah Shihâb-aldîn, pupil of Ẓahîr Fâryâbî and panegyrist of the Atâbegs, especially of Kizil Arslan; he lived for a time in Tabrîz and went afterwards to Khurâsân, where he became a pupil of Shaikh Najm-aldîn Kubrâ, he died in the 'Irâk, on fol. 100^a. 369. Jamâl-aldîn 'Abd-alrazzâk, began to flourish under Sulṭân Muḥammad Khwârizmshâh, and was contemporary with Khâkânî and Mujîr Bailakânî, ib. 370. Khwâjah Ḥabîb-allâh, on fol. 102^b. 371. Ḥuznî, a nephew of Mullâ Nikî, ib. 372. Mirzâ Salmân, with the takhalluṣ Ḥisâbî, a good musician and author of a tadhkirah, ib. 373. Khâtamî, ib. 374. Ḥilmî (on the margin), ib. 375. Mirzâ Dâ'ûd, son of Mirzâ 'Abdallâh of Iṣfahân, with the takhalluṣ 'Ishk, flourished under Shâh Sulaimân and Sulṭân Ḥusain Ṣafawî, on fol. 103^a. 376. Mullâ Mîrak, with the takhalluṣ Dâ'î, son of Mullâ Ḍamîrî, was originally a mere transcriber with the takhalluṣ Maḥrûmî, later on he became a poet himself and assumed the takhalluṣ Dâ'î, author of a poem, در طلوع نشاء ترياق, ib. 377. Dhaukî, originally of Ardastân, ib. 378. Râḍî, with his real name, Zamânâi nakkâsh (the painter) of Iṣfahân, used originally as takhalluṣ Anwar, ib. 379. Khwâjah Saif-aldîn Maḥmûd, with the takhalluṣ Rajâ'î, ib. 380. Mirzâ Sayyid Riḍâ, rose to high dignity under Sulṭân Ḥusain Ṣafawî and died during the same reign, on fol. 103^b. 381. Muḥammad Riḍâpâshâ, went to Rûm, was for a time Pâshâ of Egypt, but retired thence into the Ka'bah, ib. 382. Raḍî, ib. 383. Rafî'-aldîn Lunbânî, with his real name, 'Abd-al'azîz Mas'ûd (Lunbân is a village in the district of Iṣfahân), contemporary with Jamâl-aldîn 'Abd-alrazzâk, Kamâl-aldîn Isma'îl, and Sharaf-aldîn Shufurwah; he lived for a time in Rai and died in Iṣfahân (A. H. 603 according to Elliot 387; in Ouseley Add. 183 and Elliot 17 the year is omitted), ib. 384. Sayyid Ḥasan, with the takhalluṣ Zînat, on fol. 104^a. 385. Sâlik, ib. 386. Mirzâ Shâh Ḥusain (or Ḥusainî according to Elliot 387), with the takhalluṣ Sâkî, originally a builder, became wazîr under Shâh Isma'îl Ṣafawî, was assassinated by Shâh Kulî A. H. 929, ib. 387. Sipihrî, originally of Ardastân, lived in Iṣfahân, was a Ṣûfî, ib. 388. Sarrâj-i-Ḥakkâk, ib. 389. Sa'dâ of Ardastân, went to India, but returned to his native country. ib. 390. Mirzâ Salmân, wazîr under Sulṭân Muḥammad Ṣafawî, ib. 391. Sharaf-aldîn Faḍl-allâh Shufurwah, contemporary with Jamâl-aldîn 'Abd-alrazzâk and Rafî'-aldîn Lunbânî, author of a treatise اطباق الذهب (a kind of imitation of Zamakhsharis اطواق الذهب), ib. 392. Ḥakîm Shifâ'î, with his real name: Sharaf-aldîn Ḥasan, a clever physician, was highly favoured by Shâh 'Abbâs the Great, on fol. 104^b. 393. Shâh Nażar, lived for a time in India, ib. 394. Âkâ Shâhakî, born in Zamân, a village near Iṣfahân, on fol. 105^a. 395. Shâh Shujâ'-aldîn Maḥmûd, a nephew of Khalîfah Asad-allâh, the governor of Mashhad, ib. 396. Shu'aib of Jûshkân (near Iṣfahân), author of a mathnawî, وامق و عذرا, ib. 397. Shikîbî, ib. 398. Muḥammad Ibrâhîm, with the takhalluṣ Shaukatî, went to India, ib. 399. Ṣâdikâi Gâw, was employed as servant in the old mosque of Iṣfahân, ib. 400. Ṣabrî of Ardastân, ib. 401. Mîr Ṣabrî, with his real name: Rûzbahân, used at first as takhalluṣ Fâris, lived at Kazwîn at the same time as Shâh Ṭahmâsp Ṣafawî, but returned afterwards to his native town, ib. 402. Maulânâ Ṣûfî, with his real name: Mullâ Muḥammad Zamân, on fol. 105^b. 403. Kamâl-aldîn Ḥusain, with the takhalluṣ Ḍamîrî, flourished in Shâh Ṭahmâsp Ṣafawî's reign, author of six mathnawîs, viz. ناز و نياز, حسنة الاخبار, وامق و عذرا, ليلى و مجنون, بهار و خزان, اسكندر نامه, and of seven dîwâns of ghazals, viz. عشق بيزوال, كنز الاقوال, صورت حال, سفينهٔ اقبال, قدس خيال, عذر مقال, صيقل ملال; of four other dîwâns in imitation of Sa'dis Ṭayyibât, Badâ'i', Khawâtîm, and Ghazaliyyât, viz. بداية الشعر, صنائع, طاهرات, نهاية السحر; of another dîwân, called عيون الزلال, in imitation of Ḥâfiż; and of thirteen similar diwâns, in imitation of those of Bâbâ Fighânî, Jâmî, Lisânî, Shâhî of Sabzwâr, Bannâ'î of Harât, Mîr Ṣâliḥî of Mashhad, Âṣafî of Harât, Bâbâ Shahîdî of Kumm, Amîr Humâyûn, Mirzâ Sharafjahân Kazwînî, Kamâl Khujandî, Amîr Khusrau, and Amîr Ḥasan of Dihlî,

viz. سحرحلال, انیس اللیال, معراج الآمال, آئینۀ جمال, لوامع, خجسته فال, سحاب جلال, دُرر مثال, فراغ بال, معشوق لایزال, منتهای کمال, هدایت وصال, خیال, and حسن مآل, ib. 404. Mirzâ Nûr-allâh, with the takhalluṣ Ḍiyâ, was in Shâh 'Abbâs' privy council, on fol. 106ᵃ. 405. Ṭâhir, on fol. 107ᵃ. 406. Żahîr-aldîn, brother of Sharaf-aldîn Shufurwah, ib. 407. Âkâ 'Ali, with the takhalluṣ 'Ishrati, went to India, returned afterwards and was buried in Mashhad, ib. 408. Ghâzi Kalandar, lived in Simnân, ib. 409. Farid-aldîn Aḥwal, contemporary with Imâmî (according to Elliot 387 Âhî) of Harât, according to others Imâmî's own son, ib. 410. Fatḥî of Ardastân, on fol. 108ᵇ. 411. Muḥammad Riḍâbeg, with the takhalluṣ Fikri, ib. 412. Kâsimî of Ardastân, died in Iṣfahân, ib. 413. Mîr Shâh Kiwâm-aldîn, under Shâh Isma'il Ṣafawi, ib. 414. Kalâmî, under Shâh Ṣafî, ib. 415. Mirzâ Abû-alkâsim Kâbulî, was born in Turkistân, grew up and flourished in Kâbul, and went in the emperor Humâyûn's reign to India, ib. 416. Kamâl-aldîn Isma'il, son of Jamâl-aldîn 'Abd-alrazzâk, with the epithet خلّاق المعانی, fell in the massacre of Iṣfahân, caused by Uktâi Kâ'ân, the son of C'ingîzkhân A. H. 635, ib. 417. Mufliḥ (so according to Elliot 17 and 387 and the index of the present copy; the text exhibits twice Mudâmî), on fol. 115ᵃ. 418. Mudâmî, ib. 419. Muṣâḥib of Nâ'în, ib. 420. Khalîfah Asad-allâh, with the takhalluṣ Malûlî, originally of Mâzandarân, lived for a time in Iṣfahân, on fol. 115ᵇ. 421. Mîr 'Abd-al'âl (so correct in Elliot 17 and 387, the present copy has 'Abd-al'âdil), with the takhalluṣ Najât, was employed in the library under Sulṭân Ḥusain Ṣafawî, and a fine Nasta'lîk writer, ib. 422. Nâṭik, ib. 423. Nûrî, ib. 424. Zain-aldîn Mas'ûd, with the takhalluṣ Nîkî, son of 'Alî Ḥallâj of Iṣfahân, author of a mathnawî, زبدة الافکار, an imitation of Nizâmî's Makhzan-alasrâr, on fol. 116ᵃ. 425. Nâṣir Khusrau (with the famous autobiography, a model of literary forgery), on fol. 116ᵇ. 426. Mirzâ Shâhkulî, with the takhalluṣ Wâḥid (not Ḥâmid, as this copy reads), on fol. 121ᵃ. 427. Mirzâ Ḥasan, with the takhalluṣ Wâhib, lived in Shâh 'Abbâs' time and died at Yazd, ib. 428. Mirzâ Hâdî, son of Mirzâ Shâh Takî, the Shaikh-alislâm of Mashhad, on fol. 121ᵇ. 429. Mirzâ Hâdi, son of Mirzâ Rafî'-aldîn Muḥammad Shahrastânî (or Shaibânî according to Elliot 17 and 387), the prime minister, went in later years to India, ib. *Jarfâdkân, Khwânsâr, and Kamarah:* 430. Sairî Jarfâdkânî, was in the service of Imâm Kulîkhân, the governor of Fârs; he died on his pilgrimage to Ḥijâz, ib. 431. 'Itâbî Jarfâdkânî, ib. 432. Najib-aldîn Jarfâdkânî, a panegyrist of the Saljûk Sulṭâns, ib. 433. Taṣnîfî of Khwânsâr, on fol. 122ᵃ. 434. Âkâ Ḥusain Khwânsârî, in Shâh Sulaimân Ṣafawî's time, ib. 435. Khiḍrî of Khwânsâr, ib. 436. Zulâlî of Khwânsâr, the famous author of the seven mathnawîs میخانه, شعلۀ دیدار, آذر و سمندر, محمود و ایاز, حسن گلوسوز, ذرّه و خورشید, and سلیمان نامه, the first of which is left unfinished; Shaikh 'Abd-alḥusain of Kamarah put Zulâlî's dîwân in order in India, and Tughrâ of Mashhad wrote a preface to it, ib. 437. Shûkhî, on fol. 122ᵇ. 438. Ḥusain, with the takhalluṣ Ṣabûḥî, a mathnawî writer, ib. 439. Shaikh 'Alî Nakî of Kamarah, flourished in Kâshân, ib. *Rai:* 440. Maulânâ Umîdî of Ṭaharân, with his real name Arshâsp, began to flourish in Shâh Isma'il Ṣafawi's reign, and was a pupil of Maulânâ Jalâl-aldîn Dawânî; he was killed at the instigation of Shâh Kiwâm-aldîn Nûrbakhshî, on fol. 123ᵇ. 441. Kamâl-aldîn, with the takhalluṣ Pindâr (so in Elliot 17 and 387, in this copy the takhalluṣ is omitted) of Kuhistân in Rai, panegyrist of Majd-aldaulah Dailamî, he wrote Persian, Arabic, and Dailamitic verses, on fol. 124ᵇ. 442. Mîr Muḥammad Yûsuf, with the takhalluṣ Khulkî, his mother went to Harât after his father's death, in the time of Sulṭân Ḥusain Mirzâ, and there the poet began to flourish; later on he went to Khurâsân and became wazîr of Shâh Isma'il Ṣafawî; in consequence of calumniations he was killed, A. H. 927, by order of Amîrkhân, the governor of Khurâsân, ib. 443. Shâh Riḍâ, son of Shâh Bahâ-aldaulah, the most excellent of Shâh Kâsim Nûrbakhsh's sons, ib. 444. Sâ'il of Hamadân, travelled also in 'Irâk and Adharbaijân, ib. 445. Shâpûr, one of Maulânâ Umîdî Ṭaharânî's sons, had at first the takhalluṣ Firibî, went twice to India and enjoyed the friendship of Sulṭân Salîm and Mirzâ Ja'far Kazwînî; after his return to his native country he died, ib. 446. Mîr Saidî of Ṭaharân, began to flourish in Shâh Sulaimân Ṣafawî's time, later on he went to India and died there, on fol. 125ᵇ. 447. Shâh Ṣafî Nûrbakhshî, retired from the world into the temple of Makkah after the death of his brother Shâh Kiwâm-aldîn, on whom vengeance was taken for the assassination of Umîdî (see No. 440), ib. 448. Ṣâbir, ib. 449. Ustâd 'Aṭâ-allâh, ib. 450. Kâḍî 'Aṭâ-allâh, brother of Kâḍî Muḥammad, in Shâh Ṣafî's time, on fol. 126ᵃ. 451. 'Imâdî Shahriyârî, under the Saljûk Sulṭâns, highly praised by Ḥasan of Ghazna and Auḥad-aldîn Anwarî, he was the panegyrist of Ṭughrul bin Arslan Saljûkî and died in Shahriyâr; another 'Imâdî is said to have lived in Ghazna (comp. A. Sprenger, Catal., under 'Imâdî), ib. 452. Abû Yazîd Muḥammad Ghaḍâ'irî (so correct in the general index, the text here reads distinctly 'Aḍâ'irî), the most excellent of the poets of 'Irâk, court poet of Sulṭân Maḥmûd of Ghazna, ib. 453. Fahmî, on fol. 126ᵇ. 454. Fikrî of Damâwand, ib. 455. Abû-almafâkhir, with the takhalluṣ Fâkhirî, in the time of Sulṭân Ghiyâth Muḥammad bin Malikshâh Saljûkî; a kiṭ'ah of his saved Mâzandarân from plunder and pillage by the troops of Sulṭân Mas'ûd bin Malikshâh, ib. 456. Imâm Fakhr, that is, 'Abdallâh Muḥammad bin al-Ḥusainî alkuraishî albakrî, born A. H. 544, died 606, on fol. 127ᵃ. 457. Karîbî of Damâwand, ib. 458. Luṭfî, a banker (صرّاف) in Ṭaharân, ib. 459. Mîr Naṣîbî, with his real name Sa'd-alḥakk, went in early life from Rai to Shîrâz and entered the service of Mullâ Jalâl Dawânî, after whose death he returned to his native place; he died A. H. 914, ib. 460. Shaikh Najm-aldîn, known as Dâya, one of the companions of Shaikh Najm-aldîn Kubrâ, who entrusted the young man's spiritual education to the Shaikh Majd-aldîn Baghdâdî; he is the author of the

كشف حقائق وشرح دقائق (or as Elliot 17 and 387 read, كشف دقائق وشرح حقائق), and of the تفسير بحر الحقائق; he died A. H. 654 in Baghdâd, ib. 461. Muḥammad Sharîf, with the takhalluṣ Hijrî, a relation of Umîdî, had for a time an official employment in Iṣfahân, where the poet Salâmî, together with his brother Kalâmî, wrote a poem to his praise; he died A. H. 982 at Yazd, on fol. 127[b]. *Sâwa:* 462. Âftâbî, ib. 463. Ja'farî, was in later years in the service of the governors of Tabrîz, ib. 464. Judâ'î, ib. 465. Ḥarîfî, ib. 466. Amîr Zindadil, ib. 467. Sûzî, lived a long time in Iṣfahân, therefore often called Iṣfahânî, with his real name Ḥasan 'Alî, his first takhalluṣ was Jafâkash (tribulation-bearer), but after a journey to Khurâsân he assumed that of Sûzî; he was secretary in the madrasah of Hârûn in Iṣfahân, and died there A. H. 1002, ib. 468. Salmân, that is, Jamâl-aldîn, son of 'Alâ-aldîn of Sâwa, panegyrist of Amîr Shaikh Ḥasan, of his son Sulṭân Uwais and of Dilshâd Khâtûn, died A. H. 769 (Elliot 17 and 387 read 669), on fol. 128[a]. 469. Mîr Shaukî, went to India, on fol. 129[b]. 470. Ṣalâḥ-aldîn, with the takhalluṣ Ṣarfî (Elliot 387 reads Ḥarfî), a pupil of Muḥtasham Kâshî, ib. 471. Żarîfî, a pupil of Ḥarîfî, ib. 472. 'Ahdî, the younger brother of Maḳṣadî, ib. 473. Ḳâḍî Masîḥ-aldîn 'Îsâ, began to flourish in Ḳazwîn and was appointed governor of prince Ya'ḳûb in the reign of Ḥasanbeg Turkmân; after the accession of that prince to the throne he became his prime minister; he was killed after Ya'ḳûb's death by his successor Ṣûfî Khalîl A. H. 898; his father was Khwâjah Shukr-allâh Mustaufî, ib. 474. Maḳṣadî, on fol. 130[a]. 475. Shaikh Najm-aldîn, with the takhalluṣ Ya'ḳûb, a cousin of the preceding poet, was, like him, in Sulṭân Ḥasanbeg Turkmân's and Sulṭân Ya'ḳûb's service, and for a time wazîr, ib. *Ḳumm:* 476. Mîr Aṣlî, that is Mîr Maḥmûd, on fol. 130[b]. 477. Fakhr-aldîn of Tafrush, with the takhalluṣ Thâbit, ib. 478. Anṣârî, ib. 479. Jalâl Ja'far of Farâhân near Ḳumm; he wrote, according to Daulatshâh, a mathnawî of 1000 baits as counterpart to Niżâmî's Makhzan-alasrâr, ib. 480. Mîrzâ Abû-alḥasan, with the takhallus Ḥasan, of Farâhân, on fol. 131[a]. 481. Mîr Ḥuḍûrî, with his real name, 'Azîz-allâh, a favourite of Shâh Ṭahmâsp, ib. 482. Ḥairânî Ḳummî, also called Hamadânî, since he had property in Hamadân, author of four mathnawîs, died A. H. 903 in Hamadân, on fol. 131[b]. 483. Ḥakîm Sa'îdkhân, was for some time in the service of Shâh 'Abbâs II, a clever physician, died in Ḳumm, ib. 484. Dâ'î of Anjudân, on fol. 132[a]. 485. Darkî, ib. 486. Ḳâḍî Rukn-aldîn Da'wâdâr, a panegyrist of the Atâbegs, well versed in Arabic and Persian prose and verse, ib. 487. Sulṭân Muḥammad, with the takhalluṣ Sulṭân, eldest son of Shihâb-aldîn of Ḳumm, the riddle writer (مُعَمّائى), ib. 488. Bâbâ Shahîdî, was in Sulṭân Ya'ḳûb's service and went after that ruler's death to Khurâsân; in Harât he enjoyed Jâmî's friendship, as well as Sulṭân Ḥusain Mîrzâ Baiḳarâ's; after Jâmî's death he went to India and died in Gujarât, 100 years old, A. H. 930, ib. 489. Shâh Mîr Taḳî, author of a tadhkirah and of a mathnawî in imitation of Khâḳânî's Tuḥfat-al'irâḳain, on fol. 132[b]. 490. Shams-aldîn of Jâsp (or C'âsp) near Ḳumm, ib. 491. Shamsâi Ṣafîr, on fol. 133[a]. 492. Shâh Ṭâhir of Anjudân, born in Hamadân, went in later years to India and became the adviser of Sulṭân Niżâmshâh, he died A. H. 956 (Elliot 17: 954), ib. 493. 'Âriḍî, on fol. 133[b]. 494. 'Alâi آشتيانى, ib. 495. Ghaḍanfar of Kalćâr near Ḳumm, lived mostly in Kâshân, ib. 496. Mîr 'Abd-alghanî, with the takhalluṣ Ghanî of Tafrush, ib. 497. Abû Turâbbeg, with the takhallus Firkatî of Anjudân, flourished in Kâshân, therefore usually styled Kâshî, was wazîr of Maḳṣûdbeg, ib. 498. Gulkhanî, a nephew of Bâbâ Shahîdî, well known in 'Irâḳ, Adharbaijân, and Fârs, on fol. 134[a]. 499. Kâżim, son of Âḳâ Ṣâdiḳ Ṣidḳî and pupil of Ḥakîm Sa'îdkhân the physician, ib. 500. Bâbâ Sulṭân Ḳalandar, with the takhalluṣ Liwâ'î, in Shâh 'Abbâs' time, ib. 501. Mîr Maḳbûl, died in Kâshân A. H. 924 (according to Elliot 17 and 387: 934), on fol. 134[b]. 502. Mîrzâ Muḥammad, with the takhallus Mukhliṣ of Narâḳ (نراق), in Sulṭân Ḥusain Ṣafawî's time, ib. 503. Malik, ib. 504. Malik Ṭaifûr, brother of Mullâ Dâ'î of Anjudân, and pupil of Shaikh 'Alî 'Abd-al'âl and Maulânâ Fatḥ-allâh, the Ḳurân-interpreter (مُفَسِّر); he had at first the takhalluṣ Kisrâ, but exchanged it later on in Ḳazwîn for Malik; a famous verse of his was wrongly ascribed to Mîrzâ Malik of Ḳumm; Ṭaifûr therefore sent a messenger to him who was then staying in India, and obtained a written statement, affirming his (Ṭaifûr's) legitimate claim on the authorship of that verse, ib. 505. Mashrabî, on fol. 135[a]. 506. Nâfi', a cook, ib. 507. Khwâjah Naṣîr, that is, Naṣîr-almillah wa-aldîn Muḥammad bin Ḥasan, born in Ṭûs, and therefore often called Ṭûsî, a pupil of Farîd-aldîn Dâmâd (who himself was a pupil of Ṣadr-aldîn Sarakhsî, the disciple of Bahman Yâr, whose spiritual guide was Shaikh Abû 'Alî ibn Sînâ); among his numerous works on philosophy, astronomy, grammar, theosophy, and ethics, are a شرح بر اشارت شيخ ابو على, a شرح بر صد كلمهٔ, a متن تجريد بطلميوس, the اوصاف الاشراف (Elliot 387 الاشرار), and a treatise on practical philosophy, dedicated to Nâṣir-aldîn, the governor of Ḳuhistân; he lived for some time in Ḳuhistân and the fortresses of the Isma'ilîs, was also imprisoned, but released by Ilkhân; he died, seventy-seven years old, A. H. 672, ib. 508. Shaikh Niżâmî, that is, Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyad, the great epic poet; his family had come from Tafrush to Ganja, where he was born; besides the famous Khamsah some biographers ascribe to his authorship another mathnawî, حكايت ويسه و رامين, which is referred by others to Niżâmî 'Arûḍî Samarḳandî, ib. 509. Wakîl, on fol. 136[b]. 510. Mîr Wâlihî, a good musician, ib. 511. Hâshimî, ib. 512. Hijrî, ib. *Ḳazwîn:* 513. Amîr Ḳâḍî, with the takhalluṣ Asîrî, son of Ḳâḍî Mas'ûd, was thirty years Ḳâḍî of Rai, on fol. 137[a]. 514. Mîrzâ Asadbeg, ib. 515. Adhambeg, son of Khwâjah Murâdbeg, in the time of C'ingîzkhân, ib. 516. Ḳâḍî Aḥmadbeg, or, according to Elliot 17 and 387 and the general index of this copy, Ḳâḍî Aḥmad Ghaffârî, ib. 517. Mîrzâ Aḥmad, a Dailamî, ib. 518. Shaikh Amîn-aldîn, ib. 519. Muḥammad Sharîf, with the takhalluṣ Îzadî, ib. 520. Abû

'Amr Abhari, was wazîr under Sultân Ṭughrul bin Arslan, and turned at the end of his life a dervish, ib. 521. Hâji Isma'il, with the takhallus Bakhti, ib. 522. Tadharwi, a nephew of Nargisi of Abhar, lived a long time in India, and was killed there; author of a mathnawî, در وصف طلوع صبح, ib. 523. Mirzâ Ja'far, son of Mirzâ Badi'-alzamân, was at first in India, where Sultân Sulaimân bestowed upon him the title of Âsafkhân, on fol. 137ᵇ. 524. Hairati, a saddler, travelled to Khurâsân and 'Irâk, ib. 525. Hâjibeg, a حافظ, ib. 526. Khidri, ib. 527. Dailamî, ib. 528. Darwish Dahakî, with his real name, 'Aziz-allâh, was a brickmaker, but became later a favourite of Sultân Ya'kûb, ib. 529. Abû Sa'id Bâbûya, with the takhallus Râfi'i, praised by Khâkâni, on fol. 138ᵃ. 530. Muhammad Ibrâhîm Sâlik, lived for some time in Isfahân, and went frequently to India during Shâhjahân's reign; he died in Kazwin, ib. 531. Sa'd-almulk, with the takhallus Sâ'ili, was Imâm of the great mosque, ib. 532. Mirzâ Sharafjahân, with the takhallus Sharaf, a pupil of Mir Ghiyâth-aldin Mansûr of Shirâz, flourished in Shâh Tahmâsp Safawi's time, ib. 533. Sharmî (not Sharafi, as the text reads), on fol. 139ᵃ. 534. Mullâ 'Abdallâh, with the takhallus Shihâbi, a descendant of Amir Haibat-allâh Husaini (in Elliot 17 and 387 Mirzâ Habiballâh), ib. 535. Shaikh Shihâb-aldin Suhrawardî (Suhraward, formerly a flourishing town in the district of Zanjân, was sacked by the Moghuls), to be distinguished from Shaikh Shihâb-aldin Maktûl, was buried in Baghdâd, ib. 536. Safiri, son of Maulânâ Malik (Elliot 17 and 387 Mâlik) Dailamî, ib. 537. Mirzâ Yûsuf, with the takhallus Diyâ, was at first wazir of the governors of Gilân and Mâzandarân, later on employed by the Safawi Sultâns as secretary, ib. 538. Tab'i (not Tabi'i, as Elliot 387 reads), a pupil of Hakîm Shifâ'i of Isfahân, on fol. 139ᵇ. 539. 'Azizi, was a furrier in Tabriz, ib. 540. 'Ubaid Zâkâni (Zâkân is situated in the district of Kazwin), wrote at first in honour of Shâh Abû Ishak Anjû a treatise, در علم معانی بیان, and a kasidah, but not having been rewarded for either of the two he began to compose satires (هزلیّات), ib. 541. Fârighi, son of Amir Sa'dalmulk Sâ'ili, ib. 542. Furûghi, went to India and sold jewellery there, ib. 543. Kâkâ, ib. 544. Mirzâ Mukim, ib. 545. Mullâ Murâd, on fol. 140ᵃ. 546. Mâlik, of the Dailamis, ib. 547. Âkâ Radi, with the takhallus Masrûr, ib. 548. Nargisi, originally of Abhar in 'Irâk, was for a time Muhtasib in Harât, ib. 549. Mirzâ Muhammad Tâhir, with the takhallus Wahîd, was at first wazir of Mirzâ Muhammad Taki of Isfahân, the president of the council; later on, in Shâh Sulaimân's time, he rose himself to that rank; he died almost ninety years old, ib. 550. Mirzâ Rafi'-aldîn Muhammad, with the takhallus Wâ'iz, author of the ابواب الجنان, ib. 551. Yârak, of a medical family, lived in Harât, ib. 552. Mirzâ Yûsuf, with the takhallus Yûsuf, brother of Mirzâ Tâhir Wahid, on fol. 140ᵇ. *Kâshân:* 553. Bâbâ Afdal, highly esteemed by Khwâjah Nasîr-aldin Tûsi, who saved Kâshân for his sake from being sacked by Hulâgûkhân's troops, ib. 554. Kâdi Asad, born in a village near Sâwa, but lived many years in Kâshân, got his investiture either from Shaikh Mu'min Mashhadî or from Shaikh Kamâl استبری (Elliot 387 استیری) Sabzwâri, or from both, on fol. 141ᵃ. 555. Adham, lived frequently in Baghdâd and Tabrîz, ib. 556. Khwâjah Muhammad Amin, on fol. 141ᵇ. 557. Bâkir, known as Bâkir-i-Khurda (باقر خورده), went to India, ib. 558. Bâki, ib. 559. Tajalli, went very young to India, and lived in Gujarât with Mullâ Naziri, ib. 560. Mirzâ 'Ali Akbar, with the takhallus Tashbihi, went to India, ib. 561. Taslimi, ib. 562. Mullâ Mukîm, with the takhallus Hilmi, was for some time in India in prince Dârâ Shukûh's service, went then as pilgrim to Makkah, and died in the Ka'bah (so in Elliot 387, Elliot 17 says simply, in Makkah), ib. 563. Hayâti, died in India, on fol. 142ᵃ. 564. Mir Husaini Tabâtabâ'i, ib. 565. Haidar Tahmâspi, in Shâh Tahmâsp Safawi's time, ib. 566. Haibat-allâh, with the takhallus Hâtim, a broker, used at first as takhallus Haibat, ib. 567. Khisâli, a pupil of Maulânâ Muhtasham, ib. 568. Khayâli, ib. 569. Sultân Ibrâhim, with the takhallus Dâwari of Ârân, a village near Kâshân, ib. 570. Dhihni, on fol. 142ᵇ. 571. Amîr Haidar Mu'ammâ'i Rafi'i, famous by his chronograms and riddles, died A. H. 1032 (Elliot 387 reads 1033), ib. 572. Ridâ'i, on fol. 143ᵃ. 573. Muhammad Hâdi, with the takhallus Ramzi, ib. 574. Mîr Muhammad Hâshim, with the takhallus Sanjar, son of Mir Haidar Rafi'i, died in India, ib. 575. Mir Muhammad 'Ali, with the takhallus Sâlik, ib. 576. Sa'id, with the takhallus Sarmad, went to India, and was there executed as a second Mansûr Hallâj, by fatwa of the orthodox clergy, in Dârâ Shukûh's time, ib. 577. 'Abdalghaffâr, with the takhallus Sâlim, ib. 578. Shujâ', ib. 579. Sharif, was, on his way to India, for some time in Sistân and Harât during the siege by 'Abdallâhkhân Uzbeg, fled then and entered in India the service of Kutbshâh; there he died, on fol. 143ᵇ. 580. Shu'ûri, was his own teacher, ib. 581. Diyâ-aldin Muhammad, originally of Rai, son of Âkhund Nûr, ib. 582. 'Izz-aldin (so in the general index and in Elliot 17 and 387; the text has 'Aziz) Mahmûd, pupil of Shaikh 'Abd-alsamad of Isfahân, author of a commentary on Ibn Fârid's قصیدهٔ تائیّة (read قصیدهٔ تائیّة), ib. 583. 'Ishki, lived for a time in Tabrîz, and died in Kâshân, A. H. 960, ib. 584. Ghurûri, ib. 585. Mullâ Muhammad Muhsin, with the takhallus Faid (not Faidi, as the text reads), nephew of Maulânâ Diyâ-aldin Nûrânî Kâshî, a great favourite of Shâh 'Abbâs II, author of many books on Kurân interpretation, traditions, and ethics, on fol. 144ᵃ, ib. 586. Fahmi, ib. 587. Fakhri, ib. 588. Abû Tâlib Kalim, originally of Kâshân, lived for a time in Hamadân and went afterwards to India, where he spent many years in Shâhjahân's service; he was buried in Kashmir, ib. 589. Rukn-aldin Mas'ûd, with the takhallus Masih; he was not favoured by Shâh 'Abbâs, and went to India; in Shâh Safi's reign he returned to Îrân, lived at first in Isfahân, then in Shirâz, and at last in Kâshân, where he died, on fol. 144ᵇ. 590. Mir Ma'sûm, son of Mir Rafi'-aldin Haidar Mu'ammâ'i, on fol. 145ᵃ. 591. Maksûd, brother of Bâkir-i-Khurda, was for a time a huckster, entered then the service of Mir Sadr-aldin

Muḥammad, son of Mîr Ghiyâth-aldin Manṣûr Dashtakî (دشتکی) of Shîrâz, enjoyed the benefit of a pilgrimage, and died in Yazd, A. H. 987; he was a rival of Muḥtasham, ib. 592. Mushfiḳî, a cloth-seller, died in the same year, 987, ib. 593. Muẓaffar Ḥusain, in Shâh 'Abbâs' time, ib. 594. Mâ'ilî, died in Kâshân, A.H. 931, ib. 595. Maulânâ Muḥtasham, the panegyrist of Shâh Ṭahmâsp Ṣafawî, author of two diwâns, جلالیّه and نقل عُشّاق, also of two other poetical collections, composed in his earlier years, styled صبائیّه and شبابیّه; he wrote besides a famous elegy on the martyrdom of 'Ali's son Ḥusain. ib. *Hamadân:* 596. 'Abdallâh Athîr-aldin Aumânî, lived at first in Iṣfahân, and contended in poetry with Kamâl Isma'îl, became then a pupil of Khwâjah Naṣîr of Ṭûs and panegyrist of one of the Amîrs of Kurdistân, who governed that country in the name of the Khalif Musta'ṣim; he died A.H. 656, through the imprecation of Ḳâḍî Majd-aldîn Ṭawîl of Hamadân, against whom he once had written a satire, ib. 597. Anwâr, on fol. 149[b]. 598. Ilâhî of Asadâbâd near Hamadân, lived for the greater part of his life in India, ib. 599. Khwâjah Âḳâ'î (Elliot 17 and 387 Amânî), ib. 600. Mîr 'Aḳil, with the takhalluṣ Bazmî, physician and poet, ib. 601. Muḥsinbeg, with the takhalluṣ Rashkî, was great in calumnies; killed in Tabrîz, ib. 602. Mîr Raḍî, of Artîmân, ib. 603. Khwâjah Rashîd-aldîn Muḥammad, author of the famous historical work جامع رشیدی, for some time wazîr of Arghûnkhân and Sulṭân Muḥammad Khudâbanda; was killed, together with his son, on fol. 150[a]. 604. Raunaḳî, ib. 605. Zakî, in Shâh Ṭahmâsp Ṣafawî's time, mostly in the service of the Turks, ib. 606. Ṣaiḳalî, ib. 607. Ṣairafî, a broker in Hamadân, ib. 608. 'Uryân with his real name, Bâbâ Ṭâhir Dîwâna, ib. 609. Shaikh Fakhr-aldîn Ibrâhîm, with the takhalluṣ 'Irâḳî, a pupil of Shaikh Shihâb-aldîn Suhrawardî, died after his return from India in Sulṭân Muḥammad Khudâbanda's time, in Damask, on fol. 151[a]. 610. Mîr 'Aḳil, with the takhalluṣ Kautharî, author of a mathnawî خسرو وشیرین, ib. 611. Mufrad, was at first a sandal-maker in Hamadân; later on he entered the service of Âḳâkhân, ib. 612. Mulkî, of Sirkân, near Hamadân, ib. 613. Mîr Murshid, went in early youth to India, author of a ساقینامه, ib. 614. Mîr Muḥammad Mahdî, on fol. 151[b]. 615. Mîr Mughîth-aldîn, with the takhalluṣ Maḥwî, originally of Asadâbâd, near Hamadân, lived probably some time in Nîshâpûr, and is therefore called by some Nîshâpûrî; he visited India, ib. 616. Naṣîrâ, ib. 617. Halâkî, was in the service of Nawwâb Bahrâm Mirzâ Ṣafawî, ib. 618. Maḥmûd, with the takhalluṣ Yatîm, ib. *Yazd:* 619. Akhtarî, went twice to India, and died there during his second visit, ib. 620. Mîr Muḥammad Mu'min, with the takhalluṣ Adâ'î, went in middle life to India, and died in the port of Sûrat, on fol. 152[a]. 621. Amînâ, ib. 622. Âgahî, was a tailor in Yazd, and never travelled further than Harât; he died A.H. 945, ib. 623. Sayyid Jalâl-aldîn 'Aḍud, wazîr of the Muẓaffarides; his father, Sayyid 'Aḍud, was wazîr too of Muḥammad Muẓaffar, ib. 624. Mîr Ḥazînî, a merchant, ib. 625. Mullâ Ḥasan 'Alî, made as derwish a journey to Egypt, Syria, and the holy cities of Makkah and Madînah; he also visited India, and died, more than ninety years old, in Yazd, ib. 626. Kulî Râmî (Elliot 387 reads Dâmî), a barber, ib. 627. Mullâ Zamânî, in Shâh 'Abbâs' time, ib. 628. Sa'îdâ, lived in Iṣfahân, was a clever painter, ib. 629. Sâlik, lived some time in 'Irâḳ and Fârs, went then to India, and died there, ib. 630. Maulânâ Muḥammad, with the takhalluṣ Sharafî, a relation of Maulânâ Sharaf-aldîn 'Alî Yazdî, ib. 631. Shauḳî, ib. 632. 'Ishratî, a good Nasta'lîḳ writer, ib. 633. Ghawwâṣî, in Shâh Ṭahmâsp Ṣafawî's time, wrote ḳaṣidas in honour of the Imâms, on fol. 153[a]. 634. Ghiyâth, a painter, died in Yazd, A.H. 1008, ib. 635. Kâsib, ib. 636. Kiswatî, contemporary with Shâh Ni'mat-allâh Yazdî, was a clever silk-weaver, ib. 637. Maulânâ Mu'min Ḥusain, a pupil of Mullâ Mirzâ Jân, ib.

e. Fârs:

Abarḳûh: 638. Mîr Burhân, pupil of Ḳâḍî Asad, on fol. 153[b]. *Bahbahân:* 639. Mullâ Ḥâmid, ib. 640. Mullâ Fâkhir, ib. *Dârâbjird:* 641. 'Âlamî, lived continually in Shîrâz, died A. H. 925 (in Elliot 17 and 387: 975), ib. *Shûshtar:* 642. Maulânâ Râzî, came very young to Shîrâz, went later on to Adharbaijân and 'Irâḳ, and died at last in Iṣfahân, ib. 643. Maulânâ Faraj-allâh, lived in Ḥaidarâbâd in the Dakhan, highly favoured by his sovereign (which?), on fol. 154[a]. *Shîrâz:* 644. Maulânâ Ahlî, was the poetical rival of Sayyid Dhû-alfaḳâr Shirwânî and Khwâjah Salmân of Sâwa, in the praise of Mîr 'Alîshîr Nawâ'î, author besides of a mathnawî with double metre and double rhyme; died in Shîrâz, A. H. 933, ib. 645. Shafî'â, with the takhalluṣ Athar, lived in Iṣfahân during Sulṭân Ḥusain Ṣafawî's reign, a great satirist, on fol. 154[b]. 646. Ibn Naṣûḥ, author of a mathnawî محبّت نامه, in Sulṭân Abû Sa'îd's time, ib. 647. Partawî, died A.H. 928 (Elliot 387 has 927), ib. 648. Bikasî, contemporary with Maulânâ Ghazâlî of Mashhad, ib. 649. Abû Isḥaḳ, with the takhalluṣ Busḥaḳ (بُسحق), contemporary with Iskandar bin 'Umarshaikh bin Timûr, inserted verses of Ḥâfiẓ and other poets in his own compositions, ib. 650. Pûr-i-Farîdûn, on fol. 155[a]. 651. Mirzâ 'Alî Riḍâ, with the takhalluṣ Tajallî, was in Iṣfahân a pupil of Âḳâ Ḥusain Khwânsârî, visited India, and wrote a mathnawî, در وصف سراپای معشوق, ib. 652. Mirzâ Abû-alḥasan, with the takhalluṣ Tamannâ, lived in the reigns of Shâh Sulaimân and Sulṭân Ḥusain Ṣafawî, ib. 653. Khwâjah Shams-aldîn Muḥammad, with the takhalluṣ Ḥâfiẓ, the great lyrical poet, died A.H. 791, ib. 654. Ḥâjî Zamân, a cobbler in Shîrâz, on fol. 157[a]. 655. Zulâlî, a pupil of Mullâ Ahlî, went in early age to India, and died in Gujarât, A.H. 948, ib. 656. Shaikh Muṣliḥ-aldîn Sa'dî, the famous didactic poet, died in Shîrâz, A. H. 691 (Elliot 17 and 387: 660), ib. 657. Shaikh Shaṭṭâḥ, with his real name Rûzbahân, buried in Shîrâz, where his grave is much frequented by the pious, on fol. 167[a]. 658. Mirzâ Muḥammad Hâdî, with the takhalluṣ Sharar, a good physician, went to India, on fol. 167[b]. 659. Mîr Ṭarzî, wrote poetical compositions in the manner of Bâbâ Fighânî, ib. 660. Amîr 'Ârifî, ib. 661. Ẓuhûrî, pupil of Mullâ Waḥshî of Yazd, ib. 662. Sayyid Muḥammad, with the takhalluṣ 'Urfî, wrote, besides his well-known lyrical poems, two mathnawîs, one in imitation of

Nizâmî's Makhzan-alasrâr, the other entitled خسرو وشیرین; this latter poem is incomplete, ib. 663. Mirzâ Jâni, with the takhallus 'Izzati, on fol. 169b. 664. Muhammad Mu'min, with the takhallus 'Izzî, ib. 665. Mîr Ghiyâth-aldîn Mansûr, son of Mîr Sadr-aldîn Muhammad, ib. 666. Ghairatî, travelled at first to 'Irâk, then to India, whence he returned to his native place, on fol. 170a. 667. Ghiyâth Halwâ'î, went in middle age from Shîrâz to Isfahân, ib. 668. Bâbâ Fighâni, was for some time in Khurâsân and 'Irâk, ib. 669. Fârighî, had at first the takhallus Kâdî, on fol. 170b. 670. Kaidî, in Shâh Tahmâsp's reign, ib. 671. Kulû 'Alî, a barber in Shîrâz, ib. 672. Maulânâ Lisâni, died in Tabrîz, A. H. 991, ib. 673. Maulânâ Mânî, was at first a husbandman, died in Tabrîz, A. H. 924 (in Elliot 17 and 387: 927), on fol. 171a. 674. Majd-aldîn Hamgar, was the king of the poets of Fârs, and 'Irâk-i-'Ajam in his time, contemporary with Sa'dî and Imâmî, ib. 675. Khwâjah Murshid, son of Khwâjah Mîrak of Shîrâz, on fol. 171b. 676. Mullâ Husain, with the takhallus Mushtâk, ib. 677. Mu'în-aldîn, on fol. 172a. 678. Mukîm, brother of Munsif, author of a mathnawî, یوسف و زلیخا, ib. 679. Maulânâ Maktabî, author of a good mathnawî, لیلی و مجنون, ib. 680. Muhammad Isma'îl, with the takhallus Munsif, brother of Mukîm, originally of Shîrâz, flourished in Tarasht near Rai, therefore often called Tarashtî, on fol. 173b. 681. Nasr-allâh bin 'Abd-alhamid, one of the wazirs of Khusrau Malikshâh, was killed, ib. 682. 'Abdîbeg, with the takhallus Nawîdî, ib. 683. Mirzâ Nizâm, died very young, ib. 684. Na'îmâ, was in the service of Imâm Kulîkhân, governor of Fârs, on fol. 174a. *Kâzarûn:* 685. Takî-aldîn Auhadî, born in Isfahân, ib. 686. Arshad, ib. 687. Bahârî, with his real name Naurûzshâh, was for some time governor of that fortress (قلعهٔ مزبور, that is, Kâzarûn itself; in Elliot 17 and 387 قلعهٔ هرمز, the fortress of Hurmuz), ib. 688. Rashîd, the brother of Arshad, ib. 689. Shaikh Abû-alkâsim, with the takhallus Kâsimî, son of Shaikh Abû Hâmid, and pupil of Mullâ Mirzâ Jân, ib. *Lâr:* 690. Khidrî, was for some time in the service of Imâm Kulîkhân, the governor of Shîrâz, ib. 691. Maulânâ Sadr-aldîn Muhammad, with the takhallus Kalâmî, on fol. 174b. 692. Muhibbî (Elliot 17 and 387 read wrongly Hujjatî, which does not fit into the alphabetical order), went young to Shîrâz, but returned to his native place in A. H. 923 (Elliot 17 has 932; 387 has 937), and died there, ib. 693. Mawâlî (not Su'âlî, as this copy reads), known as Khurâsânkhân, ib. *Nairîz:* 694. Mâ'ilî, in Shâh Tahmâsp Safawî's time, ib.

III. Poets of Tûrân.

a. Balkh and its dependencies:

695. Alif Abdâl, born in Balkh, was in Adharbaijân in Sultân Ya'kûb Turkmân's service, on fol. 175a. 696. Shaikh Abû-alhasan Shahîd, the elder contemporary of Rûdagî, ib. 697. Shaikh Abû 'Alî ibn Sînâ, ib. 698. Maulânâ Rashîd-aldîn Watwât, in the reign of Atsiz Muhammad Khwârizmshâh, who died A. H. 551, author of the treatise on poetry, styled حدائق السحر, died, 97 years old, A. H. 575 (in Elliot 17 and 387: 578), in Khwârizm, ib. 699. Sirâj-aldîn, on fol. 177b. 700. Maulânâ Shafîk of Balkh, contemporary with Sultân Ibrâhîm Adham, ib. 701. Abû-alkâsim Hasan 'Unsurî, the king of poets at the court of Mahmûd of Ghazna, author of a mathnawî, وامق وعذرا, died A. H. 441, in the reign of Sultân Ibrâhîm bin Mas'ûd, ib. 702. Minûčihr Shastgalla, originally of Balkh, pupil of Abû-alfaraj Sijzî, contemporary with 'Unsurî, and, like him, panegyrist of Sultân Mahmûd (extracts from his dîwân in Persian text and French translation were published by Biberstein-Kazimirski, Versailles, 1876), on fol. 179a. 703. Mullâ Mîrakjân, went very young to Isfahân, and lived there forty years; he was highly favoured by Shâh 'Abbâs the Great, died A. H. 1061, on fol. 179b. 704. Mirkhwând, the author of the روضة الصفا, ib. 705. Jalâl-aldîn Muhammad bin Alhasan albalkhî, usually called Maulawî, that is, Jalâl-aldîn Rûmî, the pupil of Shams-aldîn Tabrîzî (who died A. H. 645); Jalâl-aldîn's death is fixed here in A. H. 661 (!), at Kûniyah, on fol. 180a.

b. Khwârizm:

Ûrganj: 706. Shaikh Abû-alwafâ, died A. H. 695, on fol. 181b. 707. Husâmî, lived the greater part of his life in Karâkûl, in Transoxania, died A. H. 922, ib. 708. Pahlawân Mahmûd, with the takhallus Kitâlî, author of a mathnawî, کنز الحقائق, on fol. 182a. 709. Shaikh Najm-aldîn Kubrâ, son of 'Umar of Khaiwak (خیوق is a place in Khwârizm), a great Shaikh, who was the patron and spiritual guide of such men as Shaikh Najm-aldîn Baghdâdî, Shaikh Sa'd-aldîn Hamawî, Kamâl Khujandî, Shaikh Radî-aldîn 'Alî Lâlâ, Shaikh Saif-aldîn Bâkharzî, Shaikh Najm-aldîn Dâya Râzî (our copy reads Râdî), and Shaikh Jamâl-aldîn Suhail; he died during the invasion of Čingizkhân, ib. *Čičiktû* (جچیکتو) and *Maimand:* 710. Zahîr-aldîn, that is, Tâhir bin Muhammad, panegyrist of Tughânshâh, Atâbeg Muhammad Kizil Arslan, and Atâbeg Muhammad Îldagiz, died in Tabrîz, A. H. 598, and was buried in Surkhâb, on fol. 182b.

c. Transoxania:

Isfarang: 711. Saif-aldîn 'Araj, was for some time in the service of Sultân Muhammad bin Tukush, died, 85 years old, A. H. 666, on fol. 185b. *Akhsîkat* (so correctly in Elliot 17 and 387; our copy reads اخسیتك): 712. Athîr-aldîn, stayed in his younger years for some time in Balkh and Harât for the purpose of studying, went then to Adharbaijân, entered Kizil Arslan's service, and later on, together with Mujîr of Bailakân, that of the Atâbeg Îldagiz; at last he became a disciple of Shaikh Najm-aldîn Kubrâ, and died in Khalkhâl, A. H. 608, ib. *Bukhârâ:* 713. Shaikh Abû-al'abbâs, that is, Fadl bin 'Abbâs, contemporary with Rûdagî, on fol. 186b. 714. Mirzâ Abû-alhasan Aghâčî, also a Sâmânide poet (see on both, Ethé's 'Vorläufer und Zeitgenossen Rûdagî's' in 'Morgenländische Forschungen,' Leipzig, 1875), ib. 715. Barandak, in favour with Sultân Baikarâ bin Shaikh 'Umar bin Timûr, ib. 716. Mullâ Hâjî Bahrâm, ib. 717. Jauharî the goldsmith (زرگر), one of Adîb Sâbir's pupils, panegyrist of Sulaimân bin Muhammad bin Malikshâh, ib. 718. Ustâd Abû-alhasan Rûdagî, the father of Persian poetry, died A. H. 330 (so correctly in Elliot 17; comp. Ethé's 'Rûdagî, der Sâmânidendichter,' in 'Göttinger Nach-

richten,' 1873), on fol. 187a. 719. Saifî, in Sultân Abû Sa'îd's time, died in Harât, A.H. 909, on fol. 187b. 720. Shihâb-aldîn Aḥmad, on fol. 188a. 721. Shams-aldîn, son of Mu'ayyad Ḥaddâd, ib. 722. Khwâjah 'Iṣmat-allâh, son of Khwâjah Mas'ûd, grew up in the time of Sultân Khalîl Gûrgân, and died in that of Ulughbeg, A.H. 726 (in Elliot 17 and 387: 729), ib. 723. Maulânâ 'Am'aḳ of Bukhârâ, died A.H. 543 (Elliot 387 has 544), more than 100 years old, is said to have composed a mathnawî, یوسف و زلیخا, that can be read in two different metres, on fol. 188b. 724. Mushfiḳî of Bukhârâ, on fol. 191a. 725. Mullâ Nakhlî, died in Balkh, ib. 726. Hâshimî, died on his pilgrimage in Madînah, A.H. 928 (Elliot 387 has 948), author of a mathnawî, مظهر الانوار, an imitation of Niẓâmî's Makhzan-alasrâr, ib. *Badakhshân:* 727. Badakhshî, the chief of poets in Samarkand in Ulughbeg's reign, on fol. 191b. *Tirmidh:* 728. Adîb Ṣâbir, that is, Shihâb-aldîn Aḥmad, who is mentioned with great respect by 'Abd-alwâsi' Jabalî, Rashîd Waṭwâṭ, Anwarî, and Sûzanî Samarḳandî, went at first to Harât, then to Khurâsân in Sanjar's time, and enjoyed the favour and instruction of the renowned Abû Ja'far 'Alî ibn al-Ḥusain Ḳudâmah Mûsawî; he afterwards entered Sanjar's service, and died A.H. 546 (Elliot 387 gives 544), ib. *Ḥiṣâr Shâdmân:* 729. Mailî, on fol. 193a. *Khujand:* 730. Ḍiyâ-aldîn Fârsî, praised by Saif-i-Isfarang, lived in Sulṭân Muḥammad Îldagiz' reign, and died in Harât, A.H. 622, ib. 731. Kamâl-aldîn Mas'ûd, was forty years in Turkistân, settled then in Tabrîz, where Sulṭân Ḥusain bin Uwais Jalâir gave him a pleasant home; he was contemporary with Ḥâfiẓ, and died A.H. 792 in Tabrîz, on fol. 193b. *Samarḳand:* 732. Abû 'Alî Shaṭranjî, on fol. 194a. 733. Mu'în-aldîn, with the takhalluṣ Ashrafî, also known as the 'second Ashraf' (the 'first Ashraf' was Sayyid Ḥasan Ghaznawî), went in the time of Paighû Malikshâh to Harât, died in Samarkand, A.H. 595, ib. 734. Bisâṭî, was a mat-weaver, pupil of Maulânâ 'Iṣmat-allâh of Bukhârâ, and had as first takhalluṣ Ḥaṣîrî, on fol. 194b. 735. Khwâjah Ḥâjî Muḥammad, ib. 736. Ustâd Manṣûr bin Aḥmad, with the takhalluṣ Daḳîḳî, began the Shâhnâma in the reign of the Sâmânides, ib. 737. Dardî, ib. 738. Rashîdî, panegyrist of Malikshâh, and much praised by Mu'izzî and Mas'ûd bin Sa'd bin Salmân, contemporary of 'Am'aḳ (No. 723), and author of a mathnawî, مهر و وفا, ib. 739. Abû Bakr bin Muḥammad 'Alî, with the takhalluṣ Rûḥânî, pupil of Rashîd and panegyrist of Bahrâmshâh, on fol. 195a. 740. Ḥakîm Shams-aldîn Muḥammad, with the takhalluṣ Sûzanî, studied in Bukhârâ, but lived in Samarkand, and died there, more than eighty years old, A.H. 569; one of his pupils was Rûḥî Samarkandî, ib. 741. Aḥmad Shihâb-aldîn, on fol. 195b. 742. Jalâl-aldîn, with the takhalluṣ 'Atîḳî, son of Ḳuṭb-aldîn, and pupil of Rashîd Waṭwâṭ, on fol. 196a. 743. Firâḳî, was for some time Ḳâḍî of Sabzwâr, but was removed, and travelled at last to Khurâsân, ib. 744. Amîr Mu'izzî, that is, Muḥammad ibn 'Abd-almalik, began to flourish in the reign of Ibrâhîm bin Mas'ûd of Ghazna, enjoyed later on the favour of the Saljûḳ rulers, especially of Sulṭân Jalâl-aldîn Malikshâh, and became at last, in Mu'izz-aldîn Sanjar's reign, king of poets and Amîr-alumarâ; he is highly praised by Anwarî, and died in Marw towards the end of Sanjar's reign, A.H. 542; Sanâ'î of Ghazna wrote an elegy on his death (that proves beyond doubt that the usual date of Sanâ'î's death, A.H. 525, is utterly wrong!), ib. 745. Niẓâmî 'Arûḍî, a pupil of the preceding Amîr Mu'izzî, author of a كتاب چهار مقاله در حكمت عملى و آئين خدمت ملوك الخ; he is also said to have composed a mathnawî, ويسه و رامين, on fol. 201a. *Farkhâr:* 746. Farkhârî, ib. *Farghâna:* 747. Hijrî, ib. *Ḳubâh* (or, as Elliot 17 and 387, read *Ḳubâ*): 748. Rukn-aldîn Ḳubâ'î, a pupil of Athîr-aldîn Aumânî and teacher of Pûrbahâi Jâmî, on fol. 201b.

IV. Poets of India.

a. The Dakhan:

749. Ṣafîrî, quoted in Taḳî Auḥadî, ib. 750. Shaikh Faiḍî, son of Shaikh Mubârak (was, according to the Haft Iḳlîm, a native of Âgra), on fol. 202a.

b. Dihlî:

751. Jamâlî, ib. 752. Mîr Judâ'î, that is, C̓akarkhân, on whom the emperor Akbar bestowed the honorary title of Nâdir-almulk, on account of his skill in painting; great antagonist of Ghazâlî of Mashhad, ib. 753. Khwâjah Ḥasan, a pupil of Shaikh Niẓâm-i-Auliyâ, and protégé of Amîr Khusrau, ib. 754. Amîr Khusrau, son of Amîr Maḥmûd, who had come during the frightful reign of C̓ingîzkhân from Turkistân to India, and entered Sulṭân Muḥammad Tughluḳ's service; he was likewise a pupil of Niẓâm-i-Auliyâ, and died A.H. 725; author of a khamsah and several dîwâns, on fol. 202b. 755. Shaikh Farîd-aldîn Shakarganj, on fol. 204a. 756. Khwâjah Mu'în-aldîn C̓ishtî, a Ṣûfî, pupil of Sulṭân Shams-aldîn and Sulṭân Shihâb-aldîn Ghûrî, ib. 757. 'Alî Aḥmad, with the takhalluṣ Nishânî, a derwish, on fol. 204b. *Sirhind:* 758. Nâṣir 'Alî Sirhindî, in Aurangzîb's time, ib. *Kâbul:* 759. Khwâjazâda, ib. 760. Ḳâdirî of Pânîput, ib.

c. Kashmîr:

761. Bînish, lived in Dihlî in Aurangzîb's reign, ib. 762. Ghanî, ib. 763. Kamgûi, ib. 764. Maẓharî, has in India the epithet بُت خندان, went twice to Îrân, ib. *Lâhûr* (this town, both in the general index here and in the Elliot copies, is included in *Dihlî*): 765. Sirâj-aldîn, quoted in the Haft Iḳlîm, on fol. 205a.

V. Poetesses.

766. 'Iṣmat, daughter of the Ḳâḍî of Samarkand, ib. 767. 'Iffatî of Asfarâ'in, ib. 768. 'Â'ishah, of Samarḳand, ib. 769. Mihrî, in Shâhrukh's time, was the companion of Gauharshâd Begam, and wife of Khwâjah 'Abd-al'azîz Ṭabîb; according to some, she had a love-affair with the nephew of the Begam, and her old husband got her imprisoned by order of the Shâh, ib. 770. Mahistî, either of Ganja or of Nîshâpûr, greatly favoured by Sulṭân Sanjar, on fol. 205b. 771. Lâlâ Khâtûn, a 'manly woman,' was for some time ruling over Kirmân, on fol. 206a. 772. Muṭribah of Kâshghar, was in Ṭughânshâh's harem, and wrote an elegiac rubâ'î on his death, ib. 773. Nûr Jahân Begam, the emperor Jahângîr's wife, ib.

VI. Contemporary poets.

774. Âkâ Ḥusainkhân, with the takhalluṣ Asîrî, originally of Iṣfahân; his father had been صاحبجمع زرگرخانه under Nâdirshâh, on fol. 213ᵇ. 775. Zain-al'âbidîn, with the takhalluṣ Âfarîn of Iṣfahân, was in the service of the late Walî Muḥammadkhân, the uncle of the author of this tadhkirah, died A. H. 1135, ib. 776. Âkâ Riḍâ, with the takhalluṣ Umîd, originally of Hamadân, went in Shâh Ḥusain's time to India, and got there the honorary title of قزلباش خان, on fol. 214ᵃ. 777. Mîr Muḥammad Afḍal, with the takhalluṣ Thâbit, born in Dihlî, ib. 778. Mîr 'Aẓîm Thabât, son of Mîrzâ Muḥammad Afḍal, born in Allâhâbâd, lived at Dihlî, died A. H. 1160 (in Elliot 17 and 387 the two takhalluṣes are confounded, Mîr 'Aẓîm Thâbit being the son of Mîr Muḥammad Afḍal Thabât), ib. 779. Âkâ Mu'min, with the takhalluṣ Jadhbah, of Kâshân, a physician, died A. H. 1160, ib. 780. Mîrzâ Fatḥ-allâh, with the takhalluṣ Janâb, a native of Khûzân (or Khûrân, as our copy reads) near Iṣfahân, a descendant of Amîr Najm II, who was governor of Transoxania under Shâh Isma'îl Ṣafawî, and was killed there; Janâb went in his early years to India, returned then to Iṣfahân, where he became prefect under Shâh Ṭahmâsp II, and was killed by Nâdirshâh's order, A. H. 1146, between Kâshân and Rai in the salt desert (صحرای نمك or صحرای نمكدار), ib. 781. Sayyid Muḥammad, with the takhalluṣ Ḥasrat of Mashhad, ib. 782. Mîrzâ Abû Turâb, with the takhalluṣ Ḥijâb of 'Abbâsâbâd-i-Iṣfahân, like the preceding poet personally known to the author of this book, on fol. 214ᵇ. 783. Shaikh Muḥammad 'Alî Ḥazîn of Lâhîjân, grew up in Iṣfahân, went in middle life to India and died there, ib. 784. Âkâ Yâdgâr, with the takhalluṣ Ḥâjat, was a druggist in Shîrâz, made his pilgrimage A. H. 1183, and died in Shîrâz A. H. 1185, ib. 785. Mîr Muḥammad Ḥusain, with the takhalluṣ Khâṭir of Mâzandarân, ib. 786. Bâbâ Kâsim, with the takhalluṣ Khâdim, of Iṣfahân, nephew of Mîr Najât, was for some time chief servant (خادم باشی) in the great mosque of 'Abbâs (مسجد جامع عبّاسی); he was a clever chronogram writer and the author met him several times; he died in the last years of Nâdirshâh at Iṣfahân, A. H. 1155 (chronogram, خادم بجنّت آمد باز), ib. 787. Maulânâ Muḥammad Mu'min, with the takhalluṣ Dâ'î, of Kumm, in the district of Tafrush, studied in Iṣfahân, returned then to his native place, where he led a hermit's life, and died, 90 years old, A. H. 1167 (Elliot 17: 1166), ib. 788. Mullâ 'Abd-alwâsi', with the takhalluṣ Dâmî, son of Mullâ Kalb 'Alî of Hamadân, born in Iṣfahân, died, only 27 years old, A. H. 1173 (chronogram on his death by Mullâ Ḥusain Rafîk: بنومیدی زدنیا رفت عبدالواسع دامی), on fol. 215ᵇ. 789. Mullâ Ḥusain, with the takhalluṣ Rafîk, originally of Iṣfahân, a friend of the author's, ib. 790. Mullâ Riḍâ, whose father was a native of Khurâsân and lived in Kâshân; he was born in Kâshân, on fol. 217ᵃ. 791. Mîrzâ Muḥammad Ja'far alḥusainî alṭabâṭabâ'î, with the takhalluṣ Râhib, was through his father a descendant of Mîrzâ Muḥammad Rafî' Nâ'înî, and through his mother an offspring of Khalîfah Sulṭân, died A. H. 1166 (chronogram on his death by Mushtâk: راهب صد حیف کزجهان رفت), ib. 792. Âkâ Muḥammad 'Alî, with the takhalluṣ Rahî, of Iṣfahân, went in early youth to India and lived there at the time of the composition of this book, on fol. 217ᵇ. 793. Mîrzâ Muḥammad 'Alî, with the takhalluṣ Ruhbân, of Iṣfahân, son of the late Mîrzâ 'Abdallâh Ṭabîb, studied medicine at his brother's, Mîrzâ Naṣîr, personally known to the author, ib. 794. Mîrzâ Abû-alkâsim, with the takhalluṣ Ziyânî, brother of Mîrzâ 'Inâyat-allâh of Iṣfahân, now wazîr of Kirmân, ib. 795. Mîrzâ Muḥammad 'Alî, with the takhalluṣ Sâlim, one of the descendants of the late Khalîfah Sulṭân, died young, A. H. 1187, in Baghdâd, ib. 796. Ḥâjî Muḥammad Ḥusain, with the takhalluṣ Shabâb (Elliot 17 and 387 read Shihâb), of Durramîn, personally known to the author, ib. 797. Âkâ 'Abdallâh, with the takhalluṣ Shaghaf (شغف), originally of Kumm; the collection of his poems was scattered after his death, during the revolution of Maḥmûd Afghân, ib. 798. Sayyid Muḥammad, with the takhalluṣ Shu'lah, of Iṣfahân, died A. H. 1160, on fol. 218ᵃ. 799. Maulânâ Muḥammad 'Alî, with the takhalluṣ Shikib, of Shîrâz, killed by the Afghâns in his own house in Shîrâz A. H. 1135, on fol. 218ᵇ. 800. Mîr Shams-aldîn Muḥammad, born in Dihlî, ib. 801. Mîrzâ Muḥammad Ḥusain, with the takhalluṣ Shamîm, son of the late Mîrzâ 'Abd-alkarîm, born in Iṣfahân, where his ancestors, who came from Shîrâz, had settled, was killed by Nâdirshâh's order A. H. 1159 (Elliot 17: 1155) when he was prefect of Iṣfahân, ib. 802. Âkâ Muḥammad Ṣâdik of Tafrush-i-Kumm, went in early life to Iṣfahân, and became a pupil of Maulânâ Muḥammad Ṣâdik of Ardastân, the great philosopher; later on in Nâdirshâh's reign he was for some time the companion of Riḍâ Kulî Mîrzâ, the pâdishâh's son, and died A. H. 1160, ib. 803. Mîrzâ Muḥammad Ja'far, with the takhalluṣ Ṣâfî, of Iṣfahân, frequently met by the author, on fol. 219ᵃ. 804. Sulaimân, with the takhalluṣ Ṣabâḥî, born in a village near Kâshân, on fol. 219ᵇ. 805. Mîrzâ Muḥammad 'Alî, with the takhalluṣ Ṣabûḥ, of Iṣfahân, on fol. 228ᵃ. 806. Mîrzâ Muḥammad Ibrâhîm, with the takhalluṣ Ṣafâ, of Shîrâz, one of Mîr Ghiyâth-aldîn Manṣûr's offspring, died in the latter part of Nâdirshâh's reign, on fol. 228ᵇ. 807. Âkâ Muḥammad Taḳî, with the takhalluṣ Ṣahbâ, son of Mullâ Yad-allâh (God's hand); his grandfather had come from Damâwand and settled in Kumm, where Ṣahbâ was born and lived for the first thirty years of his life; after more than twenty years' stay in Iṣfahân he died there A. H. 1191 (chronogram on his death by Ṣabâḥî: دایم بود زکوثر لبریز جام صهبا), ib. 808. Mîrzâ 'Abd-albâkî, with the takhalluṣ Ṭabîb, son of Mîrzâ Muḥammad Raḥîm, who was chief physician to Shâh Sulṭân Ḥusain Ṣafawî; his grandfather, Mîrzâ Salmân, had come from Fârs to 'Irâk and settled in Iṣfahân, in Shâh 'Abbâs' time; Mîrzâ 'Abd-albâkî was for some time physician to Nâdirshâh, afterwards prefect of Iṣfahân, where the author saw him frequently; he died A. H. 1172, on fol. 229ᵃ. 809. Mîrzâ Ṭabîb, with the takhalluṣ Ṭûfân, a native of Mâzandarân and friend of the author, who wrote on his death the following chronogram: طوفان در دریای نجف شد زصفا (= A. H.

1190), on fol. 229b. 810. Muḥammad Rabî', with the takhalluṣ Tairî of Iṣfahân, a gold-wire drawer, fell into a melancholy state, composed every year a chronogram on his own death, and drowned himself at last in a well, A.H. 1159 (our copy gives 1151), on fol. 230a. 811. Mullâ Muḥammad 'Alî of Ṭaharân, with the takhalluṣ 'Ârif, went to India in Nâdirshâh's reign, ib. 812. Âḳâ Muḥammad of Iṣfahân, with the takhalluṣ 'Âshiḳ, died A.H. 1185 in Iṣfahân, ib. 813. Isḥaḳbeg, with the takhalluṣ 'Udhrî, the author's younger brother, died A.H. 1185 (according to the chronogram, بادا در بهشت جاودان اسحق بيك; our copy gives 1187, which would not even be possible by reading اسحاق; the Elliot copies are correct), on fol. 234a. 814. 'Alîbeg, with the takhalluṣ 'Alî, son of Abdâlbeg Naḳḳâshbâshî (the chief painter); his grandfather was the great painter 'Aliḳulîbeg, a Frank, who was converted to Islâm, and called the second Mânî; 'Alî himself was a painter, flourished in Iṣfahân in the time of Shâh Ṭahmâsp II and Nâdirshâh, and died in Mâzandarân A.H. 1172, on fol. 234b. 815. Mirzâ 'Inâyat-allâh, with the takhalluṣ 'Inâyat, of Iṣfahân, son of Mirzâ Muḥammad Ibrâhîm, the ḳâḍi of Iṣfahân, on fol. 235a. 816. Mirzâ Muḥammad Ḥusain, with the takhalluṣ Ghâlib, of Iṣfahân, came young to Bangâlah, where he was honoured by the title of 'Alîkhân, and remained fourteen years; he then, in the middle of Nâdirshâh's reign, returned from India and travelled in Îrân, ib. 817. Mirzâ 'Abd-alghanî, with the takhalluṣ Ghanî of Tafrush, brother of Âḳâ Muḥammad Ṣâdiḳ, died very young, ib. 818. Mirzâ Muḥammad Ja'far, with the takhalluṣ Ghairat, of Iṣfahân, ib. 819. Ḥâjî Muḥammad, with the takhalluṣ Fidâ'î, of Kirmân, a friend of the author, on fol. 235b. 820. Mirzâ Ḥabîb-allâh, with the takhalluṣ Firîbî, son of the late Mirzâ Rajab 'Alî of Ṭaharân, was born and flourished in Iṣfahân, died there A.H. 1193 (according to the following chronogram by the author of this book: شد بجنّت الماوى ميرزا حبيب اللّه), ib. 821. Isma'îlbeg, with the takhalluṣ Mâ'il, originally of Ṭaharân, grew up in Astarâbâd and afterwards visited India, a friend of the author's, ib. 822. Darwîsh Majîd (or better, 'Abd-almajîd) of Ṭâlaḳân, came young to Iṣfahân and died there in early age A.H. 1185 (chronogram on his death by the author: شده ايوان جنان منزل درويش مجيد), ib. 823. Mirzâ Muḥammadbeg of Kirmân, killed by Nâdirshâh's order in Iṣfahân, on fol. 236a. 824. Muḥammad Walîkhân, with the takhalluṣ Masrûr, the author's uncle, was sent as envoy to the emperor of Rûm by Shâh Ṭahmâsp II, and was afterwards governor of Kirmân and Âdharbaijân, killed A.H. 1147, at the time when Nâdirshâh overthrew Ṭahmâsp, and Masrûr was governor of the district of Lâr, ib. 825. Mîr Sayyid 'Alî, with the takhalluṣ Mushtâḳ of Iṣfahân, an intimate friend of the author, on fol. 236b. 826. Muḥammad Karîmkhân, with the takhalluṣ Minnat, one of the Afshâr-Amîrs, was Beglerbeg of ارومى in Nâdirshâh's reign, and died there, ib. 827. Mirzâ Ashraf, with the takhalluṣ Mashrab, of Arab origin, held an official employment in Rai under Nâdirshâh, died in Shîrâz A.H. 1185, ib. 828. Maulânâ Shafî'â, with the takhalluṣ Muwaḥḥid, whose ancestors had come from Ṭâlaḳân and settled in Iṣfahân, died after an ascetic life of eighty years in Iṣfahân, ib. 829. Âḳâ 'Abd-almaulâ, with the takhalluṣ Maulâ, began to flourish in Sulṭân Ḥusain Ṣafawî's time, died A.H. 1162, on fol. 238b. 830. Âḳâ Mahdî, son of Maulânâ Muḥammad Sa'îd Gîlânî, born in Iṣfahân, chief astronomer (مُنَجّم باشى) in the time of Shâh Ṭahmâsp II, lived after the overthrow of the Ṣafawî dynasty as a simple husbandman in Gîlân, ib. 831. Shaikh Nâṣir of Najaf, went in early age after his father's death to Iṣfahân, ib. 832. Mirzâ Muḥammad Ṣâdiḳ, with the takhalluṣ Nâmî, whose ancestors went, some 150 years ago, by order of the Ṣafawî Sulṭâns from Fârs to Iṣfahân and served as court physicians; Nâmî was the nephew of Mirzâ Raḥîm Ḥakîmbâshî, and wrote two mathnawîs: ليلى ومجنون and خسرو و شيرين, ib. 833. Mirzâ Zakî, with the takhalluṣ Nadîm of Mashhad, began to flourish in Iṣfahân, was under Sulṭân Ḥusain Ṣafawî in the service of Muḥammad Kulîkhân and Muḥammad Zamânkhân (the author's uncle), and afterwards in favour with Nâdirshâh; he died A.H. 1142 (or 1143), on fol. 239a. 834. Âḳâ Muḥammad, with the takhalluṣ Nishâṭ, brother of Âḳâ Muḥammad Taḳî Ṣahbâ, lived in Iṣfahân, great friend of the author's, ib. 835. Mirzâ Zain-al'âbidîn, with the takhalluṣ Nashâ, friend of the author's, died in Shîrâz A.H. 1155, ib. 836. Mirzâ 'Abd-alrazzâḳ, with the same takhalluṣ Nashâ, grew up in Tabrîz, studied in Iṣfahân, was a friend of the author's, and died 1155 (in Elliot 17: 1158) in Tabrîz, ib. 837. Âḳâ Muḥammad 'Alî, with the takhalluṣ Naṣîb, lived in Iṣfahân as a silk weaver, and died A.H. 1174 (or 1183), on fol. 239b. 838. Mirzâ Muḥammad Naṣîr, son of the late Mirzâ 'Abdallâh Ṭabîb (the Messiah of his age and the Galenus of his time), wrote Arabic and Persian verses, and died in the beginning of A.H. 1191 (chronogram on his death by Ṣabâḥî: آه از مرگ نصير ثانى آه), ib. 839. Muḥammad Ḥusain, with the takhalluṣ Nawîd, nephew of the late Mîr Mushtâḳ, went twenty-three years before the composition of this tadhkirah to India, dwelt in Kashmîr, and died there A.H. 1187, on fol. 240a. 840. Aḥmad Mirzâ, with the takhalluṣ Niyâzî, son of Mirzâ Murtaḍâ, the grandson of Khalîfah Sulṭân; his father was president of the council under Sulṭân Ḥusain and also under Ṭahmâsp II; Niyâzî died in Iṣfahân A.H. 1188 (chronogram on his death by the author: مؤنس بود با احمد احمد در بهشت), ib. 841. 'Alîḳulîkhân, with the takhalluṣ Wâlih, went early from Iṣfahân to India, author of the well-known tadhkirah, ib. 842. Mirzâ Sharaf-aldîn, with the takhalluṣ Wafâ, of Ḳumm, went in the later years of Nâdirshâh's reign to India and remained there about thirty years; A.H. 1183 he returned, made his pilgrimage, and died A.H. 1194 (1184?), ib. 843. Sayyid Aḥmad, with the takhalluṣ Hâtif, of Iṣfahân, wrote in Arabic and Persian both prose and verse, ib. 844. Mirzâ Abû-alḳâsim, with the takhalluṣ Hijrî, son of the late Âḳâ Muḥammad Ṣâdiḳ of Tafrush, went young to Iṣfahân, died in Rasht, on fol. 246a. 845. The author of the tadhkirah himself, born the 20th of Rabî'-althânî, A.H. 1134 (our copy reads 1124), in Iṣfahân, spent, after his father's flight to Ḳumm, fourteen years there, went with him then to Shîrâz in the beginning of Nâdirshâh's reign, and two years later, when his father

died, he made, in the service of his uncle, the late Ḥâjî Muḥammadbeg, his pilgrimage to Makkah, and visited on his return other holy places, as Mashhad, etc. Later on he was in the service of ʿAlishâh, Ibrâhîmshâh, Shâh Sulaimân, Shâh Ismaʿîl, and others. The very extensive extracts he gives here are taken from his mathnawî, يوسف و زليخا, which was completed A. H. 1176 (see fol. 261[b], last line), and from his diwân, on fol. 246[b].

This most excellent copy was finished the 10th of Dhû-alkaʿdah, A. H. 1227 = A. D. 1812, November 15th.

Ff. 276, four columns, each ll. 22; distinct Nastaʿlîḳ; beautifully illuminated frontispiece, the first pages luxuriously ornamented; all the columns framed with stripes in gold, blue, and other colours; all the headings in red and gold throughout; wonderful binding, decorated with ornaments of flowers and birds in gold and other colours; size, 14 in. by 9 in.
[Ouseley Add. 183.]

385

Another copy of the same work.

This excellent copy was finished by Muḥammad Mahdî the 28th of Rabîʿ-alawwal, A. H. 1228 = A. D. 1813, March 31st.

Ff. 262, four columns, each ll. 25; distinct Nastaʿlîḳ; large illuminated frontispiece; the lines of the first ten pages surrounded with gold stripes; all the columns framed in the same manner; gilt edges; binding green and gold; size, 11¾ in. by 7½ in.
[Elliot 387.]

386

A third copy of the same.

This copy is not dated.

Ff. 278, four columns, each ll. 21; careless Nastaʿlîḳ, often very near to Shikasta; size, 11¾ in. by 8 in. [Elliot 17.]

387

Tadhkira-i-Shûrish (تذكرهٔ شورش).

A large tadhkirah of Rêkhta poets, written in Persian by Sayyid Ghulâm Ḥusain of Patna, with the takhalluṣ Shûrish, A. H. 1193 = A. D. 1779, comp. A. Sprenger, Catal., p. 182, and the index on pp. 195–306; Garcin de Tassy, Histoire de la Littérature Hindouie et Hind., sec. ed. i. p. 49, iii. p. 134. The author died A. H. 1195 = A. D. 1781. His work contains 314 short biographies with poetical extracts, beginning with Âftâb (that is, the emperor Shâh ʿÂlam) and ending with Yakîn, who was killed, only 24 years old, by his own father, during the reign of Aḥmadshâh.

Beginning without any preface: آفتاب مهر سپهر تاجداری ماه برج شهرياری جامی احكام شرع الخ.

No date.

Ff. 236, ll. 15; Shikasta; size, 8⅞ in. by 6½ in.
[Elliot 398.]

388

Tadhkira-i-masarratafzâ (تذكرهٔ مسرّت افزا).

Collection of biographies of Rêkhta poets, composed by Abû-alḥasan Amîr-aldîn Aḥmad, known as Amrallâh Allâhâbâdî (ابو الحسن امير الدين احمد المشتهر بامر اللّه آلهآبادی), on fol. 7[a], l. 2.

Beginning: تذكرهٔ مسرّت افزای ضمائر ارباب ملال و تبصرهٔ ظلمت زدای بصائر ارباب جمال الخ.

In the preface on ff. 6[a]–9[a] he states, that he travelled to ʿAẓîmâbâd in Ṣafar A. H. 1192, that here he took up the plan of composing this work, which he executed during the journey to Calcutta and finished on the 3rd of the second Jumâdâ, A. H. 1193 = A. D. 1779, June 18th. See fol. 9[a], l. 3:

از هجرت افضل التبشير بود تسعين وهزار صد سه افزود
بوده زمه جماد دويم تاريخ سيوم نه بيش ونه كم
كين تذكرهٔ مسرّت افزا اين خامهٔ من نمود املا

In the conclusion, on ff. 182[b]–183[a], he proceeds to state, that after having composed this during the journey to Calcutta in A. H. 1193, he came on his return to Lucknow A. H. 1194; here he got much more information about other poets. This, however, he could not incorporate in his work, because he thought it necessary to confine himself to those poets, of whom he had given a list in the introduction to his work.

This list, which we find on ff. 3[b]–5[b], is dated from A. H. 1197 = A. D. 1783.

Title: فهرست اسامئ خوش بيان هندی زبان سنهٔ ١١٩٧ هجری.

Accordingly we have to suppose, that the preface and the work itself were composed A. H. 1193, but that the conclusion was added at the same time with the index of the poets, viz. A. H. 1197.

The whole MS. is written by one hand, very likely the author's own.

The poets are 247 in number, and they are arranged alphabetically. The careful biographical information, along with the many and extensive extracts from Diwâns, renders the work very valuable indeed. There occur many poets whom Garcin de Tassy (in his Histoire de la Littérature Hindouie et Hindoustanie) does not even mention, and the very useful list of Rêkhta poets given by A. Sprenger (in his Catalogue, p. 195 sq.) might be considerably enriched from this source with valuable biographical information.

Ff. 183, ll. 17; large, clear Nastaʿlîḳ; size, 10 in. by 6⅝ in.
[Ouseley 219.]

389

Gulzâr-i-Ibrâhîm (گلزار ابراهيم).

The garden of Ibrâhîm, another biographical dictionary of about 300 Rêkhta poets, compiled in Persian by Nawwâb ʿAlî Ibrâhîmkhân, with the two takhalluṣes Khalîl and Ḥâl, during the years 1195–1198 (see, for instance, A. H. 1196 = A. D. 1782, mentioned on fol. 186[b], last line, comp. A. Sprenger, Catal., p. 180, and A. H. 1198 = A. D. 1784, in the preface of fol. 2[a], last line, comp. Rieu i. p. 375).

Beginning: رعنائی كلام حمد متكلّمی است كه انحای سخنان روح پرورا الخ.

The first biography is that of Âftâb (Shâh ʿÂlam, as in the preceding work), on fol. 2[b], and the last that of Ḥasan ʿAlikhân Yâs, on fol. 287[b]. No date.

Ff. 287, ll. 15 (two columns in the poetical extracts); large and clear Nastaʿlîḳ; size, 12¼ in. by 8⅜ in. [Ouseley Add. 42.]

390

Khulâṣat-alkalâm (خلاصة الكلام).

The Khulâṣat-alkalâm or the essence of speech, a very excellent and valuable Persian tadhkirah, appropriated to selections from the mathnawis only of 78 of the most celebrated Persian poets, with biographical and literary notices, composed in two volumes by the author of the Gulzâr-i-Ibrâhîm, Nawwâb Amîn-aldaulah 'Azîz-almulk 'Alî Ibrâhîmkhân Bahâdur Nasirjang, with the takhalluṣ Khalîl, A. H. 1198=A. D. 1784, that is, in the 27th (26th?) year of Shâh 'Âlam's reign. For further information we refer to Bland's paper on the earliest Persian biography of poets, in the Journal of the Royal Asiatic Society, ix. pp. 158–160; A. Sprenger, Catal., p. 180; and Rieu i. p. 375. Each volume is preceded by a complete index of the whole work.

Beginning of the preface of vol. I, on fol. 3ᵇ: تعالى الله ما قاصر فهمان كوته بيان را چه يارا كه زبان بحمد وثناى متكلّم بزبان توانيم كشود الخ.

Beginning of vol. II: جلد دويم از تذكرهٔ مسمّى بخلاصة الكلام من تأليفات اضعف العباد على ابراهيم خان الخ.

The names of the 78 poets, alphabetically arranged, are as follows:

Vol. I.

1. Asadi of Ṭûs, died in Mas'ûd bin Maḥmûd's reign (extracts from the گرشاسپ نامه). Ff. 4ᵇ–16ᵇ (٣–٢٧).

2. Khalîfah Ibrâhîm (that is, Muḥammad Ibrâhîm Khalîl-allâh) of Dihlî, born A. H. 1087, still alive 1160 (extracts from the poetical tale, احسن القصص; he wrote besides a شرح نكات سيّد نعمت الله كرمانى, and five supplementary books to the six of Jalâl-aldîn Rûmî's mathnawî). Ff. 16ᵇ–22ᵃ (٢٧–٣٨).

3. 'Inâyatkhân Âshinâ, whose name was Khwâjah Muḥammad Ṭâhir, son of Ẓafarkhân Aḥsan, contemporary with Ṭâlib Kalîm, died A. H. 1077 (extracts from a mathnawî). Ff. 22ᵃ–23ᵇ (٣٨–٤١).

4. Shaikh Rukn-aldîn Auḥadî of Marâgha, the pupil of Shaikh Auḥad-aldîn Kirmânî, died A. H. 738 (extracts from the جام جم). Ff. 23ᵇ–32ᵃ (٤١–٥٩).

5. Ahlî of Shîrâz, died A. H. 942 (extracts from the سحر حلال and شمع و پروانه). Ff. 32ᵃ–40ᵇ (٥٨–٧٥).

6. Mirzâ Ibrâhîm Adham, went to India under Shâhjahân, died at Dihlî in the beginning of Aurangzîb's reign (extracts from the ساقينامه). Ff. 40ᵇ–42ᵃ (٧٥–٧٨).

7. Mullâ Muḥammad Sa'îd Ashraf, son of Mullâ Muḥammad Ṣâliḥ of Mâzandarân, died A. H. 1116 (extracts from the قضا و قدر, an imitation of Muḥammad Kulî Salîm's mathnawî of the same name). Ff. 42ᵃ–46ᵇ (٧٨–٨٧).

8. Sirâj-aldîn 'Alîkhân Ârzû of Dihlî, son of Shaikh Ḥusâm-aldîn, with the takhalluṣ Ḥusâm, died A. H. 1169 (extracts from the جوش و خروش and the Sâkinâma, عالم آب). Ff. 46ᵇ–48ᵇ (٨٧–٩١).

9. Sayyid Abû Ṭâlib Kunduz-sagî Iṣfahânî, by whose work was completed A. H. 1135 the well-known حملهٔ حيدرى, which its author, Mirzâ Rafî' Bâdhil, had left incomplete (comp. Rieu ii. p. 704). Ff. 48ᵇ–53ᵃ (٩١–١٠٠).

10. Mirzâ Muḥammad Rafî'khân Bâdhil of Mashhad, died A. H. 1123, in Bahâdurshâh's reign (extracts from the حملهٔ حيدرى). Ff. 53ᵃ–74ᵃ (١٠٠–١٤٢).

11. Mirzâ 'Abd-alkâdir Bîdil, born at Akbarâbâd A. H. 1054, died in Muḥammadshâh's reign (the date is not complete here, there is written only 1100, but according to other tadhkiras it must be 1133, extracts from the محيط اعظم, طلسم حيرت, and گلگشت حقيقت). Ff. 74ᵃ–102ᵇ (١٤٢–١٩٩).

12. Shaikh Bahâ-aldîn Muḥammad Bahâ'î Âmilî, died A. H. 1030, and was buried at Mashhad by order of Shâh 'Abbâs. He wrote many works, for instance, شرق رسالهٔ اصطرلاب در هيئت, جامع عبّاسى در فقه, كشكول, خلاصة الحساب, تشريح الافلاك, الشمسين, and two short mathnawis, نان و حلوا and شير و شكر (extracts from the نان و حلوا). Ff. 102ᵇ–105ᵇ (١٩٩–٢٠٥).

13. Mirzâ Muḥammad Sa'îd Ḥakîm of Kumm, son of Muḥammad Bâkir and pupil of Maulânâ 'Abd-alrazzâk Fayyâḍ, with two takhalluṣes, Sa'îd and Tanhâ, flourished under Shâh 'Abbâs II (extracts from an incomplete mathnawî). Ff. 105ᵇ–107ᵇ (٢٠٥–٢٠٩).

14. Mullâ 'Alî Riḍâ Tajallî, went in 'Âlamgîr's time to India, contemporary with Ṭâhir Naṣrâbâdî, died very young, A. H. 1088 (extracts from an abridged mathnawî, معراج الخيال). Ff. 107ᵇ–109ᵃ (٢٠٩–٢١٢).

15. Mîr Afḍal Thâbit of Allâhâbâd, the grandson of Mîr Ḍiyâ-aldîn Ḥusain of Badakhshân, with the epithet Islâmkhân, and the takhalluṣ Wâlâ, and nephew of Mîr 'Îsâ Himmatkhân Dairi, who had become Amîr-alumarâ of 'Âlamgîr in A. H. 1107; Thâbit died A. H. 1152 (extracts from the واقعات در مصائب امام حسين). Ff. 109ᵃ–112ᵇ (٢١٢–٢١٩).

16. Khwâjah Ḥusain Thanâ'î of Khurâsân, went to India under Akbar, and was connected by friendship with Ghazâlî of Mashhad, Maulânâ Faiḍî, and Mullâ 'Urfî of Shîrâz (extracts from an incomplete mathnawî, which A. Sprenger calls باغ ارم, comp. his Catal., p. 579). Ff. 112ᵇ–117ᵇ (٢١٩–٢٢٩).

17. Mirzâ Ja'far Kazwînî, called Âṣafkhân, with the two takhalluṣes Ja'far and Ja'farî, died as Jahângîr's wazîr A. H. 1021 (extracts from the mathnawî شيرين و خسرو). Ff. 118ᵃ–126ᵃ (٢٣٠–٢٤٦).

18. Mullâ 'Abd-alraḥmân Nûr-aldîn Jâmî, the famous epic poet, died A. H. 898 (extracts from the seven mathnawis). Ff. 126ᵃ–195ᵇ (٢٤٦–٣٨٦).

19. Shaikh Muḥammad 'Alî Ḥazîn of Jîlân, born A. H. 1103, died 1180 (extracts from the چمن و انجمن and the تذكرة العاشقين). Ff. 195ᵇ–201ᵇ (٣٨٦–٣٩٨).

20. Maulânâ Ḥusainî Sâdât, with the takhalluṣ Ḥusainî, a friend of Shaikh 'Irâkî and Shaikh Auḥad-aldîn Kirmânî. To his questions replied Maḥmud Shabistarî in his Gulshan-i-râz; he died A. H. 718 at Harât (extracts from the زاد المسافرين). Ff. 201ᵇ–207ᵃ (٣٩٨–٤٠٩).

21. Khwâjah Ḥâfiẓ of Shîrâz, died A. H. 791 or 792 (some mathnawi baits from the مغنّى نامه, etc.) Ff. 207ᵃ–208ᵇ (٤٠٩–٤١٢).

22. Ḥamîd-aldîn of Lâhûr, who put in verse thirty-two of the prose tales contained in Nakhshabi's well-

known Ṭûṭînâma (extracts from these). Ff. 208^b–210^b (۴۱۲–۴۱۶).

23. Amîr Yamîn-aldîn Khusrau of Dihlî, died A. H. 705 (read 725, extracts from his khamsah, the خضرخان و دولرانی and the نه سپهر). Ff. 210^b–305^a (۴۱۶–۶۰۵).

24. Khwâjah Abû-al'aṭâ Muḥammad bin 'Alî Kamâl-aldîn Kirmânî (that is, the same famous poet who is otherwise called Khwâjû Kirmânî), died A. H. 742 or 745 (extract from the گل و نوروز, the همای و همایون, the کمالنامه, and the سامنامه; but the last is different from that in the India Office MS. 198, described by Spiegel, Z.D.M.G. iii. 245–261, which only by mistake is called Sâmnâma, since its text, except the names, is quite identical with the (همای و همایون); other poetical works of Khwâjû are روضة الانوار and رساله در مناظرات ابر و آفتاب و شمع و شمشیر. Ff. 305^a–359^b (۶۰۵–۷۱۵).

25. Sayyid Ḥusain Imtiyâzkhân Khâliṣ, went to India in 'Âlamgir's reign, and was afterwards appointed master of the horse (میر آخور پادشاهی, literally stable-keeper of the kingdom), in Bahâdurshâh's time; he was murdered A. H. 1122 (the chronogram is آه آه امتیازخان). Besides a diwân he left a mathnawi (extracts from it). Ff. 359^b–361^a (۷۱۵–۷۱۸).

26. Ḥakîm Afḍal-aldîn Khâḳâni of Shîrwân, died A. H. 582 (extracts from the تحفة العراقین). Ff. 361^a–366^b (۷۱۸–۷۲۹).

27. Maulânâ Shâh Dâ'î of Shîrâz, died A. H. 915 at Shîrâz (a few mathnawî baits). Ff. 366^b–367^a (۷۲۹–۷۳۰).

28. Dhauḳî of Samarḳand, was king of poets at the court of Aḥmadkhân (Hulâgûkhân's son), and author of a mathnawi, entitled ناز و نیاز (no extracts). Fol. 367^a (۷۳۰) margin.

29. 'Âḳilkhân Râzî, flourished under 'Âlamgir (extracts from the story of Padmâwat, شمع و پروانه, a translation from Hindûstânî). Ff. 367^a–376 (۷۳۰–۷۴۸).

30. Mirzâ Raḍî of Artîmân, the father of Mirzâ Ibrâhîm Adham, flourished in Shâh 'Abbâs' reign (extracts from his ساقینامه). Ff. 376^a–377^b (۷۴۸–۷۵۱).

31. Malik Muḥammad Râbiṭ, the grandson of Âḳâ Malik (extracts from his ساقینامه). Ff. 377^b–379^a (۷۵۱–۷۵۴).

32. Maulânâ Zulâlî of Khwânsâr, one of Shâh 'Abbâs' poets, the author of the seven mathnawis, سبعه سیّاره, viz. شعلهٔ دیدار (707 verses), ذرّه و خورشید (407 verses), آذر و سمندر (580 verses), حسن گلوسوز (910 verses), سلیمان نامه (730 verses), جام جم (that is, the same poem which is usually styled میخانه, 840 verses), and محمود و ایاز (7800 verses). He began these poems A. H. 1001, and completed them in 13 (23?) years; died 1016 (1026?), more than 100 years old (extracts from all the seven). Ff. 379^a–409^b (۷۵۴–۸۱۵).

33. Ḥakîm Abû-almajd Sanâ'î of Ghazna, the date of whose death is here just as confused as everywhere else (extracts from the حدیقه). Ff. 409^b–423^b (۸۱۵–۸۴۳).

34. Shaikh Muṣliḥ-aldîn Sa'dî of Shîrâz, died A. H. 691 (extract from the بوستان). Ff. 423^b–432^b (۸۱۵–۸۶۱).

35. Khwâjah Jamâl-aldîn Salmân Sâjî (so, instead of the usual ساوجی, native of Sâwa), died A. H. 769 (extracts from the mathnawi خورشید و جمشید; besides that, the author wrote another mathnawi, فراقنامه). Ff. 432^b–441^b (۸۶۱–۸۷۹).

36. Muḥammad Ḳulî Salîm of Ṭaharân, went to India from Îrân in Shâhjahân's reign, died A. H. 1057. He composed a great number of mathnawis, for instance, جنگ اسلامخان, قضا و قدر, تعریف کشمیر, تعریف لاهجان, etc. (extracts from eight different mathnawis). Ff. 441^b–453^b (۸۷۹–۹۰۳).

37. Mîr Sanad Kâshî, a contemporary of Shâh Sulaimân Ṣafawi, A. H. 1077–1106 (extracts from a mathnawi). Ff. 453^b–455^a (۹۰۳–۹۰۶).

38. Ḥakîm Sharaf-aldîn Ḥusain Shifâ'î of Iṣfahân, died the 5th of Ramaḍân, A. H. 1037. He composed three mathnawis: دیدهٔ بیدار, مهر و محبّت, and نمکدان حقیقت (extracts from two of these). Ff. 455^b–472^a (۹۰۶–۹۴۰).

39. Ṣâdikbeg, with the takhalluṣ Ṣâdiḳî, left an incomplete mathnawi on the exploits of Shâh 'Abbâs (وقائع محاربات شاه عبّاس). Ff. 472^a–472^b (۹۴۰–۹۴۱).

40. Ḥusainâ Ṣabûḥî of Khwânsâr, author of several mathnawis. Fol. 472^b (۹۴۱).

41. Ḍamîrî of Hamadân, contemporary with Shâh Ṭahmâsp Ṣafawî, author of three mathnawis: ناهید وبهرام, آسمان و زمین, and شمع و پروانه. Fol. 472^b (۹۴۱).

42. Jamâl-aldîn Ḍamîrî of Iṣfahân, also under Shâh Ṭahmâsp. His epic poems are: ناز و نیاز, وامق و عذرا, اسکندر نامه, لیلی و مجنون, بهار و خزان, and حسن الاخبار. Fol. 473^a (۹۴۲).

Vol. II.

43. Mullâ Ṭughrâ of Mashhad, went from Îrân to India in Jahângîr's reign, contemporary with Ṣâ'ib, Ḳudsî, Kalîm, etc. He wrote two mathnawis: تعریف کشمیر, in imitation of Zulâlî, and ساقینامه, in imitation of Żuhûrî (extracts from the latter). Ff. 3^b–24^a (۹۴۳–۹۸۳).

44. Mullâ Nûr-aldîn Żuhûrî of Tarshîz, died A. H. 1025 or 1027 (extracts from the ساقینامه and another mathnawi on the same subject). Ff. 24^b–44^b (۹۸۳–۱۰۲۴).

45. Shams-aldîn Muḥammad 'Aṣṣâr of Tabrîz, a contemporary of Salmân of Sâwa, flourished under the Ilkâns, died A. H. 784, buried at Tabrîz (extracts from the (مهر و مشتری). Ff. 44^b–57^a (۱۰۲۴–۱۰۴۹).

46. Maulânâ 'Ârifî, under Shâhrukh, called the second Salmân on account of his fine poetry, author of the گوی و چوگان (completed A. H. 842) and the ده نامه, which he dedicated to the wazîr Khwâjah Ghiyâth-aldîn (extracts from the گوی و چوگان). Ff. 57^a–59^b (۱۰۴۹–۱۰۵۴).

47. Nâṣir 'Alî Sirhindî, died A. H. 1109 (the chronogram is آه علی بعالم معنی رفت), author of several mathnawis (extracts from that mathnawi, which he wrote

in imitation of Zulâlî's محمود و ایاز). Ff. 59^b–64^b (۱۰۱۴–۱۰۶۴).

48. Mullâ Jamâl-aldîn bin Zain-aldîn 'Alî bin Jamâl-aldîn 'Urfî of Shîrâz, died A. H. 999, according to the chronogram, هادی کلام عرفی شیرازی (extracts from a mathnawî, beginning خداوندا دلم; see A. Sprenger, Catal., p. 529, and a ساقینامه). Ff. 64^b–68^a (۱۰۶۴–۱۰۷۱).

49. Mîr 'Abd-aljalîl Wâsitî Balgrâmî, born A. H. 1071, died 1138, a very learned man, composed poetry in the Arabic, Persian, Turkish, and Hindûstânî languages, author of many ta'rîkhs, mathnawîs, etc. (extracts from a mathnawî). Ff. 68^a–73^a (۱۰۷۱–۱۰۸۱).

50. Shaikh Abû Tâlib Farîd-aldîn 'Attâr, died most probably A. H. 627 (extracts from the مظهر العجائب, جوهر الذات, اسرار نامه, الهی نامه (usually called جواهر الذات), منطق الطیر, خسرو وگل, and other mathnawîs). Ff. 73^b–92^a (۱۰۸۲–۱۱۱۹).

51. Muhammad Akram Ghanîmat of Ganja in the Panjâb, the author of the mathnawî نیرنگ عشق, which he completed A. H. 1096 (extracts from it). Ff. 92^b–101^a (۱۱۱۹–۱۱۳۷).

52. Mîr Shams-aldîn Fakîr, born at Shâhjahânâbâd, A. H. 1115, a contemporary of the author of this tadhkirah, composed a khamsah or five mathnawîs (extracts from the مولد امام مهدی, the تعریف دولتخانهٔ نوّاب امیرالامرا ساداتخان بهادر, the تصویر محبّت, and the مثنوی والهٔ سلطان). Ff. 101^b–123^b (۱۱۳۷–۱۱۸۲).

53. Hakîm Firdausî of Tûs, died A. H. 411, according to the chronogram, میوهٔ فردوس (extracts from the شاهنامه and یوسف وزلیخا). Ff. 123^b–141^a (۱۱۸۲–۱۲۱۷).

54. Fakhr-aldîn As'ad Jurjânî, the author of ویس و رامین; he is called here a court-poet of Sultân Mahmûd bin Malikshâh Saljûkî, who reigned from A. H. 511 to 525 (!!) (extracts from ویس و رامین). Ff. 141^a–150^a (۱۲۱۷–۱۲۳۵).

55. Shaikh Abû-alfaid, with the takhallușes Faidî and Fayyâdî, died A. H. 1004 (extracts from مرکز ادوار, نل دمن, and another mathnawî, probably one of the three he left incomplete, viz. سلیمان و بلقیس, هفت کشور, and اکبر نامه). Ff. 150^b–174^a (۱۲۳۵–۱۲۸۳).

56. Mullâ Fauk-aldîn, with the takhallus Faukî, lived at Yazd, and went to India in 'Âlamgîr's time (extracts from two mathnawîs, the first of which seems to contain the story of Farhâd and Shîrîn). Ff. 174^a–178^a (۱۲۸۳–۱۲۹۱).

57. Hâjî Muhammad Jân Kudsî of Mashhad, went to India in the fifth year of Shâhjahân's reign, that is, A. H. 1042, and became king of poets at this emperor's court. He died at Lâhûr A. H. 1056 (extracts from his incomplete mathnawî, entitled ظفر نامهٔ شاهجهانی, consisting of 8000 baits, from the ساقینامه, the تعریف کشمیر, and two other mathnawî fragments, در شکایت ابنای زمان and در مذمّت مردم ناسنجیده). Ff. 178^a–207^b (۱۲۹۱–۱۳۵۰).

58. Mirzâ Kâsim Kâsimî of Gûnâbâd, a contemporary of Sultân Akbar, to whom he sent all his poetical works, and by whose favour he was honoured. He wrote a khamsah, containing: شاهنامهٔ شاه, شاهرخ نامه, کار نامه در گوی و چوگان, لیلی و مجنون, اسمعیل, and شیرین و خسرو; and besides that a ساقینامه (extracts from the شاهنامهٔ شاه اسمعیل, and a few baits from the شاهرخ نامه, the ساقینامه, and لیلی و مجنون). Ff. 207^b–215^b (۱۳۵۰–۱۳۶۶).

59. Mullâ Shams-aldîn Muhammad Kâtibî of Nîshâpûr, the panegyrist of Tîmûr and his descendants, died A. H. 838 at Astarâbâd, author of a khamsah (extracts from all the five mathnawîs). Ff. 215^b–225^a (۱۳۶۶–۱۳۸۵).

60. Abû Tâlib Kalîm of Hamadân, went to India in the beginning of Jahângîr's reign, and became later king of poets at the court of Shâhjahân (extracts from his ظفرنامهٔ شاهجهانی, usually called شاهنشاه نامه or شاهجهان نامه, and a great many shorter mathnawîs, viz. گفتار طالب کلیم درفتح ملك جهارسنکه بندیله, مثنوی در تعریف, در شکایت روزگار از شکستن دست, مثنوی در تعریف مردن اسپ, کشمیر جنّت نظیر, مثنوی, کتابهٔ, مثنوی در تعریف آکبر آباد, در تعریف قحط دکن, کتابه و تأریخ عمارت, عمارت پادشاهی در شهر اکبر آباد, کتابهٔ عمارت نوّاب شهنواز خان, and کتابهٔ مثمّن پادشاهی). Ff. 225^b–263^b (۱۳۸۵–۱۴۶۲).

61. Muhammad Kâzim, with the takhallus Karîm, went to India under 'Âlamgîr. He composed ten mathnawîs, called a عشرهٔ مبشّره (extracts from five of these mathnawîs). Ff. 264^a–272^a (۱۴۶۲–۱۴۷۹).

62. Sa'd-allâh Pânîpatî (of Pânîpat in India), with the takhallus Masîhâ, put into Persian verse the story of رام و سیتا (extracts from it). He was a friend of Shaidâ, who was a contemporary of Shâhjahân. Ff. 272^a–276^a (۱۴۷۹–۱۴۸۷).

63. Muhammad Mahmûd Miskîn of Asfarâ'in, author of two mathnawîs: مهر و نگار (composed A. H. 896) and کنز العارفین (extracts from both). Ff. 276^a–277^a (۱۴۸۷–۱۴۸۹).

64. Mîr Kamar-aldîn Minnat of Dihlî, born A. H. 1156, was still alive when this tadhkirah was written. He composed five mathnawîs, the best of which is بهار و خزان (extracts from all the five). Ff. 277^a–296^b (۱۴۸۹–۱۵۲۸).

65. Mullâ Abû-albarakât Munîr of Lâhûr, born A. H. 1019 under Jahângîr, died about fifty-five years old. He wrote several mathnawîs; for instance, چار گوهر (containing four جزء: 1. آب و رنگ درتعریف باغات آکبر آباد; 2. ساز و برگ در صفت برگ پان ودیگر تحائف که مخصوص بهندوستانست; 3. نور و صفا در ستایش حوض مظهر گل, (در دو الم محتوی بر حالات عشق; 4. و مسجد), containing the story of a journey to Bangâlah in com-

pany with Saifkhân, etc. (extracts from the latter). Ff. 296^{b}–300^{b} (۱۵۲۸–۱۵۳۶).

66. Mullâ Maktabî, the contemporary of Jâmî and author of a khamsah in imitation of Nizâmî's (extracts from ليلى و مجنون). Ff. 300^{b}–318^{b} (۱۵۳۶–۱۵۷۲).

67. Mîr Sayyid 'Alî, with the takhallus Mihrî, the king of poets at the court of Shâh Sultân Husain Safawî, author of several mathnawîs (extracts from the سراپاى ملا مهرى). Ff. 319^{a}–320^{a} (۱۵۷۲–۱۵۷۵).

68. Hakîm Rukn-aldîn Mas'ûd bin Hakîm Nizâm-aldîn 'Alî Kâshî, with the takhallus Masîh, of Kâshân, was a protégé of Shâh 'Abbâs, went to India in Akbar's reign, returned after 'Abbâs' death to Îrân, and died extremely old, A.H. 1070, at Kâshân (extracts from his mathnawî قضا و قدر). Ff. 320^{a}–321^{a} (۱۵۷۵–۱۵۷۷).

69. Maulawî Jalâl-aldîn Rûmî, the famous author of the mathnawî, born A.H. 604, the 6th of Rabî'-alawwal, died sixty-nine years old (extracts from the مثنوى). Ff. 321^{a}–350^{b} (۱۵۷۷–۱۶۳۶).

70. Shaikh Nizâm-aldîn Abû Muhammad Ahmad bin Yûsuf bin Muwayyad of Ganja, with the takhallus Nizâmî, the celebrated epic poet (extracts from his khamsah). Ff. 350^{b}–428^{b} (۱۶۳۶–۱۷۹۲).

71. Mullâ Nâzim of Harât, a pupil of Maulânâ Fasîhî, was in Shâh Sulaimân Safawî's time the panegyrist of 'Abbâs Kulîkhân Shâmlû, the governor of Harât (extracts from his يوسف و زليخا). Ff. 428^{b}–440^{b} (۱۷۹۲–۱۸۱۶).

72. Mîr 'Abd-al'âl Najât of Isfahân (extracts from گل كشتى). Ff. 440^{b}–442^{a} (۱۸۱۶–۱۸۱۹).

73. Mirzâ Tâhir Wahîd of Kazwîn, was in high favour with Shâh 'Abbâs II, and became grand wazir under Shâh Sulaimân (extracts from three mathnawîs). Ff. 442^{a}–459^{a} (۱۸۱۹–۱۸۵۳).

74. Mullâ Wahshî Bâfikî of Yazd, died A.H. 991 (extracts from the خلد برين, the فرهاد وشيرين, and two short mathnawîs, در مدح ولى سلطان and در هجو). Ff. 459^{a}–473^{b} (۱۸۵۳–۱۸۸۳).

75. Mirzâ Muhammad Rafî' Wâ'iz of Kazwîn, went to India under Shâhjahân, author of a dîwân, of the well-known ابواب الجنان, and of a mathnawî, در تاريخ جنگ شاه عبّاس ثانى صفوى بانلم خان اوزبك (extracts from this mathnawî). Ff. 473^{b}–478^{b} (۱۸۸۳–۱۸۹۲).

76. Mullâ 'Abdallâh Hâtifî, Jâmî's nephew, the last great epic poet of the Persians (extracts from ليلى و مجنون, تيمور نامه, and شيرين و خسرو). Ff. 478^{b}–505^{b} (۱۸۹۲–۱۹۴۶).

77. Mullâ Badr-aldîn Hilâlî of Astarâbâd, whose death is fixed here in A.H. 936 (extracts from the شاه و درويش, usually called شاه و گدا, and the صفات العاشقين). Ff. 505^{b}–515^{a} (۱۹۴۶–۱۹۶۵).

78. Mîr Yahyâ Kâshî, seems to have been a native of Shîrâz, not of Lâhijân or Kumm, as other biographers state, but lived at Kâshân. He went to India under Shâhjahân, was the panegyrist of Dârâ Shukûh, and contemporary with Kudsî and Kalîm. He died A.H. 1074 (extracts from a شاهجهان نامه, otherwise called پادشاه نامه, and other short mathnawîs; for instance, در صفت قحط و ذكر, در صفت كشمير, قضا و قدر, آتشكده, در بيان جداشدن از اسپ ابلق, وفات نوّاب مهد عليا, حكايت, در مذمّت آتش مسمّى بناريّه, مسمّى بتوبه نامه, در مذمّت اسپ, در مذمّت بر شكال لاهور, طاهر و نوروز, etc.) Ff. 515^{b}–535^{a} (۱۹۶۵–۲۰۰۵).

This copy is dated by Sayyid Hasan, who wrote it for Mr. J. B. Elliott, the 16th of Sha'bân, A.H. 1246 = A.D. 1831, 30th of January.

Vol. I, ff. 473; Vol. II, ff. 536. Four columns, each 21 ll.; large and distinct Nasta'lîk; two illuminated frontispieces; gilt edges; splendid binding, brown with gold arabesques; size, $12\frac{7}{8}$ in. by $9\frac{1}{2}$ in. [ELLIOT 183, 184.]

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Khulâsat-alafkâr (خلاصة الافكار).

One of the most modern biographies of Persian poets, only a few years older than the following and last of all, the Makhzan-algharâ'ib. It was compiled by Abû Tâlib ibn Maghfûr Hâjî Muhammad Begkhân Tabrîzi alisfahânî (born A.H. 1166 = A.D. 1753, died A.H. 1221 = A.D. 1806), who began his work A.H. 1206, and contains, besides the memoirs of poets and extracts from their poetry, in the khâtimah or conclusion five treatises on ethics, music, prosody, the five branches of medical science, and the universal history and geography, the last part of which may be considered a separate work with the special title, Lubb-alsiyar-u-jahânnumâ (لبّ السير و جهاننما). It is divided into a mukaddimah (در تعريف سخن و بيان شرائط انتخاب تذكره نويسى و امورى كه درين كتاب مرعى گشته), on fol. 3^{a};

Twenty-eight Hadîkas or gardens, containing the 310 principal poets in alphabetical order, on fol. 9^{a};

A supplement (ذيل), containing short extracts from 160 poets, partly not known before by the author, partly overlooked by him, on fol. 323^{b}; and

A conclusion (خاتمه) on twenty-three friends and contemporaries of the author, together with an account of his own life and family, and the five treatises mentioned above, on fol. 339^{a}. For further details we refer to Bland's essay in the Journal of the Royal Asiatic Society, ix. p. 153 sq; Rieu i. p. 378; A. Sprenger, Catal., p. 163; and Elliot, History of India, viii. p. 298.

Index of the 310 poets appearing in the twenty-eight Hadîkas:

1. Abû Sa'îd bin Abû-alkhair, died A.H. 440 (not 404, as is written here by mistake), on fol. 9^{a}. 2. Shaikh-alislâm Abû Isma'îl 'Abdallâh al-Ansârî of Harât, died A.H. 481, ib. 3. Shaikh-alislâm Ahmad Jâmî, that is, Abû-alnasr Ahmad bin Abû-alhasan, died A.H. 536, on fol. 9^{b}. 4. Shaikh Abû-alkâsim ibn Yasîn, an elder contemporary of Abû Sa'îd bin Abû-alkhair, who was indebted to him for a great deal of his knowledge, ib. 5. Khwâjah Abû-alwafâ of Khwârizm, one of the successors of Shaikh Najm-aldîn Kubrâ in the spiritual leadership, ib. 6. Khwâjah Afdal-aldîn Muhammad Kâshî,

ib. 7. Asad-aldîn of Ṭûs, that is, Asadî, Firdausî's teacher, on fol. 10[a]. 8. Abû-alfaraj ibn Mas'ûd Rûnî, ib. 9. Hakîm Abû Bakr Azraḳî of Harât, friend and panegyrist of the Saljûḳ prince Ṭughânshâh, on fol. 10[b]. 10. Shihâb-aldîn Adîb Ṣâbir of Tirmidh, in the service of Sulṭân Sanjar, taken as model by Anwarî, on fol. 11[b]. 11. Arshadî, that is, Abû Muḥammad Arshad, panegyrist of Sulṭân Khiḍr bin Ibrâhîm of Ghazna, others call him Rashîdî Samarkandî, on fol. 12[a]. 12. Niẓâm-aldîn Abû al-'ulâ of Ganja, lived under the reign of Minûćihr Shîrwânshâh, teacher of Falakî, 'Izz-aldîn Shîrwânî, Khâḳânî, and other poets, ib. 13. Athîr-aldîn of Aumân, contemporary with Kamâl-aldîn Isma'îl, who died A. H. 635, ib. 14. Abû 'Alî, that is, Ibn 'Abdallâh Ḥusain Sînâ, with the epithet Shaikh alra'îs (Avicenna), died A. H. 428, on fol. 12[b]. 15. Mîr Muḥammad Bâḳir, with the takhalluṣ Ishrâḳ, son of Mîr Shams-aldîn Dâmâd; the end of his life falls in the reign of Shâh Ṣafî Ṣafawî, ib. 16. Maulânâ Muḥammad Ibn Ḥusâm, the author of the خاورنامه (comp. A. Sprenger, Catal., p. 432), on fol. 13[a]. 17. Muḥammad Sa'îd Ashraf of Mâzandarân, went to India under 'Âlamgîr, ib. 18. Maulânâ Ahlî of Shîrâz, the author of the سحر حلال, under Shâh Isma'îl Ṣafawî (who died A. H. 930), on fol. 13[b]. 19. Shafi'âi Athar, panegyrist of Shâh Sulaimân Ṣafawî, died in the beginning of the reign of Shâh Sulṭân Ḥusain, who ascended the throne in A. H. 1106, on fol. 17[a]. 20. Ḥakîm Auḥad-aldîn 'Alî bin Isḥaḳ Anwarî, the great panegyrist of Sulṭân Sanjar, on fol. 18[b]. 21. Imâmî of Harât, contemporary with Sa'dî, on fol. 23[a]. 22. Khwâjah Âṣafî, son of Khwâjah Mukîm, pupil and friend of Jâmî, died A. H. 928, on fol. 23[b]. 23. Shaikh Jalâl-aldîn Âdhurî, of Asfarâ'in, king of poets in the time of Shâhrukh, died A. H. 866, ib. 24. Mirzâ Jalâl Asîr, under Shâh 'Abbâs, died A. H. 1049, ib. 25. Athîr-aldîn Akhsîkatî, contemporary with Khâḳânî, on fol. 25[a]. 26. Ustâd Abû Shukûr of Balkh, in the beginning of the fourth century of the Hijrah, a forerunner of Rûdagî (comp. Dr. Ethé's essay on 'Rûdagî's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 42), on fol. 26[a]. 27. 'Abd-alraḥmân Amînî Najjâr of Balkh, contemporary with Firdausî and 'Unṣurî, like them panegyrist of Sulṭân Maḥmûd, ib. 28. Shaikh Abû Ḥâmid Auḥad-aldîn Kirmânî, a pupil of Shaikh Shihâb-aldîn Suhrawardî, ib. 29. Shaikh Auḥadî of Marâgha, a pupil of the preceding poet, died A. H. 738, ib. 30. Fakhr-aldîn Amîr Maḥmûd Ibn Yamîn, on fol. 26[b]. 31. Maulânâ Umîdî of Rai, killed in Taharân by Shâh Ni'mat-allâh, the father of Shâh Ḳâsim Nûrbakhsh, under Shâh Isma'îl Ṣafawî, A. H. 925 (chronogram, آه از خون ناحق من آه), on fol. 27[a]. 32. Maulânâ Ahlî of Khurâsân, under Sulṭân Ḥusain Mirzâ (who died A. H. 911), on fol. 27[b]. 33. Mîr Abû-alḥasan Farâhânî, in Shâh 'Abbâs' time, on fol. 28[a]. 34. Mîr Aḥsanî, an Indian poet, contemporary with Akbar, on fol. 29[a]. 35. Aḥmadkhân, ruler of Gîlân, ib. 36. Mîr 'Imâd-aldîn Ilâhî of Hamadân, went to India under Shâhjahân, died A. H. 1060, ib. 37. Yûnus Ḳulîbeg Anîsî, went to India under Akbar, died at Burhânpûr, A. H. 1016, on fol. 30[a]. 38. Mirzâ Ibrâhîm Adham, son of Mirzâ Raḍî Artîmânî, went to India under Shâhjahân, died A. H. 1060, ib. 39. Ḳizilbashkhân Umîd of Hamadân, whose original name was Muḥammad Riḍâ, went to India in the beginning of Bahâdurshâh's reign, died A. H. 1155 (chronogram, گشت بی آب باغ روان امید), on fol. 30[b]. 40. Sirâj-aldîn 'Alîkhân Ârzû, died A. H. 1169, on fol. 31[a]. 41. Mîr Ghulâm 'Alî, with the takhalluṣ Âzâd, of Balgrâm, an Indian poet, and author of the سرو آزاد, the خزانهٔ عامره, etc., died A. H. 1200, on fol. 31[b]. 42. Badr-aldîn Muḥammad Ćâćî, panegyrist of Sulṭân Muḥammad Tughlukshâh, on fol. 32[b]. 43. Shaikh Bahâ-aldîn 'Âmilî, author of the mathnawîs شیر و شکر, نان و حلوا, etc., died A. H. 1030, under Shâh 'Abbâs, on fol. 34[b]. 44. Muḥammad Rafî'khân Bâdhil, nephew of Mirzâ Ja'far of Mashhad, born in Shâhjahânâbâd, died A. H. 1133 (?), on fol. 36[b]. 45. Sayyid Abû Ṭâlib of Iṣfahân, on fol. 39[b] (only extracts from his continuation of the حملهٔ حیدری are given; neither biography nor date appears). 46. Mirzâ 'Abd-alḳâdir Bîdil, flourished in India, was in Muḥammad A'ẓamshâh's service, died A. H. 1133, on fol. 40[a]. 47. Bahâ-aldîn Marghiyânî, panegyrist of the Khwârizmshâh Ḳuṭb-aldîn bin Anûshtagîn, who died A. H. 521, on fol. 41[a]. 48. Badî' of Tabrîz, ib. 49. Maulânâ Baḳâ'î, a friend of 'Abdallâh Khân Uzbeg, the ruler of Tûrân, ib. 50. Maulânâ Kamâl-aldîn Bannâ'î of Harât, ib. 51. Shihâb-aldîn Bayânî, lived at the same time, under Ḥusain Mirzâ, on fol. 41[b]. 52. The daughter of Ḥusâm Sâlâr, contemporary with Shâh 'Abbâs, on fol. 42[a]. 53. Badr-aldîn Nûr of Harât, panegyrist of the Wazîr 'Alâ-almulk Abû Bakr, ib. 54. Mirzâ 'Alîriḍâi Tajallî, went to India under Shâhjahân, enjoyed after his return to Persia the favour of Shâh 'Abbâs II and of Shâh Sulaimân, and died A. H. 1093, at Iṣfahân, on fol. 42[b]. 55. Maulânâ Tâbi'î of Khwânsâr, contemporary with Mullâ Waḥshî, died A. H. 1018, on fol. 43[b]. 56. Taḳî-aldîn Auḥadî, author of the عرفات and the کعبهٔ عرفان, ib. 57. Mirzâ Muḥammad Sa'îd of Ḳumm, with the takhalluṣ Tanhâ, one of Shâh 'Abbâs II's court physicians, ib. 58. Mirzâ Muḥsin Ta'thîr of 'Abbâsâbâd, lived at the end of the Ṣafawî dynasty, and was for some time wazîr of Yazd, on fol. 44[b]. 59. Khwâjah Ḥusain Thanâ'î of Mashhad, went to India in the beginning of Akbar's reign, and gained Faiḍî's friendship, ib. 60. Mîr Muḥammad Afḍal Thâbit of Allâhâbâd in Hindûstân, died A. H. 1151, on fol. 45[b]. 61. 'Abd-alwâsi' Jabalî, under Sulṭân Sanjar, died in the second half of the sixth century of the Hijrah, on fol. 46[b]. 62. Khwâjah Jamâl-aldîn 'Abd-alrazzâḳ of Iṣfahân, the father of the خلّاق المعانی Kamâl-aldîn Ismâ'îl, on fol. 49[b]. 63. Maulawî Nûr-aldîn 'Abd-alraḥmân Jâmî, born A. H. 817, died 898, on fol. 51[a]. 64. Jamâl-aldîn Muḥammad ibn Naṣir, a panegyrist of Malik Ḳuṭb-aldîn Aibak, king of Dihlî (reigned from A. H. 602 to 607), on fol. 62[a]. 65. Sayyid Jalâl-aldîn of Yazd, in the reign of Muḥammad Muẓaffar Pâdishâh of Shîrâz, ib. 66. Maulânâ Jalâlî, under Sulṭân Ḥusain Mirzâ, on fol. 62[b]. 67. Mullâ Jamâlî of Dihlî, younger contemporary of Jâmî, died A. H. 942, ib. 68. Maulânâ Jismî of Hamadân, went to India under Akbar, ib. 69. Mîr Jamâl-aldîn Kâzarûnî, on fol. 63[a]. 70. Mirzâ Fatḥ-allâh Janâb of Iṣfahân, went in his youth to India, and served Muḥammad

Farrukh Siyar (A.H. 1125–1131), afterwards he entered Nâdirshâh's service, ib. 71. Khwâjah Shams-aldîn Muḥammad Ḥâfiẓ of Shîrâz (his death is fixed here in A.H. 782 !), on fol. 63^{b}. 72. Sayyid Mu'în-aldîn Ḥasan Ashrafî of Samarkand (comp. Butkhâna, No. 7), on fol. 67^{b}. 73. Khwâjah Ḥasan of Dihlî, called the Sa'dî of India, died A.H. 738, on fol. 68^{a}. 74. Sayyid Ḥusainî Sâdât, originally of Ghûr, grew up and flourished in Harât, friend of Auḥad-aldîn Kirmânî (who died A.H. 697) and 'Irâkî (who died A.H. 686, 688, or 709), author of the كنز الرموز, the زاد المسافرين, and the نزهة الارواح, on fol. 68^{b}. 75. Shaikh-alislâm Ḥârithî, the spiritual guide of Muḥammad 'Aufî, the author of the oldest tadhkirah, Lubb-alalbâb (or, as Sprenger, Catal., p. 1 sq., calls it, Lubâb-alalbâb), ib. 76. Sharaf-aldîn Ḥasan ibn Nâṣir 'Alawî, panegyrist of Sulṭân Bahrâmshâh of Ghazna (A.H. 512–547), who became afraid of the poet's popularity, and drove him to Ḥijâz; at Sulṭân Mas'ûd bin Malikshâh's request he afterwards returned, ib. 77. Ḥasan ibn 'Alî Shihâbî, panegyrist of Arslanshâh, on fol. 69^{a}. 78. Ḥakîm Ḥanṭalah (better Ḥanẓalah) of Bâdaghîs, a poet of the Ṭâhirides, afterwards at the court of Ya'kûb bin Laith (comp. Ethé, 'Rûdagî's Vorläufer und Zeitgenossen'), ib. 79. Sayyid Ḥasan Mutakallim, a companion of Sulṭân Ghiyâth-aldîn Ghûrî (A.H. 558–599), ib. 80. Kâsimbeg Ḥâlatî, under Shâh Ṭahmâsp, ib. 81. Ḥakîm Ḥâdiḳ, son of Ḥakîm Humâm-aldîn, brother of Maulânâ 'Abd-alrazzâḳ of Gilân, went to India under Shâhjahân, on fol. 69^{b}. 82. Maulânâ Ḥuznî of Iṣfahân, under Shâh Ṭahmâsp, on fol. 70^{a}. 83. Mîrzâ Ḥisâbî of Naṭanza (a place in the district of Iṣfahân), under Shâh 'Abbâs, ib. 84. Maulânâ Ḥâjî Muḥammad of Gilân, with the takhalluṣ Ḥâjî, under Shâh Sulaimân (who died A.H. 1106), ib. 85. Maulânâ Ḥaidar Kaliča of Khurâsân, under Shâh Isma'îl Ṣafawî (A.H. 908–930), on fol. 70^{b}. 86. Shaikh Muḥammad 'Alî Ḥazîn of Iṣfahân, died A.H. 1180, on fol. 71^{a}. 87. Ḥasankhân Shâmlû, governor of Harât under Shâh 'Abbâs (Sprenger reads 'Abbâs II, but here no ثانى is found), on fol. 75^{b}. 88. Ibrâhîm bin 'Alî Najjâr Afḍal-aldîn Khâkânî of Shîrwân, panegyrist of Minûčihr Shîrwânshâh, died A.H. 595, on fol. 76^{a}. 89. Khwâjah Amîr Khusrau of Dihlî, died A.H. 725, on fol. 84^{b}. 90. Kamâl-aldîn Maḥmûd Khâjûî Kirmânî, that is, Khwâjû Kirmânî (comp. A. Sprenger, Catal., p. 471; Z.D.M.G. ii. 205, etc.; his death is fixed here in هفتصد و پانصد (!), probably a mistake for هفتصد و پنجاه, A.H. 750), on fol. 94^{b}. 91. Ḥakîm Khabbâz (خبّاز; Ḥadiḳat-alṣafâ, Elliot 156, fol. 394^{b}, calls him خيارى; 'Aufî and Âtashkada خبّازى; comp. Ethé, 'Rûdagî's Vorläufer,' etc.), a panegyrist of the Sâmânides, on fol. 95^{b}. 92. Ḥakîm Abû Ṭâlib Khusrawânî, also under the Sâmânides, no doubt identical with Abû Ṭâhir Khusrawânî, whom Firdausî quotes (comp. Dr. Ethé's two papers on Firdausî's lyrical poems in 'Sitzungsberichte der bayr. Akademie, phil.-histor. Classe,' 1872, p. 300; 1873, p. 654 sq.), ib. 93. Ḥakîm 'Umar Khayyâm of Nîshâpûr, the great freethinker, ib. 94. Najîbâî Khâliṣ of Astarâbâd, contemporary with Shâh Sulaimân, on fol. 96^{a}. 95. Pâdishâh Khâtûn, daughter of Sulṭân Ḳutb-aldîn, of the family of Burâk Ḥâjib and the Ḳarâkhitâî Sulṭâns of Kirmân, on fol. 97^{a}. 96. Mîrzâ Raḍî Dânish of Mashhad, went to India under Shâhjahân, died A.H. 1076, on fol. 98^{b}. 97. Ḳâḍî Rukn-aldîn Da'wâ, who left both an Arabic and a Persian dîwân, and was greatly praised by Kamâl-aldîn Isma'îl and his father, Jamâl-aldîn 'Abd-alrazzâḳ, on fol. 99^{a}. 98. Darwîsh of Dahak (or Dihak, near Rai, comp. Barbier de Meynard, Dictionnaire Géogr., p. 247, and Marâṣid I, p. ۴۱۹), contemporary with Jâmî, ib. 99. Darwîsh Muḥammad, was in the service of the Amîrkhân Turkmân, on fol. 99^{b}. 100. Mîrzâ Hâshim Dil of Artimân near Hamadân, the grandson of Ibrâhîm Adham (comp. p. 303, last line), ib. 101. Maulânâ Dhauḳî Ardastânî, contemporary with Ḥakîm Shifâ'î (who died A.H. 1037), lived usually in Iṣfahân, on fol. 100^{a}. 102. Sayyid Dhû-alfaḳâr of Shîrwân, spent his last years in 'Irâḳ, at the court of Sulṭân Muḥammad Khwârizmshâh; his poetry served as model to Salmân of Sâwa, Ahlî of Shîrâz, and Kâtibî, ib. 103. Ḥakîm Râfi'î, a panegyrist of Sulṭân Maḥmûd of Ghazna, on fol. 101^{b}. 104. Râfi' of Ḳazwîn, lauded by Khâḳânî, ib. 105. Raḍî-aldîn of Nîshâpûr, ib. 106. Rafî'-aldîn 'Abd-al'azîz Lunbânî, contemporary with Jamâl-aldîn 'Abd-alrazzâḳ, on fol. 102^{a}. 107. Rafî'-aldîn of Abhar, contemporary with Kamâl-aldîn Isma'îl, ib. 108. Ḥakîm Abû Bakr Muḥammad 'Alî Rûḥânî of Ghazna, a pupil of Arshadî and panegyrist of Bahrâmshâh (who was put to death A.H. 547); at the close of his life he went to India and wrote kaṣîdas in homage of Sulṭân Shams-aldîn Altamish (who declared himself king A.H. 607), ib. 109. Ustâd Abû-almuwayyad Raunaḳî of Bukhârâ, one of the oldest poets, panegyrist of the Sâmânides, on fol. 102^{b}. 110. Ustâd-alshu'arâ Ḥakîm Abû-alḥasan bin 'Abdallâh Rûdagî of Samarkand, the panegyrist of Amîr Naṣr bin Aḥmad Sâmânî, ib. 111. Ustâd Rashîdî of Samarkand, praised by Mas'ûd bin Sa'd bin Salmân (who died A.H. 525) and Mu'izzî, lived under Sulṭân Khiḍr bin Sulṭân Ibrâhîm of Ghazna, on fol. 103^{a}. 112. Khwâjah Rashîd-aldîn Waṭwâṭ, the panegyrist of Atsiz Khwârizmshâh, died A.H. 578, 97 years old, ib. 113. Mîrzâ 'Abd-alraḥîm Khânkhânân ibn Bairamkhân; both father and son were distinguished Čaghatâî-Amîrs and highly favoured by Humâyûn and Akbar; Mîrzâ 'Abd-alraḥîm wrote both in Turkish and Persian, and translated the واقعات بابرى, on fol. 105^{b}. 114. Mîrzâ Raḍî of Artimân, father of Mîrzâ Ibrâhîm Adham, under Shâh 'Abbâs, ib. 115. Mîrzâ Ja'far Râhib of Iṣfahân, died A.H. 1066, on fol. 106^{a}. 116. Maulânâ Zulâlî of Khwânsâr, pupil of Mîrzâ Jalâl Asîr, contemporary with Shâh 'Abbâs, panegyrist of Mîr Muḥammad Bâkir Dâmâd, died A.H. 1031, on fol. 107^{b}. 117. Laṭîf-aldîn Zakî of Kâshghar, lived under Sanjar, on fol. 108^{b}. 118. Zînatî 'Alawî, a poetess at the court of Sulṭân Maḥmûd of Ghazna, ib. 119. Maulânâ Zakî of Hamadân, died A.H. 1030, on fol. 109^{a}. 120. Abû-almajd Majdûd bin Âdam Ḥakîm Sanâ'î of Ghazna, born A.H. 437, died A.H. 525 (?), on fol. 110^{b}. 121. Shaikh Muṣliḥ-aldîn Sa'dî of Shîrâz, died A.H. 691, on fol. 112^{b}. 122. Ḥakîm Maḥmûd Samâ'î, a panegyrist of the Ghaznawides and Saljûḳs, on fol. 121^{a}. 123. Ḥakîm Sanjarî, under Sulṭân Sanjar, ib. 124. Ḥakîm Shams-aldîn Abû Bakr Muḥammad Sûzanî, ib. 125. 'Alâ-aldîn Saifî of Nîshâpûr, called Ḥakîm 'Alî, ib. 126. Saif-aldîn of Isfarang, called A'raj (the lame), died

A.H. 583, ib. 127. Sadid-aldîn A'war (the one-eyed), the poetical rival of Athir-aldîn Akhsikati, on fol. 121b. 128. Sayyid Sirâj-aldin of Sijistân, panegyrist of Nâṣir-aldîn Sabuktagîn, ib. 129. Khwâjah Jamâl-aldin Muḥammad Salmân of Sâwa, contemporary with Sulṭân Abû Sa'îd Bahâdurkhân, died A.H. 778, ib. 130. Maulânâ Saḥâbî of Astarâbâd, contemporary with Shâh 'Abbâs, died A.H. 1010, on fol. 130a. 131. Sa'd-aldîn Khalifah, under Sulṭân Sanjar, on fol. 130b. 132. Khwâjah Sa'd Gul of Shîrâz, interred at the side of Ḥâfiẓ and Ahli Shîrâzî, in the Muṣallâ of Shîrâz, ib. 133. Saifi 'Arûḍi of Bukhârâ, contemporary with Jâmî, author of the رساله در علم عروض, ib. 134. Shâh Sa'îd Sarmad, a Jew of Kâshân and intimate friend of Dârâ Shukûh, ib. 135. Muḥammad Afḍal Sarkhwush, the author of the famous tadhkirah Kalimât-alshu'arâ, died A.H. 1126 at Dihlî, on fol. 131a. 136. Muḥammad Ḳuli Salîm, went to India under Shâhjahân, died in Kashmîr, A.H. 1057, author of several mathnawis, for instance, the قضا و قدر, on fol. 131b. 137. Mirzâ Zâhid 'Ali Sakhâ Lâri, went to India, and was poisoned A.H. 1146, on fol. 134b. 138. Sharaf-aldin of Shufurwah (a borough in the districts of Iṣfahân), was nearly related to the great poet Kamâl Isma'il, on fol. 135b. 139. Sharaf-aldîn Manṣûr, one of the older poets, ib. 140. Sharaf-aldin of Ṭûs, also an old poet, ib. 141. Shams-aldin of Bukhârâ, ib. 142. Imâm Shihâbi, ib. 143. Maulânâ Sharaf of Shîrâz, wrote in Persian and Arabic, was the author of the تاريخ معجم, and lived in the time of Uljâitûkhân (who reigned from A.H. 703 to 716), ib. 144. Maulânâ Sharaf-aldin of Bâfiḳ (in the district of Yazd), had the same spiritual guide as Maulânâ Sharaf-aldîn 'Alî Yazdi, the author of the Ẓafarnâma, on fol. 136b. 145. Maulânâ Sharif of Tabriz, pupil of Maulânâ Lisâni of Shirâz, died A.H. 956, ib. 146. Maulânâ Shahidi of Ḳumm, went after Sulṭân Ya'ḳûb's death to Gujarât, and afterwards to Bijâpûr, where he entered Isma'il 'Âdilshâh's service; he died, 100 years old, in Gujarât, A.H. 936, on fol. 137a. 147. Ḥakîm Sharaf-aldin Ḥasan Shifâ'i, author of a diwân, of several mathnawis, viz. مهر و محبّت، نمکدان حقیقت، دیدهٔ بیدار, etc., died in the Ramaḍân, A.H. 1037, on fol. 137b. 148. Amîr Shâhi, of Sabzwâr, with his real name Âkâ Malik, nephew of Khwâjah 'Ali Mu'ayyad Sarbadâr, died in Bâbar bin Baisunghar's time, A.H. 857, on fol. 143a. 149. Âkâ Shâpûr of Nishâpûr, with his real name Arshâsp, educated by Khwâjah Nûr-aldin, the wazir of the Khwârizmshâhs, on fol. 145b. 150. Mullâ Shaidâ, born in Fatḥpûr-i-Akbarâbâd, one of Shâhjahân's court-poets, on fol. 146a. 151. Maulânâ Muḥammad Ishaḳ Shaukat of Bukhârâ, died A.H. 1107, on fol. 147b. 152. Shihâb-aldin of Sâwa, an old poet, on fol. 149a. 153. Shaikh Rubâ'i of Mashhad, contemporary with Shâh Ṭahmâsp, ib. 154. Maulânâ Shânî Taklû (his original name was Nasaf Âḳâ), contemporary with Shâh 'Abbâs, on fol. 149b. 155. Mir Muḥammad Ṣâdiḳ of Shirâz, died in the Dakhan, on fol. 150b. 156. Mir Ṣaidi of Ṭaharân, went to India under Shâhjahân, ib. 157. Mirzâ Muḥammad 'Ali Ṣâ'ib of Tabrîz, king of poets at the court of Shâh 'Abbâs II, died A.H. 1080, on fol. 151a. 158. Mullâ Ḍamiri of Iṣfahân, king of poets at the court of Shâh Ṭahmâsp, on fol. 154a. 159. Ḥakîm Ṭayyân, one of the old poets, on fol. 155a. 160. Ṭâlib of Jâjarm, panegyrist of Sulṭân 'Abdallâh bin Sulṭân Ibrâhîm bin Shâhrukh Mirzâ, died in Shîrâz, A.H. 854; he is the author of a mathnawi, گوى و چوگان, ib. 161. Mullâ Ṭughrâ of Mashhad, went to India under Shâhjahân, ib. 162. Shâh Ṭâhir Dakhanî, born in the district of Ḳazwin, fled into the Dakhan before Shâh Isma'il Ṣafawi, and died A.H. 956, on fol. 156a. 163. Ṭâlib Âmuli, went to India under Jahângîr, died A.H. 1036, ib. 164. Ẓahir-aldin Fâryâbî, called صدر الحکما, died at Tabrîz, A.H. 598, on fol. 158b. 165. Ẓahir-aldin Naṣir of Sijistân, court-poet of the rulers of Nimrûz, and also panegyrist of the Ghûrides, on fol. 162a. 166. Sayyid Ẓahir-aldin Yaḥyâ of Sarakhs, went to India, ib. 167. Maulânâ Ẓuhûri of Tarshîz, died A.H. 1025, on fol. 162b. 168. Khwâjah 'Aziz-aldin of Shirwân, contemporary with Khâḳâni, Abû-al'ulâ, etc., on fol. 166b. 169. Ḥakîm 'Abd-al'aziz Asjadi of Marw, pupil of 'Unṣuri, panegyrist of Sulṭân Maḥmûd, ib. 170. Ustâd Shihâb-aldin 'Am'aḳ of Bukhârâ, a panegyrist of the Saljûḳs, ib. 171. Ḥakîm 'Imâdi of Ghazna, a panegyrist of 'Imâd-aldaulah Dailami (comp. A. Sprenger, Catal., p. 439), ib. 172. Khwâjah 'Ubaid Zâkâni, contemporary with Salmân of Sâwa, on fol. 167b. 173. Ḥakîm Abû-alḳâsim 'Unṣuri of Balkh, the king of poets at Sulṭân Maḥmûd's court, died A.H. 431, ib. 174. Shaikh Muḥammad bin Ibrâhîm Farid-aldin 'Aṭṭâr of Nîshâpûr, born A.H. 513 under Sulṭân Sanjar, put to death, 109 years old, A.H. 622, on fol. 168a. 175. Maulânâ Jamâl-aldin 'Urfî of Shîrâz, went to India under Akbar, was poisoned A.H. 999; he left besides his diwân a mathnawi, شيرين و فرهاد, on fol. 169b. 176. Muḥammad Ni'matkhân 'Âli of Shîrâz, author of the وقائع حيدر آباد, lived in India under 'Âlamgir, died in Bahâdur's reign, A.H. 1121, on fol. 174b. 177. Khwâjah 'Iṣmat of Bukhârâ, a friend of prince Khalil Sulṭân bin Mirânshâh bin Amir Ṣâḥibḳirân, died A.H. 840, on fol. 183a. 178. Shaikh Nâṣir, with the takhalluṣ 'Ali, died A.H. 1108 in Dihli, on fol. 183b. 179. Muḥyi-aldin Aurangzib 'Âlamgir, the emperor, on fol. 186b (here are given some specimens of his well-known correspondence). 180. Shaikh Fakhr-aldin Ibrâhim 'Irâḳi of Hamadân, died A.H. 688, on fol. 188b. 181. Shaikh 'Alâ-aldaulah Simnâni, died A.H. 736, on fol. 189a. 182. Sayyid 'Alâ-aldin of Khurâsân, ib. 183. Shaikh 'Imâd-aldin Faḳih of Kirmân, under Muḥammad Muẓaffar and Shâh Shujâ', on fol. 189b. 184. Shaikh 'Ârif, whose name was Bâyazid, panegyrist of 'Ubaid-allâhkhân, the pâdishâh of Tûrân; he collected his poems in a diwân, A.H. 938, ib. 185. 'Aẓmâ of Nishâpûr, son of Ṣaidi and nephew of Mullâ Naẓir, went to India under Shâhjahân, died A.H. 1111, on fol. 190a. 186. Ghadâ'iri of Rai, at first in Bahâ-aldaulah Dailami's service, later on in Sulṭân Maḥmûd's, on fol. 190b. 187. Mullâ Muḥammad Ṭâhir Ghani of Kashmir, a friend of Ṣâ'ib, Kalim, Ḳudsi, and other poets, died young in the beginning of 'Âlamgir's reign, A.H. 1079, ib. 188. Maulânâ Ghazâli of Mashhad, went to India under Akbar, died A.H. 980, on fol. 192a. 189. Mir 'Abd-alghani of Tafrish (in the districts of Kâshân), died in Shâh 'Abbâs' reign, on fol. 192b. 190. Maulânâ Ghairati of Shirâz, ib. 191. Khwâjah Ghiyâth of Yazd, on fol. 193a. 192.

Ghaḍanfar كلجارى, ib. 193. Fakhr-aldîn As'ad of Jurjân (the text reads here الرجانى ?), the author of ويس و رامين, on fol. 193^{b}. 194. Ḥakim Abû-alḳâsim Ḥasan bin Isḥaḳ bin Sharafshâh Firdausi of Ṭûs, whose death is fixed here in A. H. 416; besides the Shâhnâma there is quoted here Firdausi's second mathnawî, Yûsuf and Zalikhâ, which he wrote after the completion of the book of kings in Baghdâd, at the Khalif's request, on fol. 195^{a}. 195. Khwâjah Farid-aldîn Aḥwal of Iṣfahân, friend of Imâmî, panegyrist of the Atâbeg Sa'd ibn Zangi, the pâdishâh of Fârs, to whom, for instance, Sa'di's Bustân is dedicated, on fol. 203^{b}. 196. Shaikh Faidi ibn Shaikh Mubârak, elder brother of Abû-alfadl, died at Lâhûr, A.H. 1004, on fol. 205^{b}. 197. Amir Niżâm-aldin 'Ali Shîr, with the takhalluṣ Fânî (not Fâti, as here is written; or Fanâ'i, as Bland calls him in the Journal of the Royal Asiatic Society, vii. p. 355), died A. H. 906, on fol. 207^{b}. 198. Bâbâ Fighânî of Shîrâz. died A.H. 915 (in the text, نهصد و پانصد و پانزده !), on fol. 208^{a}. 199. Mirzâ Mu'izz-aldîn Fiṭrat of Ḳumm, went to India under 'Âlamgir, and died A.H. 1101, on fol. 211^{b}. 200. Ḥakîm Mir Muḥammad Ḥusain Faghfûr Yazdî Lâhijânî, used sometimes as takhalluṣ Rasmî, went to India under Jahângir, died A. H. 1028, on fol. 212^{b}. 201. Mullâ Fauḳ-aldin of Yazd; the author of this tadhkirah saw a large collection of his ḳasidas, ghazals, rubâ'is, ḳiṭ'as, and mathnawis, A. H. 1187, on fol. 213^{b}. 202. Mir Shams-aldin of Dihlî, with the takhalluṣ Faḳir, perished A. H. 1180 by shipwreck, whilst on his pilgrimage to Makkah, on fol. 214^{b}. 203. Abû Turâbbeg Firḳatî of Jûshḳân, under Shâh 'Abbâs, died A. H. 1026, on fol. 221^{a}. 204 and 205. Jamîlah Khânam Faṣiḥah and Fâṭimah Khânam, two ladies who lived in Shâh 'Abbâs' reign in Iṣfahân and Khurâsân, on fol. 221^{b}. 206. Khwâjah Fakhr-aldin Kâtib, under Shâh Sanjar, ib. 207. Ḥakim Abû-alḥasan Farrukhî, 'Unṣurîs' pupil, and one of Sulṭân Maḥmûd's court-poets, ib. 208. Ustâd Najm-aldin Falaki of Shîrwân, the panegyrist of Minûčihr, pâdishâh of Shîrwân, and pupil of Abû-al'ulâ of Ganja, ib. 209. Mirzâ Faṣîḥî Anṣârî of Harât, was at first attached to Ḥasankhân Shâmlû, the governor of Harât, afterwards patronised by Shâh 'Abbâs, on fol. 222^{b}. 210. Fuḍûlî of Baghdâd, composed Persian, Arabic, and Turkish verses, flourished in the Turkish Sulṭân Murâdkhân's reign, and died A. H. 976, ib. 211. Mullâ Muḥammad Naṣîr Fâ'idâ, one of Ṣâ'ib's pupils, died A. H. 1134, on fol. 223^{a}. 212. Sirâj-aldîn Ḳumri, contemporary with Salmân of Sâwa, on fol. 223^{b}. 213. Pahlawân Maḥmûd, with the takhalluṣ Ḳitâli, died A. H. 722, aud was buried in Khaiwaḳ, in Khwârizm; he was the author of a mathnawî, كنز الحقائق, ib. 214. Ḥâji Muḥammad Jân Ḳudsî of Mashhad, went early in life to India, and rose to the dignity of a king of poets at Shâhjahân's court, died A. H. 1055, ib. 215. Shâh Mu'in-aldin 'Alî Ḳâsim-i-Anwâr, lived in Khurâsân under Shâhrukh Mirzâ, and died A. H. 837, on fol. 224^{b}. 216. Mirzâ Ḳâsim of Gûnâbâd, author of a diwân and a khamsah (one poem of which is the مثنوى در فتوحات قدماى صفويّه), on fol. 225^{a}. 217. Ḥakim Ḳaṭarân ibn Manṣûr of Tabriz, the teacher of Auwarî (?), on fol. 226^{b}. 218. Amir Badr-aldin Ḳiwâmî of Rai, panegyrist of Kiwâm-almulk Ṭughrâi, on fol. 228^{a}. 219. Nûr-aldîn Muḥammad Ḳarâri of Gîlân, brother of Ḥakim Abû-alfatḥ, who is lauded by 'Urfi, ib. 220. Kamâl-aldin Isma'îl of Iṣfahân, who is called Khallâḳ-alma'âni (creator of spiritual thoughts), put to death A. H. 628, on fol. 229^{a}. 221. Shaikh Kamâl Khujandî, a famous ghazal-writer, died at Tabrîz, A. H. 783 (!), on fol. 237^{b}. 222. Maulânâ Muḥammad ibn 'Abdallâh Kâtibi of Nîshâpûr, panegyrist of Timûr and his descendants, died A.H. 838, on fol. 239^{b}. 223. Abû Ṭâlib Kalîm of Hamadân, called Khallâḳ-alma'ânî the second; he went to India under Jahângîr, and was nominated king of poets under Shâhjahân, on whose exploits he wrote his Shâhnâma (or Shâhinshâhnâma; see A. Sprenger, Catal., pp. 453, 454); another of his mathnawis describes the charms of Shâhjahânâbâd; he died A. H. 1061, on fol. 241^{b}. 224. Maulânâ Ḥasan Kâshî, under Sulṭân Muḥammad Khudâbanda (died, according to Taḳî Kâshî, A. H. 710), on fol. 243^{b}. 225. Kâfi Żafar of Hamadân, under Sulṭân Malikshâh, on fol. 244^{b}. 226. Kâfirak of Ghazna, one of Ṭughânshâh's court-poets, ib. 227. Bahâ-aldîn Karîmî of Samarḳand, panegyrist of the Kurt Sulṭâns, especially of Shams-aldîn (who died A. H. 676), ib. 228. Ḥakîm Majd-aldîn Abû Isḥaḳ Kisâ'i, one of the oldest poets and panegyrist of the Sâmânide and first Ghaznawide Sulṭâns (edited and translated into German by Dr. Ethé in 'Lieder des Kisâi,' Sitzungsberichte der bayr. Akad. der Wissenschaften, phil.-histor. Classe, 1874), on fol. 245^{a}. 229. Maulânâ Kalâmî, lived under Shâh 'Abbâs, ib. 230. Ustâd Kamâl-aldîn 'Amîdî of Bukhârâ, with the takhalluṣ Kamâlî, under Shâh Sanjar, ib. 231. Kamâl-aldîn Ziyâd of Iṣfahân, ib. 232. Mirzâ Mahdikhân Kaukab, author of the 'Târîkh-i-Jahânkushâi Nâdirî,' was appointed A. H. 1160 companion of Muṣṭafâkhân Yakdili on his journey to Rûm, but he had not yet left Baghdâd, when that famous man was killed and he himself obliged to return, ib. 233. Kamâl-aldin Zanjânî, wrote ḳaṣidas in homage of Khwâjah Shams-aldîn and Khwâjah Naṣir-aldin of Ṭûs, on fol. 251^{a}. 234. Maulânâ Najm-aldîn Muḥammad Ḳâsim Kâhî Kâbulî, died at Lâhûr A. H. 983, on fol. 251^{b}. 235. Malik Sa'îd Kâmil of Khalkhâl near Ardabil, ib. 236. Ḥakîm Lâmi'i of Jurjân, called Baḥr-alma'âni (the sea of sublime thoughts), lived under the Saljûḳs and was panegyrist of the famous wazîr Niżâm-almulk, on fol. 252^{a}. 237. Maulânâ Luṭf-allâh of Nîshâpûr, panegyrist of Timûr and his son Mirânshâh Gûrgân, died A. H. 786, on fol. 253^{a}. 238. Maulânâ Lisânî of Shîrâz, died A. H. 941 in Surkhâb near Tabrîz, ib. 239. Ḥakîm Lu'lu'i, on fol. 253^{b}. 240. Amîr 'Abdallâh Mu'izzî, patronised by Sulṭân Malikshâh the Saljûḳ, became king of poets at Sanjar's court, usually quoted as the third royal poet, at the side of Rûdagî and 'Unṣurî, on fol. 254^{b}. 241. Majd-aldîn Muḥammad albâhir of Nasâ (النّسوى) in Khurâsân, celebrated in song the exploits of the Khwârizmshâhs, on fol. 258^{b}. 242. Shaikh Majd-aldîn Sharaf of Baghdâd, a pupil of Shaikh Najm-aldîn Kubrâ, was drowned in the Oxus by the Khwârizmshâh, ib. 243. Khwâjah Mujîr-aldîn Bailaḳânî, pupil of Khâḳânî, under the Atâbegs of Adharbaijân, was killed by the people of Iṣfahân,

on fol. 259a. 244. Hakîm Mukhtâr of Ghazna, whose death is fixed here in A. H. 434, no doubt a mistake, since other tadhkiras put it in 534 or 554, ib. 245. Maulawî Jalâl-aldîn Muhammad Rûmî, the greatest of Persia's mystical poets, born A. H. 604, died A. H. 676, on fol. 259b. 246. Maulânâ Muhammad Shirin, with the takhallus Maghribî, born at Nâ'in in Fârs, buried in Surkhâb near Tabrîz, contemporary with Kamal Khujandî, died A. H. 809, on fol. 271a. 247. Khwâjah Majd-aldîn Hamgar of Yazd, panegyrist of Khwâjah Shams-aldîn Muhammad, president of Hulâgûkhân's council, ib. 248. Maulânâ Maktabi of Shirâz, author of five mathnawis (among them a Lailâ and Majnûn), on fol. 272a. 249. Mîr Sayyid 'Alî Mihri, was king of poets at Shâh Sultân Husain Safawî's court, author of a mathnawî سراپا, on fol. 274b. 250. Maulânâ Muhtasham, contemporary with Shâh Tahmâsp, died A. H. 1000, on fol. 275a. 251. Mukhlis Kâshî, under Sultân Husain Safawi, on fol. 278a. 252. Amir Fakhr-aldîn Mas'ûd of Kirmân, wrote Arabic and Persian verses, on fol. 278b. 253. Khwâjah Mas'ûd bin Sa'd bin Salmân, probably of Lâhûr, highly esteemed by the Ghaznawide Sultâns; he wrote a Hindûstânî, a Persian, and an Arabic diwân; his death is fixed here in A. H. 515, ib. 254. Ustâd Ahmad Minûcihrî Shastgalla, one of Sultân Mahmûd's poets, on fol. 279a. 255. Maulânâ Mahwi (محوی) of Harât, ib. 256. Mîr Muflisî, ib. 257. Miram Siyâh (on the margin, Miram Shâh) of Kazwîn, on fol. 279b. 258. Pahlawân Madhâkî, died under Shâh Tahmâsp, ib. 259. Hakîm Rukn-aldîn Masîh of Kâshân, a physician, in the service of Shâh 'Abbâs, died A. H. 1066, more than 100 years old, ib. 260. Mirzâ Malik Mashrikî, one of Shâh 'Abbâs' munshis, on fol. 281b. 261. Maulânâ Mazharî of Kashmîr, a friend of Muhtasham's and Wahshî's, died in the Muharram of A. H. 1018, ib. 262. Maulânâ Malik of Kumm, lived forty years in the Dakhan, died A. H. 1025, on fol. 282a. 263. Malik Taifûr, brother to Dâ'î of Anjudân (a village near Kâshân), on fol. 282b. 264. Abû-albarakât bin Maulânâ 'Abd-almajîd of Multân, with the takhallus Munîr, flourished under Jahângîr, died A. H. 1054, ib. 265. Zamânâi Mashhûr, ib. 266. Maulânâ Mulhami of Tabrîz, on fol. 283a. 267. Mirzâ Kulî Mailî Kizilbâshî, was at first a court-poet of Shâh Tahmâsp, but went to India after the martyrdom of his protector Sultân Ibrâhîm Mirzâi Jâhî, ib. 268. Mirzâ Muhammad Majdhûb of Tabrîz, on fol. 283b. 269. Mir Sayyid 'Alî Mushtâk of 'Abbâsâbâd-i-Isfahân, ib. 270. Shaikh 'Abd-alridâi Matîn, born in Isfahân, went to India in Bahâdurshâh's reign, died A. H. 1175, on fol. 284a. 271. Mirzâ Majîd of Shûshtar, went to India at an advanced age and became companion of the late wazîr-almamâlik Safdar Jang, on fol. 284b. 272. Shaikh Najm-aldîn Kubrâ, a pupil of Shaikh Rûzbahân Misri, lived in Khwârizm during the carnage of Cingîzkhân's hordes, on fol. 285b. 273. Nizâm-aldîn Kumrî, contemporary with Athîr-aldîn Aumânî, ib. 274. Darwish Nâsir of Bukhârâ, contemporary with Salmân of Sâwa, ib. 275. Hakîm Nizârî of Kuhistân, contemporary with Sa'dî, ib. 276. Shaikh Nizâm-aldîn Abû Ahmad Nizâmî of Ganja, on fol. 286a. 277. Sayyid Nûr-aldîn Ni'mat-allâh Walî of Mâhân in Kirmân, died A. H. 827, on fol. 296b. 278. Nâsir Khusrau of Isfahân, a pupil of Shaikh Abû-alhasan Kharakânî and friend of Ibn Sînâ's, died A. H. 431 (?), on fol. 297a. 279. Mullâ Muhammad Ridâi Nau'î, author of the famous mathnawî سوز و گداز, died A. H. 1019, on fol. 297b. 280. Bâbâ Nasîbî of Gîlân, on fol. 299b. 281. Mîr Nizâm Dast-i-Ghaib of Shirâz, died A. H. 1029, on fol. 300a. 282. Maulânâ Nizâm of Astarâbâd, died A. H. 1021, ib. 283. Maulânâ Nargisî, under Sultân Husain Mirzâ, on fol. 301a. 284. Maulânâ Nazîrî of Nîshâpûr, on fol. 301b. 285. Kâdî Nûr of Isfahân, contemporary with Takî Auhadî, died A. H. 1000, on fol. 302b. 286. Shaikh 'Alî Nakî of Kamarah, died A. H. 1031, on fol. 303a. 287. Najîb-aldîn of Jarbâdkân, on fol. 304a. 288. Mîr 'Abd-al'âl Najât of Isfahân, was a munshi of Shâh Sulaimân Safawi, on fol. 306b. 289. Maulânâ Nazîrî of Mashhad, on fol. 307b. 290. Kâdî Nûr-allâh of Shûshtar, under Akbar and Jahângîr, author of the مجالس المؤمنين, ib. 291. Maulânâ Nikî of Isfahân, died in Ramadân, A. H. 1000, ib. 292. Maulânâ Nâzim of Harât, author of a mathnawî, يوسف و زليخا, which he composed at the request of 'Abbâs Kulîkhân Shâmlû, on fol. 308a. 293. Maulânâ Wahshî of Yazd, contemporary with Muhtasham, on fol. 309a. 294. Mirzâ Muhammad Rafî' Wâ'iz of Kazwîn, author of the ابواب الجنان, on fol. 313a. 295. Mîr Wâlihî of Kumm, born A. H. 1160, on fol. 314b. 296. Maulânâ Wahshatî of Jûshkân, died A. H. 1012 in Gulkundah, ib. 297. Maulânâ Walî of Dasht-i-Bayâd, contended in poetry with Husain Thanâ'î, and was put to death by the sword of the Uzbegs, on fol. 315a. 298. Mirzâ Tâhir Wahîd, became grand wazîr under Shâh Sulaimân Safawi, died A. H. 1110, on fol. 315b. 299. Mirzâ Hasan Wâhib of Isfahân, under Shâh 'Abbâs II, on fol. 316a. 300. Mirzâ Sharaf-aldîn 'Alî Wafâ of Kumm, ib. 301. 'Alî Kulîkhân Dâghistânî, with the takhallus Wâlih of Isfahân, greatly honoured by Sultân Husain, on fol. 316b. 302. Nûr-al'ain Wâkif, born near Lâhûr, died fifteen years before the composition of this work, on fol. 317b. 303. Khwâjah Humâm-aldîn of Tabrîz, a pupil of Khwâjah Nasîr-aldîn of Tûs, died A. H. 713, on fol. 319a. 304. Maulânâ 'Abdallâh Hâtifî, Jâmî's nephew, died A. H. 927, ib. 305. Maulânâ Badr-aldîn Hilâlî of Astarâbâd, author of the mathnawîs, شاه و گدا, صفات العاشقين, and ليلى و مجنون, on fol. 321b. 306. Amîr Humâyûn of Samarkand, went to Harât and afterwards to 'Irâk, in the service of Sultân Ya'kûb, on fol. 322b. 307. Muhammad bin 'Uthmân Yamînî, one of the court-poets of Sultân Mahmûd of Ghazna, on fol. 323a. 308. Kâdî Yahyâ Lâhijî, went to India and then returned to Kâshân, ib. 309. Maulânâ Yamînî of Simnân, under Shâh Tahmâsp, ib. 310. Muhammad Yûsuf of Jarbâdkân, born A. H. 1007, ib.

Index of the 160 poets appearing in the Dhail or Appendix:

311. Adham Kâshî, on fol. 324b. 312. Atsiz the Khwârizmshâh, ib. 313. Mîr Muhammad Mu'min Adâ'î, ib. 314. 'Inâyatkhân Âshnâ, ib. 315. Mîr Radî of Shûshtar, ib. 316. Abû Ishak, ib. 317. Mirzâ 'Alî Nakî Îjâd of Hamadân, on fol. 325a. 318. Mîr Ahsan Îjâd of India, ib. 319. Âfarîn of

Lâhûr, ib. 320. Athîr-aldîn of Bukhârâ, on fol. 325ᵇ. 321. Khwâjah Abû-alkâsim Khâfi, ib. 322. Sulṭân Abû Isḥaḳ of Shîrâz, ib. 323. Maulânâ Abdâl, ib. 324. Amîr Ḥâjj of Junâbid, ib. 325. Sulṭân Uwais bin Shaikh Ḥasan, ib. 326. Maulânâ Âhî, ib. 327. Mîr Abû-alḳâsim of Fandarsag, on fol. 326ᵃ. 328. Mirzâ Aḥsan-allâh, the son of Jahângîr's wazîr Khwâjah Abû-alḥasan, ib. 329. Mîr Ashkî of Ḳumm, ib. 330. Aujî of Kashmîr, ib. 331. Aujî of Naṭanza, on fol. 326ᵇ. 332. Shâh Âzâd, ib. 333. Aḥmad Ḳulîkhân Aiman, ib. 334. Mîr Isma'îl Îmâ, ib. 335. Ḥâjî Luṭf 'Alibeg Âdhur, ib. 336. Badr of Jâjarm, ib. 337. Bisâṭî of Samarḳand, ib. 338. Badî' Naṣrâbâdî, ib. 339. 'Abd-albâḳî of Gûnâbâd, ib. 340. Mirzâ Mahdî Bayân, ib. 341. Sharaf-aldîn Payâm, ib. 342. Ṭâbi'î of Shîrâz, on fol. 327ᵃ. 343. Sulṭân Tukush, ib. 344. Mirzâ Abû-alḥasan Tamannâ, ib. 345. Maulânâ Thabâtî, ib. 346. Maulânâ Jamâl-aldîn of Dihlî, ib. 347. Mîr Hâshim Jur'at, called Mûsawîkhân, ib. 348. Mullâ 'Alî Jâwîd of Mâzandarân, ib. 349. Mirzâ Ibrâhîm Jâhî, ib. 350. Maulânâ Jalâl-aldîn Muḥammad Dawâlî (read Dawânî, according to the index on fol. 323ᵇ), on fol. 327ᵇ. 351. Mirzâ Dârâb Jûyâ, ib. 352. Mullâ Ẓafar 'Alî Jur'at, ib. 353. Sulṭân Ḥusain Mirzâi Baiḳarâ, ib. 354. Khwâjah Ḥabîb-allâh of Sabzwâr, ib. 355. Ḥairatî of Transoxania, ib. 356. Ḥaidarî of Tabrîz, ib. 357. Ḥayâtî of Gîlân, ib. 358. Ḥayâtî of Kâshân, on fol. 328ᵇ. 359. Ḥâkim Lâhûrî, ib. 360. Maulânâ Ḥasan 'Alî of Yazd, ib. 361. Mîr Ḥuḍûrî of Ḳumm, ib. 362. Maulânâ Ḥaidar of Tabrîz, on fol. 329ᵃ. 363. Sayyid Muḥammad Ḥasrat, ib. 364. Muḥammad Sa'îd Ḥakîm, brother of Ḥakîm Ḥâdhiḳ of Gîlân, ib. 365. Sayyid Ḥusain Khâliṣ, ib. 366. Khân'âlam, ib. 367. Maulânâ Khayâlî of Harât, ib. 368. Mirzâ Ghiyâth-aldîn Khayâl, ib. 369. Khiḍrbeg Shâmlû, ib. 370. Naẓarbeg Khâdim, on fol. 329ᵇ. 371. Ḥakîm Dîwakî, ib. 372. Maulânâ Dâ'î of Anjudân, ib. 373. Mirzâ Dâ'ûd Mutawallî, ib. 374. Mirzâ 'Abdallâh Dharrah, on fol. 330ᵃ. 375. Khwâjah Rashîd, ib. 376. Mîr Ḥaidar Mu'ammâ'î Rafî'î, ib. 377. Rafî' of Ḳazwîn, ib. 378. Mirzâ Sa'îd-aldîn Muḥammad Râḳim, ib. 379. Mîr Muḥammad 'Alî Râ'ij of Siyâlkût, on fol. 330ᵇ. 380. Khwâjah Saif-aldîn Maḥmûd Rajâ'î, ib. 381. Maulânâ Rashkî of Hamadân, on fol. 331ᵃ. 382. Muḥammad Zamân Râsikh of Sirhind, ib. 383. Shaikh Zain-aldîn Khâfî, ib. 384. Saljûḳ Shâh bin Salghar Shâh, ib. 385. Maulânâ Sîmî Mu'ammâ'î of Nishâpûr, ib. 386. Mîr Sanjar, son of Mîr Ḥaidar Mu'ammâ'î, ib. 387. Sâlik of Yazd, on fol. 331ᵇ. 388. Sâlik of Ḳazwîn, ib. 389. Mirzâ Sâ'ir of Khurâsân, panegyrist and imitator of Mirzâ Jalâl Asîr, on fol. 332ᵃ. 390. Sahwî of Tabrîz, on fol. 333ᵇ. 391. Saif-almulûk of Damâwand, ib. 392. Shams Shihâbî, ib. 393. Shâkir of Ṭaharân, ib. 394. Muḥammad Riḍâ Shikibî of Iṣfahân, ib. 395. Shâh Kabûd Jâma, on fol. 334ᵃ. 396. Shâh Sanjân (so in the index; the text has Subḥân) Khwâfî, ib. 397. Mirza Abû-alkâsim Shaukatî, ib. 398. Ḳâḍî Shams-aldîn Ṭabsî, ib. 399. Malik Shams-aldîn Kurt, ib. 400. Shaikh Abû-alḥasan Shahîd of Balkh, ib. 401. Shâh Shujâ' bin Amîr Mubâriz-aldîn Muḥammad Muẓaffar, ib. 402. Sharafjahân of Ḳazwîn, ib. 403. Maulânâ Muḥammad 'Alî Shikib, on fol. 334ᵇ. 404. Khwâjah Mîrak Ṣâliḥî, ib. 405. Ḍiyâ of Ḳazwîn, ib. 406. Sulṭân Ṭughrul, ib. 407. Mîr 'Abd-albâḳî Ṭabîb, ib. 408. Ẓahîrî, ib. 409. Ẓafarkhân Aḥsan, ib. 410. Tâj-aldîn 'Umar ibn Mas'ûd, ib. 411. Khwâjah 'Abd-alkhâliḳ غجدوانی, ib. 412. Mîr 'Alî of Iṣfahân, on fol. 335ᵃ. 413. Maulânâ 'Âmî of Iṣfahân, ib. 414. Mirzâ Jânî 'Izzatî of Ḳazwîn, ib. 415. 'Izzat of Shîrâz, ib. 416. 'Âḳilkhân of Shâhjahânâbâd, ib. 417. Mîr 'Abd-aljalîl Balgrâmî, ib. 418. Mullâ Ghurûrî of Shîrâz, on fol. 335ᵇ. 419. Furûghî of Kashmîr, ib. 420. Mîr Nawâzish 'Alî Faḳîr of Balgrâm, ib. 421. Fatḥî of Ardastân, ib. 422. Maulânâ 'Abd-alrazzâḳ Lâhîjî Fayyâḍî, ib. 423. Maulânâ Faraḥ-allâh of Shûshtar, ib. 424. Fiṭratî of Kashmîr, on fol. 336ᵃ. 425. Faḳîrî, ib. 426. Mullâ 'Alî Aṣghar Fanâ'î, ib. 427. Fatḥâî of Iṣfahân, ib. 428. Fahmî of Samarkand, ib. 429. Ḳâsimbeg Afshâr of Ḳumm, ib. 430. Wazîrkhân Ḳâdir, ib. 431. Ḳâsim Dîwâna of Mashhad, ib. 432. Mirzâ 'Abd-alghanî Ḳabûl of Kashmîr, ib. 433. Ḳaṣṣâb of Yazd, ib. 434. Ḥasanbeg Kirâmî, on fol. 336ᵇ. 435. Shâh Gulshan of Dihlî, ib. 436. Mahdî 'Alî Ladhdhatî of Kashmîr, ib. 437. Ḳâḍî Majd-aldîn of Nasâ, ib. 438. Muḥammad Ḥakîm of Shîrâz, ib. 439. Maulânâ Muḥammad Jâmî, brother to the famous poet Jâmî, ib. 440. Murshidkhân of Jurjân, ib. 441. Mullâ Muḥammad Ḥusain Mu'min of Yazd, on fol. 337ᵃ. 442. Maulânâ Mushfiḳî of Bukhârâ, on fol. 337ᵇ. 443. Mirzâ Mashrabî Taklû, ib. 444. Makhfî of Rasht, ib. 445. Shaikh Muḥammad 'Alî Mâhir of Akbarâbâd, ib. 446. Mukhliṣ, ib. 447. Murshid Ḳulîkhân Makhmûr, on fol. 338ᵃ. 448. Mirzâ Jânjânân Maẓhar, ib. 449. Nuṣratî, ib. 450. Khwâjah Naṣîr-aldîn Surkhî, ib. 451. Muḥammad Nâṣir Mirzâ, ib. 452. Mirzâ Zakî Nadîm, ib. 453. Nawîdî of Rai, on fol. 338ᵇ. 454. Mullâ Nithârî of Tûn, ib. 455. Pîća Nihânî, ib. 456. Muḥammad Ṣâliḥ Nisbatî, ib. 457. Mullâ Nakhlî of Bukhârâ, ib. 458. Mîr Zain-al'âbidîn Nashâ, ib. 459. Muḥammadbeg Nakhat, ib. 460. Shâh Nisbatî Thânîsarî, ib. 461. Maulânâ Ghiyâth Nâjî, ib. 462. Mîr Muḥammad Sharîf Wuḳû'î of Nishâpûr, ib. 463. Wâ'iẓ, ib. 464. Mirzâ Mubârak-allâh Wâḍiḥ, ib. 465. Mîr Ma'ṣûm Wijdân of Sirhind, ib. 466. Hâshim of Ḳandahâr, on fol. 339ᵃ. 467. Maulânâ Halâkî of Hamadân, ib. 468. Mîr Yaḥyâ Kâshî, ib. 469. Aḥmadyârkhân Yaktâ, ib. 470. Yaḥyâ Uzbeg, ib.

Index of the 23 poets quoted in the Khâtimah as friends and contemporaries of the author, concluded by an account of the author himself:

471. Mîr Muḥammad Ḥusain, on fol. 340ᵃ. 472. Sayyid Zain-al'âbidînkhân, on fol. 342ᵇ. 473. Nawwâb Sayyid-almulk Asad-allâhkhân Bahâdur Ghâlib Jang, with the takhalluṣ Ghâlib, on fol. 343ᵃ. 474. Muḥammad Burhân 'Alîkhân, on fol. 344ᵃ. 475. Fakhr-i-dunya wa-aldîn Mirzâ Muḥammad Fâkhir Makîn of Naṭanza, ib. 476. Mîr Ḳamar-aldîn, with the takhalluṣ Minnat, on fol. 344ᵇ. 477. Mîr Zain-al'âbidîn Kirmânî, with the takhalluṣ Hijrî, on fol. 345ᵇ. 478. Mirzâ Muḥît-aldînkhân of Mashhad, on fol. 346ᵇ. 479. Mirzâ Muḥammad Bakhsh, with the takhalluṣ Âshûb, on fol. 347ᵃ. 480. Mirzâ Abû 'Alîkhân Hâtif, on fol. 349ᵇ.

481. Mirzâ Muhammad 'Ali Furûgh, on fol. 350ª. 482. Mîr Muhammad Mun'im, ib. 483. Râi Sinâth Singh, with the takhallus Bidâr, on fol. 350ᵇ (comp. Journal of the Royal Asiatic Society, ix. p. 156). 484. Sayyid Muhammadkhân Tabâtabâ'î, on fol. 351ª. 485. Muhammad Hafiz Nawid, on fol. 352ª. 486. Mirzâ Sadr-aldîn Muhammad of Isfahân, ib. 487. Mirzâ Muhammad Safî, on fol. 352ᵇ. 488. Muhammad Katil, in the index Kalil, on fol. 353ª. 489. Mirzâ 'Ali Nakikhân, in the index Takikhân, ib. 490. Maulawi Sirâj-aldin 'Alikhân Mûjad, on fol. 355ª. 491. Nawwâb Mahabbatkhân Bahâdur, on fol. 356ª. 492. Mirzâ 'Abdallâh Ra'fat, ib. 493. Khwâjah 'Abdallâh Ta'yîd, on fol. 356ᵇ. 494. The author himself.

This copy was finished at Lucknow, on Friday, the 11th of Rajab, A. H. 1210 = January 21, A. D. 1796. Prefixed to the whole work is a short index, giving only the numbers of the single Hadîkas and chapters; and to each Hadikah a special table of contents.

Ff. 438, ll. 23; Nasta'lîk; many glosses and additions on the margin; there are also marked in red ink the names of the poets. Between ff. 393 and 394 two tables, showing both hemispheres. Some other astronomical figures on different pages. Blanks on ff. 97ᵇ and 98ª; size, 12¾ in. by 8¾ in. [ELLIOT 181.]

392

Nikât-alshu'arâ (نكات الشعرا).

A short tadhkirah of Rêkhta poets, written in Persian, by Mir Muhammad Takî of Dihli, who was born at Akbarâbâd (Âgra), and died about 100 years old, between A. H. 1215 and 1221 = A. D. 1800–1806, at Lucknow; comp. A. Sprenger, Catal., pp. 175–178, and Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoust., sec. ed. i. p. 46, and ii. pp. 305–321.

This tadhkirah contains very short biographies and poetical specimens of 102 Hindûstânî poets, the first of which is Amir Khusrau, the last the author himself with the takhallus Mir.

Beginning: بعد حمد سخن آفرين كه اوست سزاوار تحسين الخ.

Dated the 12th of Jumâdâ-alawwal, A. H. 1211 = November 13, A. D. 1796.

Ff. 66, ll. 15; careless Nasta'lîk; size, 8⅝ in. by 5⅜ in. [ELLIOT 394.]

393

Tadhkira-i-'Ishkî (تذكرهٔ عشقى).

A Persian dictionary of Rêkhta poets, containing 439 short biographies, alphabetically arranged, with small extracts, by Miyân Rahmat-allâh 'Ishkî of Patna, the son of Mujrim, completed about A. H. 1215 = A. D. 1800–1801. For further details refer to A. Sprenger, Catal., p. 183, and Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoust., ii. p. 47. This work begins, without a preface, with Sirâj-aldin 'Alikhân Ârzû: سراج الدين عليخان آرزو تخلّص دهلوى خلف شيخ حسام الدين, and concludes with Hasan 'Alikhân, with the takhallus Yâs. The author's name occurs on fol. 57ᵇ as the 272nd. No date.

Ff. 97, ll. 17; careless Nasta'lîk; mounted MS.; size, 9¾ in. by 6¼ in. [ELLIOT 396.]

394

Extracts from the diwâns of Rêkhta poets, with short biographical notices, beginning with the famous Sirâj-aldîn 'Alikhân Ârzû (born A. H. 1101, died 1169), who is the author of the well-known Persian tadhkirah Majma'-alnafâ'is, of two diwâns in Persian and Urdû, and of many other writings; comp. A. Sprenger, Catal., p. 133; Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoust., sec. ed. i. p. 226 sq. The poets in this anthology follow each other in alphabetical order, and the biographical notices, as well as the specimens, are compiled according to the colophon from the tadhkirahs of Ibrâhîm 'Alikhân (that is, the گلزار ابراهيم by the Nawwâb 'Alî Ibrâhîmshâh, composed between 1195 and 1198, see above, col. 294), of Mîr Takî (that is, the نكات الشعرا by Mir Muhammad Takî, with the takhallus Mîr), of Mushafî (that is, the تذكرهٔ هندى by Ghulâm Hamdânî Mushafî, composed A. H. 1209, see A. Sprenger, Catal., p. 182), and of 'Ishkî (composed about A. H. 1215, see the preceding notice). Consequently this tadhkirah or anthology must have been compiled after A. H. 1215 = A. D. 1800–1801.

Ff. 112, ll. 12; Shikasta; size, 9¾ in. by 6¼ in. [OUSELEY ADD. 136.]

395

Makhzan-algharâ'ib (مخزن الغرائب).

The largest biographical dictionary of Persian poets which was ever written, completed by Ahmad 'Alikhân Hâshimî of Sandilah, the son of Shaikh Ghulâm Muhammad ibn Fadılat, at Dihli, A. H. 1218 = A. D. 1803–1804, according to the chronogram on the last page:

اين تذكره از لطف قدير قيّوم
گرديد بمخزن الغرائب موسوم
تاريخ تماميش مرا شد در خواب
ختم صحف از هاتف غيبى معلوم

On fol. 117ª, l. 11, occurs the date 1217: تا امروز كه هزار و دوصد و هفتده هجرى است, likewise on ff. 117ᵇ, 154ᵇ, etc.

In his youthful days the author left his native country, and, after much travelling, entered the service of the late Nawwâb 'Izzat-aldaulah Mirzâ Hasan Suhrâbjang, who was the خلف الصدق, that is to say, who occupied the place of his father Mirzâ Muhammad Muhsin, the elder brother of Nawwâb Safdarjang. A. Sprenger, in his Catalogue, p. 146, seems to have misunderstood the preface, because he says that Ahmad 'Alikhân dedicated his work to Safdarjang, who died A. H. 1167, A. D. 1753–1754. We cannot find anything confirming this statement. See a full list of authorities in Sprenger, loc. cit.

Beginning of the preface on fol. 12ᵇ: گوهر الفاظ فصاحت بنيان ولآلى معانئ بلاغت توامان الخ.

On ff. 1ᵇ–10ᵇ there is a complete index (فهرست اسامئ شعرا). The dictionary itself begins on fol. 13ᵇ, and contains biographies and poetical extracts of the following poets in alphabetical order:

1. Abû Sa'îd bin Abû-alkhair, died A. H. 440, on fol. 13[b]. 2. Shaikh 'Abdallâh Muhammad bin Hanîf, died A.H. 391, on fol. 14[a]. 3. Shaikh-alislâm Ahmad Nâmaķî Jâmi, with the Kunyah Abû Nasr, the name Ahmad ibn al-Husain and the epithet Zhanda-fîl, born A. H. 441, died A. H. 536 (chronogram: احمد جامی قدس سره), ib. 4. Shaikh Abû Isma'îl 'Abdallâh-al-Ansârî, on fol. 15[a]. 5. Shaikh Abû-alhasan Kharakânî, contemporary with Ibn Sinâ and Sultân Mahmûd of Ghazna, ib. 6. Shaikh Abû Sa'îd Buzghush, a pupil of Suhrawardî's, on fol. 15[b]. 7. Sayyid Ashraf Jahângir of Simnân, died A. H. 808, ib. 8. Abû-alfaraj Mas'ûd Rûnî, on fol. 18[a]. 9. Shaikh alra'îs Abû 'Alî bin 'Abdallâh bin Husain bin Sinâ, ib. 10. Athîr-aldin Muhammad Akhsikatî of Farghâna, contemporary with Khaķânî, ib. 11. Maulânâ Azharî, one of the older poets, quoted by 'Aufî, on fol. 18[b]. 12. Maulânâ Imâmî of Harât, contemporary with Sa'dî and Majd-aldin Hamgar, ib. 13. Malik-alshu'arâ Abû-al'ulâ of Ganja, Khâķânî's spiritual guide and father-in-law, on fol. 19[b]. 14. Athîr-aldin of Aumân (near Hamadân), died in the time of Hulâgûkhân, ib. 15. Ibn Khatîb of Ganja, ib. 16. Abû-almafâkhir of Rai, ib. 17. Abûbakr of Kirmân, on fol. 20[a]. 18. Shaikh Abû-alķâsim Ibn Yâsîn; one Rubâ'î of his was highly praised by Abû Sa'îd bin Abû-alkhair, ib. 19. Sultân 'Alâ-aldin-wa-aldunyah Atsiz bin Muhammad, the Khwârizmshâh and patron of Watwât, ib. 20. Abû Nasr Fâryâbî, ib. 21. Athîr-aldin of Abhar (whose name was مفضل بن عبّاس), died in the time of Hulâgûkhân, ib. 22. Ustâd Arshadî, on fol. 20[b]. 23. Hakîm Abûbakr Azraķî, the panegyrist of Tughânshâh, ib. 24. Abû Sâlik of Gurgân, flourished in the reign of 'Umar bin Laith, ib. 25. Ustâd Asadî of Tûs, the teacher of Firdausî, ib. 26. Sayyid Mu'în-aldin Hasan Ashrafî of Samarķand, on fol. 21[a]. 27. Afdal-aldin Muhammad Kâshî, the uncle of Khwâjah Nasîr-aldin Tûsî, ib. 28. Shams-aldin Âfarîn, on fol. 21[b]. 29. Alpkhân, generally called Ulughkhân A'zam, was originally a slave of Sultân Nâsir-aldin bin Altamish, the pâdishâh of Dihlî, ib. 30. Auhad-aldin Anwarî, on fol. 22[a]. 31. Shaikh Abû Hâmid Auhad-aldin of Kirmân, a pupil of Suhrawardî's, on fol. 24[b]. 32. Shaikh Auhadî of Marâgha, pupil of the preceding, and author of the جام جم, on fol. 25[a]. 33. Shaikh Abû-alķâsim of Gurgân, on fol. 26[a]. 34. Amîr Mahmûd of Faryûmadh, called Ibn Yamîn, ib. 35. Fakhr-almillah wa-aldin Âdhurî albaihaķî alhâshimî, a pupil of Shaikh Muhyî-aldin Tûsî, on fol. 27[b]. 36. Khwâjah Afdal-aldin Muhammad Mirak of Isfahân, on fol. 28[b]. 37. Mirzâ Abûbakr bin Mirzâ Jûkî bin Mirzâ Shâhrukh, a nephew of Ulughbeg, ib. 38. Mirzâ Abûbakr bin Sultân Abû Sa'îd, on fol. 29[a]. 39. Mirzâ Ibrâhîm of Badakhshân (born A. H. 941, died A. H. 967, according to the ta'rîkhs نخل امید پدر and نکو نخل امید پدر), ib. 40. Maulânâ Abdâl, ib. 41. Maulânâ Abdâl of Isfahân, attached to Sâm Mirzâ Safawî, killed before Kandahâr, ib. 42. Kâdî Abû-albarakah of Samarķand, ib. 43. Maulânâ Ablahî, ib. 44. Âtashî, ib. 45. Sultân Ahmad Jalâir bin Sultân Uwais bin Shaikh Hasan Nûyân, ib. 46. Khwâjah Ikhtiyârzâda, author of the مختار الاختيار, ib. 47. Maulânâ Umîdî Râzî Taharânî (whose name was Khwâjah Arjâsp), a pupil of Mullâ Dawânî, ib. 48. Maulânâ Jamâl-aldin ibn Husâm of Harât, author of the خاور نامه, on fol. 30[a]. 49. Maulânâ Muhammad, commonly called Ibn Husâm, ib. 50. Ibn Jalâl, who celebrated in song Kamâl-aldin of Isfahân, ib. 51. Shaikh Abû-alfadl of Mahna, one of Shaikh Abû Sa'îd's descendants, ib. 52. Khwâjah Abû Sa'îd Muwayyad, also descendant of Abû Sa'îd, ib. 53. Shaikh Abû Nasr of Mahna, the brother of the preceding, ib. 54. Khwâjah Abû-alķâsim Khwâfî, ib. 55. Afdal, ib. 56. Sayyid Kutb-aldin Amîr Hâjj of Gûnâbâd, contemporary with Sultân Husain Mirzâ and Amîr 'Alîshîr, ib. 57. Maulânâ Anwarî Saudâ'î, on fol. 30[b]. 58. Sultân Uwais bin Shaikh Hasan Nûyân, mentioned by 'Aufî and Daulatshâh, ib. 59. Maulânâ Ahlî of Khurâsân, a friend of Sultân Mirzâ, ib. 60. Maulânâ Ahlî of Shîrâz, the author of the سحر حلال, on fol. 31[a]. 61. Amîrzâda Mu'azzam Khwâjah Âsafî, died 70 years old, A. H. 928, on fol. 33[a]. 62. Mîr Abû-alķâsim of Fandarsag, in Shâh 'Abbâs' reign, on fol. 34[b]. 63. Maulânâ Âhî, ib. 64. Mullâ Ibrâhîm Husain, on fol. 35[a]. 65. Shaikh Abû-alķâsim of Kâzarûn, ib. 66. Hakîm Abû-alfath of Gîlân, the son of Maulânâ 'Abd-alrazzâķ, who was highly praised by 'Urfî, on fol. 35[b]. 67. Kâdî Asad, ib. 68. Fakhr-alshu'arâ Anas bin Nasûh, lived in Sultân Abû Sa'îdkhân's reign, author of a ده نامه, which he dedicated to the Wazîr Khwâjah Ghiyâth-aldin Muhammad Rashîd, ib. 69. Maulâna Ibn 'Imâd of Shîrâz, composed also a ده نامه, ib. 70. Mafkhar-alzurafâ Maulânâ Abû Ishâķ of Shîrâz, ib. 71. Mîr Yûsuf Amîrî, panegyrist of the Sultân Shâhrukh, on fol. 36[a]. 72. Khwâjah Auhad Mustaufî of Sabzwâr, ib. 73. Maulânâ Amîn-aldin of Manzilâbâd, seems to have been contemporary with Kâtibî, ib. 74. Abû-alhasan Mirzâ, the son of Sultân Husain Mirzâ, ib. 75. Afdal-beg, a Turk, went to India under Humâyûn, ib. 76. Shaikh Ahmad Ghazâlî (Ghazâl is a place near Tûs), author of the كتاب لوائح, on fol. 36[b]. 77. Amîr Fâdil Khwâjah Afdal-aldin Muhammad, ib. 78. Shaikh Abû-alķâsim, the son of Shihâb-aldin, ib. 79. Ajrî Dîwâna, under Jahângîr, ib. 80. Ahwalî of Sîstân, ib. 81. Mîr Ahsanî, under Jahângîr, ib. 82. Shâh Abû-alķâsim Amrî, lived in Shâh Tahmâsp's reign, ib. 83. Shaikh Ahmad of Kazwîn, ib. 84. Maulânâ Muhammad Akdasî, ib. 85. Maulânâ Azharî of Kashmîr, whose name was Muhammad 'Alîbeg, under Jahângîr, on fol. 37[a]. 86. Mirzâ Asîrbeg ibn Kilijkhân Dhû-alkadar, ib. 87. Hâjî Ismâ'îl of Kazwîn, ib. 88. Abû 'Alî Ibn Khabbâz-i-Hakîm, ib. 89. Khwâjah Ahmad Sarrâf of Isfahân, ib. 90. Mîr Mu'min Adâ'î, ib. 91. Mirzâ Ahmad Kamânča Kâshî, on fol. 37[b]. 92. Maksûd Kahča Asîrî, ib. 93. Maulânâ Abû-alķâsim Asîrî of Rai, ib. 94. Mukhtârbeg Asîrî, ib. 95. Asîrî of Shîrâz, ib. 96. Asîrî of Turbat, ib. 97. Hadrat Jalâl-aldin Muhammad Akbarpâdishâh, the son of Humâyûn, ib. 98. Maulânâ Âgahî, ib. 99. Afsarî, ib. 100. Ashraf-khân Munshî of Mashhad, went to India under Akbar, ib. 101. Ibrâhîmbeg Bakhshî, on fol. 38[a]. 102. Asdaķâ of Hamadân, ib. 103. Mirzâ Muhammad Akbar of Kazwîn, ib. 104. Mîr Ashkî of Kumm, the son of Sayyid 'Alî Muhtasib, contemporary with Ghazâlî of Mashhad, ib. 105. Maulânâ Kâsim Arslan of Tûs, died at Lâhûr, under Akbar, A. H. 995, ib. 106. Mirzâ

Asadbeg of Kazwîn, went to India under Jahângîr, on fol. 38b. 107. Abtari of Badakhshân, ib. 108. Maulânâ Amînî, ib. 109. Maulânâ Ulfatî, the brother of Shaikh 'Ali Naki of Kamarah, ib. 110. Maulânâ Amînî of Najaf, ib. 111. Maulânâ Adham of Kazwîn, ib. 112. Maulânâ Yul Kulibeg Anîsî, went to India under Akbar, on fol. 39a. 113. Mîr Ilâhî of Hamadân, went to India under Shâhjahân, on fol. 39b. 114. Mullâ Muhammad Sa'îd Ashraf, the son of Mullâ Muhammad Sâlih of Mâzandarân, went to India under Akbar and entered the service of Nawwâb Zîb-alnisâ Begam, ib. 115. Maulânâ Aujî of Natanza, on fol. 40b. 116. Aujî of Kashmir, ib. 117. Aujî of Shîrâz, ib. 118. Khwâjah Âkâ Mîr of Hamadân, ib. 119. Shaikh Amân-allâh Amânî, born in India, lived in Humâyûn's reign, ib. 120. Khwâjah Muhammad Amîn, a merchant of Kâshân, who went to India under Jahângîr, ib. 121. Maulânâ Âhang, under Jahângîr, on fol. 41a. 122. Kâdî Amîn of Marw, ib. 123. Maulânâ Ahmad, ib. 124. Ahmad Mirak Sâlihî, the elder brother of Sâlihî, ib. 125. Khwâjah Allâhkulî, ib. 126. Maulânâ Azalî, ib. 127. Khwâjah Afdal-aldîn Muhammad, the son of Khwâjah Diyâ-aldîn of Kirmân, one of Sultân Husain Mirzâ Baikarâ's wazîrs, ib. 128. Darwîsh Ashraf, ib. 129. Mîr Amânî of Harât, ib. 130. Shaikh 'Abd-alrahmân Unsî, ib. 131. Hasanbeg Unsî, went to India in Jahângîr's reign, ib. 132. Anîsî of Mashhad (whose name was Hasan Sanjar), ib. 133. Muhammad Sharîf Îzadî, under Jahângîr, ib. 134. Sayyid Asad-allâh Mu'ammâ'î, on fol. 41b. 135. Maulânâ Aslî, quoted in Amîr 'Alîshîr's tadhkirah, ib. 136. Sadîd-aldîn Muhammad, with the two takhallușes Sadîd and Ilâhî, ib. 137. Maulânâ 'Izâm, with the takhallus I'jâz, ib. 138. Maulânâ Amînî of Yazd, ib. 139. Khwâjah Iftikhâr, ib. 140. Imâmî of Ardabîl, ib. 141. Ansârî of Kumm, ib. 142. Mîr Shâh Mîr Îmân, ib. 143. Mirzâ Abû-alhusain, of Shîrâz, ib. 144. Muhammad Salîm Afghân, the grandson of Khânjahân Lûdî, ib. 145. Azharî, ib. 146. Mirzâ Ashraf, the grandson of Mîr Bâkir Dâmâd, ib. 147. Ahmadbeg the brother of Maulânâ Majdhûb of Tabrîz, on fol. 42a. 148. Ustâd 'Alî Akbar, was Mi'mârbâshî (principal architect), ib. 149. Ibrâhimbeg Shâmlû, Beglerbeg of Harât, ib. 150. Mirzâ Shafî'ai Athar, ib. 151. Mîr Afsar, the son of Mîr Sanjar Kâshî ibn Mîr Haidar Mu'ammâ'î, ib. 152. Mullâ Husain Âshûb of Mâzandarân, ib. 153. Mîr Âshûb, ib. 154. Abû-alkaram of Farâhân, ib. 155. Mirzâ Niyâz Umîd of Balkh, ib. 156. Mullâ Ârâm, ib. 157. Mirzâ Sharîf Ilhâm of Isfahân, went to India, ib. 158. Mîr Amânî of Kâbul, died at Jaunpûr A. H. 981, through a fall from his horse, ib. 159. Mirzâ Ahmad, on fol. 42b. 160. Hakîm Abû Tâlib of Tabrîz, ib. 161. 'Alî Nakî Anwar of Isfahân, ib. 162. Ismâ'îl Bakharzî, ib. 163. Mîr Ahsanî, son of Mîr Abû-alfath Mûsawî of Lâhûr, ib. 164. Mîr Muhammad Bâkir Dâmâd Ishrâk, died A. H. 1046 (see the chronogram, عروس علم ودین را مرده داماد), ib. 165. Maulânâ Afdal of Sarakhs, on fol. 43a. 166. Abû Muhammad bin Muhammad alrashîdî, ib. 167. Akhtarî of Yazd, went to India several times, ib. 168. Maulânâ Amînî, lived a short time in Gujarât with Khwâjah Nizâm-aldîn Ahmad, and afterwards entered the service of Jahângîr, when he was still crown-prince (شاهزادهٔ بزرگ); his first takhallus was Khaufî, ib. 169. Akhtarî of Tarshîz, ib. 170. Zamânâ the painter (نقّاش), of Isfahân, with the takhallus Anwar, ib. 171. Mîr Abû-albakâ, ib. 172. Hasan Ashrafî of Samarkand, one of the older poets, ib. 173. Amînî of Mashhad, ib. 174. Amînî of Turbat, ib. 175. Mullâ Muhammad Amîn of Jarbâdkân, on fol. 43b. 176. Mîr Ajrî of Harât, ib. 177. Mirzâ Abû Tâlib of Shahrastân, ib. 178. Abû Turâbbeg of Anjudân, ib. 179. Mîr Sultân Ibrâhîm Amînî, ib. 180. Mukîmâi Ihsân of Mashhad, ib. 181. Mullâ Athîrî of Mashhad, ib. 182. Îzadî of Yazd, ib. 183. 'Iwadbeg Iksîr, went to India when Shâhjahân was still a young prince, ib. 184. Ikhtirâ'î of India, ib. 185. Adham Kâshî, ib. 186. Âkâ Muhammad of Kâ'in (between Nishâpûr and Isfahân), ib. 187. Mirzâ Abû-alhasan Âshnâ, ib. 188. Âyatî of Isfahân, ib. 189. Khalîfah Asad-allâh of Isfahân, ib. 190. Mirzâ Muhammad Akbar of Kazwîn, ib. 191. Shaikh Ahmad Badîlî, ib. 192. Kâdî Ahmad of Sîstân, commonly called Mullâ Ghurûrî, ib. 193. Maulânâ Shaikh Ahmad, on fol. 44a. 194. Mullâ A'lâ of Tûrân, ib. 195. Mîr Ahmad Hâjî of Kâshghar, ib. 196. Amîr Mu'în-aldîn Ashraf, ib. 197. Arshad of Shîrâz, ib. 198. Mîr Abû-alfath of Gûnâbâd, ib. 199. Âshûbî of Natanza, ib. 200. Aflâkî, ib. 201. Amîr Kâdî of Rai, with the takhallus Asîrî, under Akbar, ib. 202. Ismâ'îl the tent-maker (خیمه دوز), of Isfahân, ib. 203. Malik-alkalâm Mujîr-aldîn Ahmad of Sajâwand, ib. 204. Kilij Muhammadkhân, with the takhallus Ulfatî, belonged to Akbar's امرای پنجهزاری, ib. 205. Kâdî Ahmad Ghaffârî of Kazwîn, the author of the Nigâristân, died A. H. 975, ib. 206. Âtashî of Kandahâr, one of Bâbar's Amîrs, died under Akbar A. H. 973, on fol. 44b. 207. Mîr Sharîf Amânî of Isfahân, ib. 208. Maulânâ Ulfatî of Yazd (according to the index, of Harât), was made prisoner by Akbar, but pardoned. Badâ'ûnî mentions him in his history, ib. 209. Mirzâ Jalâl Asîr of Shahrastân, under Shâh 'Abbâs, ib. 210. Sayyid-i-pâknasab Mîr Muhammad Ahsan Îjâd, was highly respected, especially in Shâhjahânâbâd, on fol. 46a. 211. Amânat Râm in Dihlî, on fol. 46b. 212. Mîr Asad-aldîn of Bukhârâ, ib. 213. Nawwâb Zafarkhân Ahsan, offspring of Khwâjah Abû-alhasan, was governor of Kashmir, ib. 214. 'Inâyatkhân Âshnâ, the author of a history of the first thirty years of Shâhjahân, ib. 215. Mirzâ Ibrâhîm Adham Safawî, under Shâhjahân and 'Âlamgîr, ib. 216. Maulawî Muhammad Sa'îd I'jâz of Akbarâbâd, on fol. 47b. 217. Mirzâ Ibrâhîm of Baghdâd, on fol. 48a. 218. Muhammad Ibrâhîm Insâf, ib. 219. Mirzâ 'Abd-alrasûl Istighnâ, ib. 220. Mirzâ Istighnâ of Kashmîr, flourished in Shâhjahânâbâd, ib. 221. Shaikh Anwar of Lâhûr, ib. 222. Khwâjah Anwar, ib. 223. Hakîm Sadr-aldîn Muhammad, generally called Masîh-alzamân, with the takhallus Ilâhî, a clever physician, went young to India, ib. 224. Imtiyâz of Isfahân, ib. 225. Hâjî Mu'min Îmân, mentioned by Hazîn, on fol. 48b. 226. Mirzâ Isma'îl of Isfahân, also noticed by Hazîn, ib. 227. Mirzâ Abû-alma'âlî of Mashhad, contemporary with Shaikh Hazîn, ib. 228. Mullâ Ismî, ib. 229. Shaikh Sirâj-aldîn 'Alîkhân Ârzû of Gwâliyâr, under Akbar, ib. 230. Nawwâb Nizâm-almulk Âsafjâh, under 'Âlamgîr, who was his protector, on fol. 49a. 231. Mîr Muham-

mad Amînkhân Mûsawi, called Burhân-almulk Sa'âdatkhân of Nishâpûr, one of the Amirs of Muhammadshâh, ib. 232. Shâh Fakîr-allâh Âfarin of Lâhûr, also in Muhammadshâh's reign, on fol. 49b. 233. Hâjî Rabî' Anjab, known as Hâjî Maghribî, born at Isfahân, lived in Shâhjahânâbâd, and wrote imitations to Nazîri's dîwân and also to Nizâmi's Khamsah, died A. H. 1195 (از وفاتش بیست وسه سال میگذرد), ib. 234. Kizilbashkhân Umid, whose name was Muhammad Ridâ of Hamadân, brought up at Isfahân; he received his takhallus from Mirzâ Tâhir Wahid, went to India in Bahâdurshâh's reign, and died at Jahânâbâd, A. H. 1159, ib. 235. Hâji Lutf 'Alibeg Âdhur, the nephew of Wali Muhammadkhân Masrûr and author of the Âtashkada; his first takhallusses were Wâlih and Nakhat, on fol. 50b. 236. Nawwâb Amîrkhân Anjâm, the son of 'Âlamgîr's 'Umdat-almulk, ib. 237. Hâjî 'Abd-alwâsi', with the takhallus Akdas, on fol. 51a. 238. Shaikh Nadhr, with the takhallus Âgâh, of Dihlî, ib. 239. Nûr-allâh Iktidâ, ib. 240. Shâh Wali-allâh Ishtiyâk, a pupil of Mirzâ 'Abd-alghanibeg Kabûl, ib. 241. Ahmad Kulikhân Aiman, went to India under Muhammadshâh, ib. 242. Muhammad Sâdik Ilkâ at Dihlî, ib. 243. Intikhâbî, whose name was Dardibeg, ib. 244. Mullâ Âbî, ib. 245. Shaikh Ibrâhîm, the uncle of 'Ali Hazin, ib. 246. Mirzâ Ibrâhîm, the brother of Mirzâ Najafkhân Sadr, ib. 247. Khalîfah Muhammad Ibrâhîm, born at Dihli, A. H. 1087, ib. 248. Atharkhân Athar, on fol. 51b. 249. Mirzâ Muhammad Ahsan, ib. 250. Mir Imâm-aldin Iksîr, ib. 251. Mîr Nûr Iksîr, contemporary with 'Ali Hazin, ib. 252. Mu'azzazkhân Afsar, whose name was Muhammad 'Alibeg, under Shâhjahân, ib. 253. Muhammad 'Alibeg Afsar, ib. 254. Ghulâm Mustafâ Insân, ib. 255. Shaikh Hafiż-allâh Ithm in Dihli, ib. 256. Ishâkkhân, called Mu'taman-aldaulah, mentioned by Khân Ârzû, ib. 257. Mirzâ Mahdî Ilâhî, mentioned by Hazin, ib. 258. Mir Ma'sûm Asl, the son of Mir Sayyid 'Ali Jâbiri Mihri, on fol. 52a. 259. Hakîm Abû Tâlib, ib. 260. Kishancand Ikhlâs in Dihli, ib. 261. Acaldâs, of the Khatrî tribe in Shâhjahânâbâd, ib. 262. Mîr Hawangkhân Afghân, was prefect of the archives (داروغهٔ دفتر خانه) of Timûrshâh, ib. 263. Sayyid Inshâ-allâhkhân, with the takhallus Inshâ, the son of Mâshâ-allâhkhân, grandson of Shâh Nûr-allâh Najafi, a clever physician, contemporary with Mir Muhammad Hasan Katil (who died at Lucknow, A.H. 1233), ib. 264. Abû Bâyazid bin Muzaffar, the brother of Shâh Shujâ', on fol. 52b. 265. Khwâjah Amîrkhân, with the takhallus Amîr, one of Khwâjah 'Abdallâh Ahrâr's descendants, also contemporary with Katil, ib. 266. Shâh 'Ali Akbar, under Shâh 'Âlam, on fol. 54a. 267. Âftâb, i. e. Shâh 'Âlam himself, on fol. 54a margin. 268. Mirzâ Muhammad Amînkhân, with the takhallus Amîn, the father of Nawwâb Asad-aldaulah Rustam-almulk Mirzâ Muhammad Takîkhân Bahâdur Filjang, born at Nishâpûr, went to India in early youth and lived at the same time as the preceding ones, on fol. 54b. 269. Bahâdur Hishmatjang, with the takhallus Ihtishâm, under Shâh 'Âlam, on fol. 55a. 270. Bahâdur Samsâmjang, with the takhallus As'ad, now 18 years old, on fol. 55b. 271. Hadrat Bâyazid Bistâmî, who is called موسیٔ طور طریقت والیاس بحر معرفت وشریعت سیّد و پیشوای فرقهٔ صوفیّه, contemporary with Ahmad bin Khidrawaih, ib. 272. Burhân-aldin Ardalânî, one of the older poets, quoted by 'Aufi, ib. 273. Abû-alhasan 'Alî alsarakhsi albahrâmî, the panegyrist of Nâsir-aldin Sabuktagîn, ib. 274. Burhân-aldin Muhammad 'Abd-al'azîz, on fol. 56a. 275. Batlamiyûs-i-Iskandari, ib. 276. Badr-aldin Hâjî, a pupil of Majd-aldin Hamgar, ib. 277. Khwâjah Pindâr of Rai, one of the oldest Persian poets, ib. 278. Khwâjah Abû Hafs Bikhabar, ib. 279. Pûr-i-Farîdûn of Shîrâz, ib. 280. Shaikh Bahâ-aldin Zakariyyâ, a pupil of Suhrawardi's, ib. 281. Mirzâ Baisunkar bin Mirzâ Shâhrukh, contemporary with Amîr Shâhî of Sabzwâr, ib. 282. Bâbar, the son of Baisunkar Mirzâ, ib. 283. Mîr Abû-albakâ Bakâ'î, contemporary with Sultân Husain Mirzâ, on fol. 57a. 284. Badr-aldin Câcî, panegyrist of Sultân Muhammad Tughluk and contemporary with Amîr Khusrau, ib. 285. Kâdî Basîr, ib. 286. Maulânâ Bâkî of Bukhârâ, ib. 287. Badî' of Tabrîz, ib. 288. Bâtinî of Balkh, ib. 289. Hâfiż Kamân Abrûi Panâhi, ib. 290. Badî'-alzamân Mirzâ ibn Sultân Husain ibn Mirzâ Baikarâ, ib. 291. Pûr-i-Bahâi Jâmî, a pupil of Rukn-aldin Kubâ'î and contemporary with Humâm; he is quoted by Daulatshâh, ib. 292. Sayyid Burhân-aldin, on fol. 57b. 293. Maulânâ Kamâl-aldin Bannâ'î, became king of poets at Khusraukhân's court after Jâmî's death, ib. 294. Maulânâ Badr of Shîrwân, quoted by Daulatshâh, on fol. 58a. 295. Maulânâ Baidâ, ib. 296. Maulânâ Bayânî, ib. 297. Maulânâ Bakâ'î, quoted in 'Alishîr's tadhkirah, and his wife Bibî Âtûn, ib. 298. Mîr 'Arab Badîhî of Tûs, on fol. 58b. 299. Mir Muhammad Bâkir of Tûs, ib. 300. Maulânâ Badr of Tâshkand, ib. 301. Maulânâ Barandak (Sprenger: Baronduk), protégé of prince Baikarâ, the son of 'Umar Shaikh Sultân and grandson of Tîmûr, ib. 302. Maulânâ Badakhshî of Samarkand, panegyrist of Mirzâ Ulughbeg, ib. 303. Wazîrzâda Khwâjah Shihâb-aldin 'Abdallâh Bayânî, one of Sultân Husain's Amîrs, ib. 304. Maulânâ Bisâtî of Samarkand, flourished according to Daulatshâh under Sultân Khalîl Bahâdur; he had at first the takhallus Hasîrî, which on Khwâjah 'Ismat-allâh's advice he afterwards exchanged for Bisâtî, ib. 305. Maulânâ Bâbâshâh, on fol. 59a. 306. Maulânâ Bulbuli of Yazd, ib. 307. Mirzâ Bâkir Najm-i-thâni, went to India in Jahângîr's reign, ib. 308. Badr-aldin Kiwâmî, ib. 309. Maulânâ Bahârî of Kumm, went to India under Jalâl-aldin Akbar, ib. 310. Bahârî کره جاری, lived at the same time, ib. 311. Bâkir Khurdah Kâshî, ib. 312. Begtaseb Beg, ib. 313. Bahâdurkhân of Sabzwâr, ib. 314. Mir 'Akil Bazmi of Hamadân, ib. 315. Bakhshî of Tabrîz, on fol. 59b. 316. Payâmî Kalandar, ib. 317. Bazmi of Karj (or Karaj), ib. 318. 'Abd-albâkî of Gûnâbâd, the intimate friend of Mirzâ Abû-alfath Ibrâhîm Mirzâ Jâmî ibn Bahrâm Mirzâ, ib. 319. Sultân Parwîz, the son of Jahângir, ib. 320. Mirzâ 'Abdallâh Burhân of Nishâpûr, was in the service of Parwîz, ib. 321. Fakhr-ala'rab wa-ala'jam Hadrat Shaikh Bahâ-aldin jabal'âmili (comp. A. Sprenger, Catal., pp. 368 and 369), ib. 322. Maulânâ Basîr, on fol. 61a. 323. Panâhi of Hamadân, ib. 324. Bint-i-Husâm-i-Lâr (the daughter of Husâm of Lâr),

ib. 325. Bint-albukhâriyyah (the daughter of Bukhârâ), ib. 326. Mirzâ Barkhwardâr (برخوردار), ib. 327. Maulânâ Bikasi of Ghazna, went to India and died A. H. 703, ib. 328. 'Abd-albâkî of Gûnâbâd, with the takhalluṣ Bâkî, ib. 329. Bayâḍî, composed at Âgra verses in homage of Kâsim Kâhî and Ghazâlî of Mashhad, ib. 330. Maulânâ Bakâ'î, went to the Dakhan and afterwards to Gujarât, where he lived with Mirzâ Niẓâm-aldîn Aḥmad; his first takhalluṣ was Maftûl, ib. 331. Bahâ-aldîn of Kash (in Transoxania), on fol. 61ᵇ. 332. Amîr ala'ẓam Nawwâb Bairamkhân, a descendant of Mirzâ Jahânshâh, commonly called Khânkhânân, first in Babâr's, afterwards in Humâyûn's service, was also highly esteemed by Akbar, who called him بابا (father), ib. 333. Bahâdurkhân, son of Ḥaidar Sulṭân Ûzbeg Shaibânî and brother of Khânzamân; his original name was Muḥammad Sa'îd, on fol. 62ᵇ. 334. Shaikh 'Abd-alsalâm Payâmî; his father came from Arabia and settled in Îrân, on fol. 63ᵃ. 335. Maulânâ Badr-aldîn, quoted in the Haft Iklîm, ib. 336. Mîr Muḥammad Bâkir of Yazd, ib. 337. Badr-aldîn Nûr of Harât, quoted by Taḳî Auḥadî, ib. 338. Fîrûzshâh Bahmanî of the Dakhan, ib. 339. Maulânâ Bâkî of Sarakhs, ib. 340. Mirzâ Bâkir, ib. 341. Bâkî of Damâwand, ib. 342. Bahâ-aldîn of Baghdâd, ib. 343. Badî'i of Samarkand, ib. 344. Mullâ Bâkî of Harât, on fol. 63ᵇ. 345. Bâkir of Bukhârâ, ib. 346. Mîr Bighammî of Naṭanza, ib. 347. Bâkî of Nâ'în, ib. 348. Mirzâ Bâkir, known as Bâbeg (بابيك), ib. 349. Muḥammad Bâkir دركزينى (or دركزينى), ib. 350. Maulânâ Bâkir of Tûshkâwarân (in the district of Iṣfahân), ib. 351. Bahâ'î of Kazwîn, ib. 352. Mirzâ Ḥusâm Bahârî, ib. 353. Bahâ'î of Samarkand, ib. 354. Bahrâmbeg, ib. 355. Mullâ Ḥâjî Bahrâm of Bukhârâ, ib. 356. Pîrîbeg Turkmân, ib. 357. Mullâ Ḥamîd of Badakhshân, ib. 358. Bihzâdbeg Bayânî, ib. 359. Bayânî of Khurâsân, ib. 360. Bazmî of Kazwîn, ib. 361. Mullâ Yûsuf Bikhudî, ib. 362. Mirzâ Badî' of Sabzwâr, ib. 363. Mirzâ Badî' of Tûn, on fol. 64ᵃ. 364. Mirzâ Badî' of Naṣrâbâd (a village in connection with Iṣfahân), the son of Ṭâhir Naṣrâbâdî, the famous biographer of poets. Mirzâ Badî' composed a تاريخ مدرسهٔ صفاهان (this madrasah or university was founded by Shâh Sulṭân Ḥusain), ib. 365. Mirzâ Bâkir, the Kâḍî's son, of 'Abbâsâbâd, ib. 366. Luṭf 'Alîbeg Payâmî, quoted, like the preceding, in Ḥazîn's tadhkirah, ib. 367. Mirzâ Abû-alḥasan Bigâna, quoted by Mirzâ Mu'izz Fiṭrat in the گلزار فطرت, ib. 368. Mirzâ Rafî'khân Bâdhil, author of the حملهٔ حيدرى, went in Aurangzîb's reign to India with his uncle, Wazîrkhân, ib. 369. Waḥid-i-'aṣr Mirzâ 'Abd-alkâdir Bîdil, was in early youth naukar in the service of the prince Muḥammad A'ẓamshâh; Shîrkhân, the tadhkirah writer, was his contemporary, on fol. 64ᵇ. 370. Mirzâ Bâkir of Khûr (near Balkh), on fol. 65ᵇ. 371. Maulânâ Bikhudî, ib. 372. Bâkî of Shîrâz, ib. 373. Mirzâ Mahdî Bayân, Mirzâ Abû Ṭâlib Kalîm's nephew, went from the 'Irâk to the Dakhan and entered the army of Aurangzîb, ib. 374. Khwâjah 'Alî of Astarâbâd, with the takhalluṣ Bâzârî, on fol. 66ᵃ. 375. Kâḍî Badî'-alzamân of Ardastân, quoted by Taḳî Auḥadî, ib. 376. Ḥâjî Muḥammad Nakî Bismil of Dâmaghân, ib. 377. Maulânâ Bismilî of Sabzwâr, ib. 378. Âkâ Ṣâliḥ Burhân of Sijistân, went to Shâhjahânâbâd, ib. 379. Mîr Burhân of Abarkûh, a Ṣûfî, ib. 380. Mirzâ Bâkir, ib. 381. Ḥâjî Bâkir, ib. 382. Bâkiyâ of Banâras, ib. 383. Mirzâ Bâkir of Tabrîz, a pupil of Âkâ Ḥusain Khwânsârî, ib. 384. Sarmadânbeg Brahman, ib. 385. Bakâ of Khwârizm, ib. 386. Pîr Dihkân, ib. 387. Partawî of Shîrâz, ib. 388. Bîbî Bîdilî, sister of Mirzâ 'Abdallâh Dîwâna, on fol. 66ᵇ. 389. Bîbî Bîdilî, another poetess of the same name, ib. 390. Bikasî of Sabzwâr, ib. 391. Panâhî of Dârâbjird, ib. 392. Panâhî of Astarâbâd, ib. 393. Bâkirbeg Shâmlû (از بكلربكزادهاى خاندان صفويّه), ib. 394. Bînish of Kashmîr, lived under Aurangzîb at Shâhjahânâbâd, ib. 395. Maulânâ Bîkhudî, ib. 396. Another Maulânâ Bîkhudî of Hamadân, ib. 397. Muḥammad Bâkir, the goldsmith of Iṣfahân, ib. 398. Pairawî of Sâwa, a disciple of Khwâjah Âṣafî, ib. 399. Mullâ Jâmî of Lâhûr, with the takhalluṣ Bîkhud, composed many chronograms, for instance, on the birth of Mirzâ Isma'îl, the son of Nawwâb Asadkhân, that is, Nawwâb Dhû-alfakârkhân, on fol. 67ᵃ. 400. Bhûbat Râi Khatrî, with the takhalluṣ Bighamm, went from the Panjâb to Dihlî and entered the service of Shaikh Muḥammad Ṣâdik, ib. 401. Sharaf-aldîn Payâm, ib. 402. Ûdaibhân Bahâr, was born in India, lived at Dihlî, ib. 403. Ḥâjî Binâ of Marw, a merchant at Aḥmadâbâd in Gujarât, ib. 404. Candarbhân Brahman, lived at Akbarâbâd, and acted as Munshi to the prince Muḥammad Dârâ Shukûh, is best known as author of the چهار چمن, ib. 405. Shâh Khalîl-allâh Binawâ, the son and heir of Khalîfah Ibrâhîm, on fol. 67ᵇ. 406. Mirzâ Muḥammad Shafî', with the takhalluṣ Bismil of Nîshâpûr, the uncle of Abû-almanṣûrkhân Ṣafdarjang and Mirzâ Muḥsin Maghfûr; he had four very beautiful daughters, and Nawwâb Muḥammad Kulîkhân, Nawwâb Sayyid Muḥammad-khân, Nawwâb Mirzâ 'Abd-almuṭṭalibkhân, and Nawwâb Muḥammad 'Alîkhân were their famous sons, ib. 407. Shaikh Muḥammad Bitâb; the author of this tadhkirah saw him in the house of Mirzâ Ja'far Ṣâḥib, the son and heir of Nawwâb Muḥammad Kulîkhân, ib. 408. Bizhankhân, on fol. 68ᵃ. 409. Mirzâ Bayânâ, ib. 410. Mirzâ Bakâî Ṭabâṭabâ'î, ib. 411. Arslanbeg Bahâdur, ib. 412. Bâkir, ib. 413. Maulânâ Bihishtî of Harât, ib. 414. Shâh Bahjat, ib. 415. 'Alâ-aldîn wa aldunyah Tukush bin Arslan, ib. 416. Tâj Tumrân Shâh, ib. 417. Sharaf-alwuzarâ Malik Tâj-aldîn, contemporary with Sayyid-alajall Ẓahîr-aldîn, ib. 418. Sharaf-alru'asâ Tâj-aldîn الابى of Sarakhs, on fol. 68ᵇ. 419. Mullâ Tâbi'i of Khwânsâr, ib. 420. Maulânâ Tadhrawî of Abhar, the nephew of Maulânâ Nargisî, went to India under Akbar, ib. 421. Maulânâ Tâbi'î of Shîrâz, ib. 422. Maulânâ Mîr Tashbîhî of Kâshân, whose name was 'Alî Akbar, went several times to India and settled in Akbarâbâd, on fol. 69ᵃ. 423. Ḥakîm Taḳî-aldîn of Kumm, ib. 424. Taḳî-aldîn Muḥammad, known as Taḳî Auḥadî, the author of the famous tadhkirah (comp. Journal of the Royal Asiatic Society, ix. p. 134), ib. 425. Maulânâ Tajallî of Kâshân, friend of Maulânâ Naẓîrî, on fol. 69ᵇ. 426. Maulânâ Tâj-aldîn

of Turbat, ib. 427. Taḳî of Nîshâpûr, a friend of Mullâ Naẓîrî, ib. 428. Tarkhânî, that is, Mulla Nûr-aldîn Safîdanî, whose former takhalluṣ was Nûrî; he had most friendly relations with the emperor Humâyûn, ib. 429. Tajallî of Simnân, on fol. 70ª. 430. Muḥammad Bâḳir Tâbiʿ of Ḳumm, ib. 431. Taḳî-aldîn of Shûshtar, lived under Akbar, mentioned by Badâ'ûnî, ib. 432. Maulânâ Tajallî of Shîrâz, went to India under the emperor Shâhjahân, ib. 433. Râi Manûhar Tausanî, under Akbar, was contemporary with Badâ'ûnî and Taḳî Auḥadî, on fol. 70ᵇ. 434. Mîr Taḳî of Shâhrastân, on fol. 71ª. 435. Turâbâ of Iṣfahân, contemporary with Ṭâhir Naṣrâbâdî, who quotes him in his tadhkirah, ib. 436. Taḳiyâ of Iṣfahân, a seller of rice (رزّاز), ib. 437. Ḥâfiẓ Muḥammad Jamâl, with the takhalluṣ Talâsh, a pupil of ʿAbd-alḳâdir Bîdil, ib. 438. Mirzâ Abû-alḥasan Tamannâ, ib. 439. Mirzâ Muḥammad Muḥsin Ta'thîr of Iṣfahân, contemporary with ʿAlî Ḥazîn, who quotes him in his تذكرة المعاصرين, ib. 440. Tasallî of Shîrâz, whose name was Ibrâhîm, on fol. 71ᵇ. 441. Mirzâ Tâ'ibâ, contemporary with ʿAlî Ḥazîn, ib. 442. Mîr Ḥaidar Tajrîd, ib. 443. Mirzâ Muḥammad Saʿîd Ḥakîm of Ḳumm, with the takhalluṣ Tanhâ, the son of Muḥammad Ḥakîm Bâḳir, was one of Shâh ʿAbbâs II's physicians, ib. 444. Ḥakîm Muḥammad Taḳî of Shîrâz, contemporary with ʿAlî Ḥazîn, on fol. 72ᵇ. 445. Salâm-allâh Taslîm, whose forefathers were merchants; he was a native of Ḳuṣûr and spent his life in the service of Nawwâb Âṣaf-aldaulah Yaḥyâ-khân Bahâdur, ib. 446. Mullâ Muḥammad Taḳî Taʿẓîm of Mâzandarân, lived at Iṣfahân, contemporary with ʿAlî Ḥazîn, on fol. 73ª. 447. Mirzâ ʿAjam Ḳulî Turkmân; his family belonged to Shîrâz, but he was born in India, ib. 448. Mullâ Taṣnîf of Khwânsâr, ib. 449. Mîr Taḳî-aldîn Muḥammad, ib. 450. Muḥammad Hâshim Taslîm of Shîrâz, went to India under Aurangzîb, ib. 451. Mîr Maʿṣûm Tasallî of Astarâbâd, ib. 452. Tajallî Lâhijî, ib. 453. Taufîḳ of Yazd, ib. 454. ʿAbd-allaṭîfkhân Tanhâ, one of Aurangzîb's officials, ib. 455. Majd-aldîn Muḥammad Ta'thîr of Nasâ, an older poet, quoted by ʿAufî, ib. 456. Tâ'ibâ of Tafrush, on fol. 73ᵇ. 457. Mîr Ṣâdiḳ Tâ'ib, ib. 458. Shâh Riḍâ Taslîm of Iṣfahân, ib. 459. Ḥâfiẓ Tajallî of Iṣfahân, ib. 460. Fakhrâi Tâ'ib of Tafrush, ib. 461. Malik Sulṭân Tamkîn, the brother-in-law of Mirzâ Dârâb Jûyâ, in Kashmîr, ib. 462. Shaikh Nûr-allâh Taḥḳîḳ, ib. 463. Mirzâ Fatḥ ʿAlibeg Taskîn, a younger brother of Mirzâ Dârâb Jûyâ, ib. 464. Âḳâ ʿAbd-alʿalî Taḥsîn, a grandchild of Mirzâ Dârâb Jûyâ, ib. 465. Shaikh Muḥammad Taufîḳ, was born and spent his whole life in Kashmîr, ib. 466. Âḳâ Taḳî bin Âḳâ Malik, on fol. 74ª. 467. Mirzâ Muḥammad ʿAlî Tamannâ, lived at Shâhjahânâbâd in Farrukhsiyar's reign, ib. 468. Mullâ Raḥmat-allâh Tamkîn, the grandson of Mullâ Muḥammad Amîn, ib. 469. Mullâ Tajallî of Bukhârâ, ib. 470. Maulânâ Tâjirî of Bukhârâ, lived in ʿAbdallâhkhân's reign, ib. 471. Thânîkhân of Harât, one of the older Amîrs of Akbar, ib. 472. Khwâjah Ḥusain Thanâ'î of Mashhad, went to India under Akbar, ib. 473. Maulânâ Thaurî, on fol. 74ᵇ. 474. Shâh ʿAbbâs II, ib. 475. Maulânâ Thabâtî, on fol. 75ª. 476. Thâbit (not to be confounded with Mîr Afḍal Thâbit), ib. 477. Mîr Tafâkhur Ḥusain Thâḳib, ib. 478. Sayyid Muḥammad Thâḳib, a pupil of Mîr Ṭâhir ʿalawî, ib. 479. Sayyid Jalîl-alḳadr Mîr Muḥammad Afḍal Thâbit, whose grandfather had come from his native town, Badakhshân, to India; he was a contemporary of ʿAlî Ḥazîn; most of Muḥammadshâh's Amîrs were his disciples, ib. 480. Mîr Muḥammad ʿAẓîm Thabât, the son of the preceding, born at Allâhâbâd, flourished in Shâhjahânâbâd, on fol. 75ᵇ. 481. Shaikh Âyat-allâh Thanâ, came from Shâhjahânâbâd to Lucknow and entered the service of the late Nawwâb Shujâʿ-aldaulah, contemporary with ʿAlî Ḥazîn, on fol. 76ª. 482. Jamâl-aldîn Muḥammad bin Naṣîr Ḳuṭbî, quoted by ʿAufî, ib. 483. Maulânâ Jamâl-aldîn ʿAbd-alrazzâḳ of Iṣfahân, the father of the خلاق المعاني Kamâl-aldîn Ismaʿîl, ib. 484. Sayyid-alajall Mîr Abû Jaʿfar ʿUmar bin Isḥâḳ of Lâhûr, quoted by ʿAufî, on fol. 77ª. 485. ʿAbd-alwâsiʿ aljabalî, flourished in Sulṭân Sanjar's reign, ib. 486. Ḥakîm Abû-almaḥâmid ʿUmar aljauharî, originally of Bukhârâ, went to ʿIrâḳ and settled in Iṣfahân; he was a pupil of Adîb Ṣâbir and contemporary with Khâḳânî and Athîr-aldîn Akhsîkatî, on fol. 77ᵇ. 487. Shaikh Jamâl-aldîn, contemporary with Farîd Shakarganj, on fol. 78ª. 488. Jamâl-aldîn of رستق القطن (near Ḳazwîn), ib. 489. Maulânâ Jalâl Jaʿfar of Farâhân (near Ḳumm), follower of Saʿdî, wrote an imitation to Niẓâmî's Makhzan-alasrâr, ib. 490. Sayyid ʿÂlînasab Jalâl, the son of ʿAḍud, who was wazîr in Muḥammad Muẓaffar's reign, on fol. 78ᵇ. 491. Abû-almaḥâmid Jalâl-aldîn Muḥammad, on fol. 79ª. 492. Maulânâ Jamâlî of Jarbâdḳân, ib. 493. Maulânâ Jamâlî of Dihlî, a pupil of Shaikh Samâ-aldîn, who was a disciple of Shaikh Ḳuṭb-aldîn Bakhtiyâr Kâkî; the سير العارفين is one of his works; he was a contemporary of Jâmî, ib. 494. Maulânâ Jalâl Ṭabîb of Shîrâz, lived under Shâh Shujâʿ, on fol. 79ᵇ. 495. Maulânâ Junûnî, lived in Harât, was united in friendship with Amîr Ghiyâth-aldîn Sulṭân Ḥusain bin Amîr Fîrûzshâh, ib. 496. Maulânâ Jalâlî, a court poet of Sulṭân Ḥusain Baiḳarâ, quoted in the Majâlis-alʿushshâḳ, ib. 497. ʿAbd-alraḥmân Jâmî, died A.H. 898, ib. 498. Sulṭân Jalâl-aldîn Akbar, on fol. 87ᵇ. 499. Sulṭân Ibrâhîm Mirzâ Jâhî, one of the Ṣafawî princes, ib. 500. Shaikh Jalâl of Harât, on fol. 88ª. 501. Čakar ʿAlîkhân, one of Jahângîr's officers, ib. 502. Mîr Sayyid ʿAlî Muṣawwir Judâ'î, went to India under Akbar, quoted by Badâ'ûnî, ib. 503. Pâdishâh Ḳulî Jadhbî, lived at the same time, ib. 504. Maulânâ Jismî, also at the same time, on fol. 88ᵇ. 505. Jamâlî of Jarbâdḳân, ib. 506. Jalâlî of Ardastân, ib. 507. Maulânâ Čakarî of Shîrâz, ib. 508. Mirzâ Ḳiwâm-aldîn Muḥammad Jaʿfar, called Âṣafkhân, the son of Mirzâ Badîʿ-alzamân Âḳâ, went in his youth from ʿIrâḳ to India, and entered Akbar's service by the intercession of his uncle Mirzâ Ghiyâth-aldîn ʿAlî Âṣafkhân, ib. 509. Jamîlî of Kâlpî, at the same time, on fol. 89ᵇ. 510. Jalâlâ, ib. 511. Jaʿfar Jur'at, ib. 512. Čâkî, ib. 513. Maulânâ Jaʿfar of Tabrîz, ib. 514. Jaʿfar of Harât, went to India in Akbar's reign, ib. 515. Shaikh Ḥusain Ṣûfî of Dihlî, with the takhalluṣ Čishtî, a pupil of Shaikh Salîm Čishtî, ib. 516. Maulânâ Jârûbî, was ʿAbd-allâh Anṣârî's Jârûbkash or sweeper, ib. 517. Jauharî

of Farâhân, ib. 518. Sayyid Ja'far, the son of Sayyid Nûrbakhsh, on fol. 90ᵃ. 519. Mîr Ja'far of Mashhad, ib. 520. Ja'fari of Sâwa, ib. 521. Muḥammad Ja'far of Ṭâlaḳân, ib. 522. Ja'far of Transoxania, ib. 523. Jalâl-aldîn Ḥusain of Nîshâpûr, ib. 524. Jalâlî of India, ib. 525. Maulânâ Juz'î, ib. 526. Mîr Muḥammad Ja'far of Ṭaharân, ib. 527. Mullâ Jalâl-aldîn Muḥammad Dawânî, ib. 528. Ibn Jalâl of Nîshâpûr, ib. 529. Nawwâb Muḥammad Ayyûb Jaudah, ib. 530. Mîr 'Abd-alraḥîm Jaishî, on fol. 90ᵇ. 531. Jalâl of Sîstân, the father of Mullâ Aḥwalî, ib. 532. Sayyid Nûr Jamâl of Akbarâbâd, ib. 533. Mîr Jamâl-aldîn of Kâzarûn, ib. 534. Mullâ 'Alî Jâwîd of Mâzandarân, ib. 535. Shaikh Nûr-aldîn Jannatî, ib. 536. Mir 'Abd-alkarîm Jam, in Jahângîr's service, ib. 537. Muḥammad Sharîf Jam of Mashhad, was in the service of the same emperor, ib. 538. Nûr-aldîn Jahângîr Pâdishâh, ib. 539. Jânî Timânî of Bukhârâ, went to India as the emperor Humâyûn's fellow-traveller, on fol. 91ᵃ. 540. Judâ'î of Sâwa, ib. 541. Jalâl of Nâ'în, ib. 542. Jauri, ib. 543. Khwâjah Maḳṣûd Jâmi', a disciple of Mirzâ 'Abd-alghanibeg, ib. 544. Mîr Jumlah, ib. 545. 'Urfî Jânî, ib. 546. Mirzâ Abû Ṭâlib Janâb of Iṣfahân, whose father Bâḳir 'Alikhân had gone to Shâhjahânâbâd in Aḥmadshâh's reign, ib. 547. Mîr Jaipâl, on fol. 91ᵇ. 548. Jadhbî of Khwânsâr, ib. 549. Jânî of Bukhârâ (perhaps identical with the abovementioned Jânî in 545), ib. 550. Mirzâ Fatḥ-allâh, with the takhalluṣ Janâb of Khûzân (near Iṣfahân), went to India under Farrukhsiyar, ib. 551. Mirzâ Arjmandbeg Junûn, lived in Kashmîr, ib. 552. Mirzâ Muḥammad 'Alî Jam, also in Kashmîr, ib. 553. Mirzâ Dârâbbeg Jûyâ, also in Kashmîr, ib. 554. Mîr Jamâl of Ardastân, on fol. 92ᵃ. 555. Junûnî of Kandahâr, ib. 556. Khwâjah Jalâl-aldîn Amirbeg, ib. 557. Ḥamîd-aldîn Aḥmad bin-alḥusain almustaufî alkitâbî (the auditor of accounts) of Taknâbâd; he wrote a famous kaṣîdah to celebrate the birth of a son of Jalâl Shamsalmulk Amîr Nâṣir, of which six baits are quoted here, ib. 558. Sharaf-almillah wa-aldîn Ḥusain ala'immah, quoted by 'Aufî, ib. 559. Shaikh-alislâm Ḥârithî, also an old poet, quoted by 'Aufî, ib. 560. Ustâd Ḥanẓalah of Bâdaghîs, lived in the reign of the Ṭâhirides and Sâmânides, before Rûdagî, ib. 561. Abû-alḥarb of Harât, ib. 562. Fakhr-alsâdât Sayyid Ḥasan bin Nâṣir ala'lawî, was preacher in Ghazna in Bahrâmshâh's reign, on fol. 92ᵇ. 563. Ḥamîd-aldîn, the son of 'Am'aḳ of Bukhârâ, on fol. 93ᵃ. 564. Khwâjah Ḥasan of Dihlî, ib. 565. Amîr Sayyid Ḥusainî of Ghazna, a pupil of Suhrawardî's, contemporary with Auḥadî and Fakhr-aldîn 'Irâḳî, author of the زاد المسافرين, on fol. 94ᵃ. 566. Shaikh Ḥamîd-aldîn Nâkûrî, lived at the same time, on fol. 94ᵇ. 567. Ḳâḍî Mîr Ḥusain of Mashhad, ib. 568. Sulṭân Ḥusain Mirzâ ibn Manṣûr Mirzâ ibn Baiḳarâ Mirzâ ibn Amîr Timûr, ib. 569. Ḥâfiẓ of Shîrâz, on fol. 95ᵃ. 570. Ḥâfiẓ Ḥalwâ'î, under Shâhrukh, on fol. 103ᵇ. 571. Ḥaidar Kalûj, ib. 572. Maulânâ Ḥairatî of Bukhârâ, under Shâh Ṭahmâsp, on fol. 104ᵃ. 573. Ḥairatî Kâshî, on fol. 104ᵇ. 574. Sayyid Ḥakîmî of Astarâbâd, ib. 575. Ḥayâtî of Gîlân, went to India in Akbar's reign, on fol. 105ᵃ. 576. Maulânâ Ḥayâtî Kâshî, ib. 577. Maulânâ Taḳî-aldîn Ḥuznî of Iṣfahân, went to India under Akbar, ib. 578. Saif-allâh 'alawî Ḥarfî, lived in Akbarâbâd under Jahângîr, on fol. 106ᵃ. 579. Ḥamîd-aldîn, ib. 580. Ḥaidar of Tûnyân, ib. 581. Mirzâ Ḥisâbî of Naṭanza, contemporary with Taḳî-aldîn Auḥadî, ib. 582. Maulânâ Ḥâtim Kâshî, contemporary with Muḥtasham, Waḥshî, etc., on fol. 106ᵇ. 583. Ḥâlî, lived in Gujarât with Mirzâ Niẓâm-aldîn Aḥmad, ib. 584. Mîr Ḥusainî Kâshânî, the nephew of Mîr Ḥaidar Mu'ammâ'î, ib. 585. Ḥâmî of Ardabîl, ib. 586. Sayyid Ḥasan Wâ'iẓ of Shirwân, ib. 587. Ḥaidarî of Tabrîz, quoted in the Haft Iklîm, ib. 588. Maulânâ Ḥaḳîrî of Tabrîz, on fol. 107ᵃ. 589. Yâdgâr Ḥâlatî, quoted by Badâ'ûnî, ib. 590. Kâsimbeg Ḥâlatî, educated at Iṣfahân, ib. 591. Maulânâ Ḥarfî, quoted in the Haft Iklîm, on fol. 108ᵃ. 592. Ḥarfî of Iṣfahân, ib. 593. Mirzâ Ḥusain, ib. 594. Amîr Ḥusain of Karbalâ, ib. 595. Ḥâjibeg, ib. 596. Sayyid 'Alînasab Mîr Ḥuḍûrî of Ḳumm, younger brother of Mîr Shikîb, ib. 597. Maulânâ Ḥairânî of Hamadân, the father of Maulânâ Ḍamîr, ib. 598. Ḥakîm Ḥâdiḳ, the son of Humâm ibn Maulânâ 'Abd-alrazzâḳ of Gîlân, who was in the service of Akbar and Shâhjahân, on fol. 108ᵇ. 599. Ḳâḍî Ḥusain of Khwânsâr, ib. 600. Maulânâ Shams-aldîn Ḥâlî of Yazd, ib. 601. Ḥairânî of Ḳumm, ib. 602. Ḥaji Muḥammad of Kâbul, ib. 603. Ḥishmatî, the younger brother of Muḥammad Riḍâi Fikrî, ib. 604. Ḥishmatî of Lâhûr, under Jahângîr, ib. 605. Ḥishmatî of Akbarâbâd, ib. 606. Maulânâ Ḥaḳḳî of Khwânsâr, a friend of Taḳî Auḥadî, ib. 607. Ḥusain Ḳulî Mirzâ, ib. 608. Maulânâ Ḥusain Kâshânî, ib. 609. Ḥâjî Ḥusainkhân, the son of Mirzâ Jânî, on fol. 109ᵃ. 610. Maulânâ Ḥusain 'Alî of Yazd, ib. 611. Ḥâmidî of Ḳumm, ib. 612. Mullâ Ḥâmid of Shûshtar, ib. 613. Ḥâmidî, ib. 614. Ḥâmid Bihbahânî, ib. 615. Ḥâmidî, ib. 616. Ḥamdî of Kashmîr, ib. 617. Mirzâ Ḥisâbî of Nîshâpûr, the son of Ḥusainkhân Shâmlû, ib. 618. Mîr Ḥamdî Shûstânî (according to the index, سوستانى), ib. 619. Mîr Ḥusainî, ib. 620. Ḥakîm Faḍl-allâh of Ardastân, with the takhalluṣ Ḥakîm, ib. 621. Ḥâtimbeg of Ardûbâd, a descendant of Khwâjah Naṣîr of Ṭûs, ib. 622. Maulânâ Ḥazînî, ib. 623. Maulânâ Ḥâlî Kâshî, went to India, ib. 624. Âḳâ Ḥasan, an offspring of Shaikh Ḥasan Dâ'ûd, on fol. 109ᵇ. 625. Ḳâḍî Ḥasan of Ḳazwîn, governor of Gujarât under Akbar, ib. 626. Maulânâ Ḥâmî of Ṭaharân, ib. 627. Ḥijâbî of Ardabîl, ib. 628. Maulânâ Ḥamîd-allâh, ib. 629. Ḥiṣârî of Akbarâbâd, under Akbar, ib. 630. Âḳâ Ḥusain of Khwânsâr, contemporary with Mullâ Muḥammad Bâḳir, ib. 631. Khwâjah Ḥabîb-allâh Turk, ib. 632. Sayyid 'Abdallâh Ḥâlî, a contemporary of Shaikh 'Alî Ḥazîn, ib. 633. Zibâi Ḥijâbî, on fol. 110ᵃ. 634. Maulânâ Ḥasan 'Alî of Yazd, went to India in Shâhjahân's reign, an intimate friend of Mullâ Muḥammad Ṣûfî, ib. 635. Mullâ Ḥusain of Mashhad, ib. 636. Maulânâ Ḥaifî of Sâwa, ib. 637. Muḥammad Ḥusain of Astarâbâd, ib. 638. Shaikh 'Abd-alḥamîd of Kashmîr, ib. 639. Mullâ Ḥamîd, the son of Ḥakîm Raknâ, ib. 640. Ḥijâbî, ib. 641. Ḥijâbî, the daughter of Mullâ Hilâlî, ib. 642. Ḥâkimbegkhân, with the takhalluṣ Ḥâkim, ib. 643. Ḥasanbeg, the son of Mullâ Shânî Taklû, ib. 644. Ḥasanbeg, ib. 645. Mullâ Ḥaidar of Ṭûs, ib.

646. Mullâ Hâjî Tabsî, ib. 647. Mullâ Hasan 'Alî ibn 'Abdallâh, ib. 648. Sayyid Muhammad Hasrat of Mashhad, quoted by 'Alî Hazîn, on fol. 110ᵇ. 649. Mirzâ Imâm Kulî Hishmat, the younger brother of Mirzâ Ja'far Râhib of Isfahân, came to Shâhjahânâbâd under Muhammadshâh, ib. 650. Mîr Muhtasham 'Alîkhân Hishmat, a high officer in Muhammadshâh's reign, ib. 651. Maulânâ Hâjî Muhammad of Gilân, contemporary with 'Alî Hazin, ib. 652. Shaikh Muhammad 'Alî Hazin, the celebrated tadhkirah-writer, on fol. 111ᵃ. 653. Miyân Farrukh Husain, with the takhallus Hirmân, the son of Ghulâm Mustafâ, a friend of Muhammadkhân Rashîd; he was, A.H. 1217, 34 years old, on fol. 117ᵃ. 654. Ghulâm Fakhr-aldinkhân Hairat, called Fakhr-almulk; he was, A. H. 1217, 28 years old, ib. 655. Hujjat, whose name was Mirzâ Mahdî, a nephew of Dârâb Jûyâ, on fol. 117ᵇ. 656. Muhammad Hairân of Sirhind, lived in Aurangzîb's time, on fol. 118ᵃ. 657. Mirzâ Isma'îl Hijâb, at the same time, ib. 658. Hakîkî, lived in Gujarât, ib. 659. 'Alî Ridâi Hakîkat, ib. 660. Shîwrâm Hayâ, a pupil of Mirzâ Bidil, ib. 661. Muhammad 'Alî Hishmat, a pupil of Mirzâ 'Abd-alghanîbeg Kabûl; his former takhalluses were Takalluf and Masîhâ, ib. 662. Muhammad Rustam Hairat, also a pupil of Mirzâ 'Abd-alkâdir Bidil, ib. 663. Ashrafkhân Hasrat of Sandilah, a son of Muhammad Sultânkhân, ib. 664. Shâh Hairat of Mashhad, according to some a grandson of Nâdirshâh, to others a shoemaker's son; he went later on to Lucknow, ib. 665. Lâla Dhaukî Râm Hairat of Dihlî, contemporary with Muhammad Hasan Katîl (who died A. H. 1233), on fol. 118ᵇ. 666. Sayyid Mîr 'Alî Harîf, lived at the same time, that is, in the beginning of our century, ib. 667. Afdal-aldîn Ibrâhîm bin 'Alî, with the takhallus Khâkânî of Shirwân; A. H. 440, given here as the date of his birth, is undoubtedly a mistake, ib. 668. Amîr Khusrau of Dihlî, on fol. 121ᵃ. 669. Khâlid bin Rabî'-almulkî, contemporary with Anwarî, on fol. 125ᵇ. 670. Sultân Khalîl bin Mirânshâh, grandson of Tîmûr and nephew of Shâhrukh, ib. 671. Hakîm 'Umar Khayyâm of Nîshâpûr (the well-known freethinker), on fol. 126ᵃ. 672. Khâtûn, the daughter of Kutb-aldin Muhammad; a detailed account of her is given in the Raudat-alsafâ; she killed her own brother, on fol. 127ᵇ. 673. Shâh Isma'îl Safawî ibn Sultân Haidar, with the takhallus Khatâî, on fol. 128ᵃ. 674. Khwâjah Ibrâhîm Husain Ahadî, was in Akbar's service, ib. 675. Amîr Khusrawî, a nephew of Mirzâ Kâsim Gûnâbâdî, went to India under Akbar, ib. 676. Khwâjû Kirmânî, styled here Shâhbâz-i-âshiyâna-i-sakhunwarî, became later a pupil of the Shaikh 'Alâ-aldaulah Simnânî, whose poetical writings he collected, ib. 677. Khanjarbeg, one of the Caghatâi Amîrs, composed a mathnawî of 300 baits in homage of Akbar, on fol. 128ᵇ. 678. Khwâjah Khwâjagî, a brother of the wazîr Khwâjah Muhammad Sharîf, quoted in the Haft Iklîm, ib. 679. Maulânâ Khidrî of Kazwîn, ib. 680. Nâsir, with the takhallus Khusrau, not to be confounded with Hakîm Nâsir bin Khusrau, on fol. 129ᵃ. 681. Khusrau of Kazwîn, ib. 682. Khidrî of Lâr, ib. 683. Khurram of Kirmân, ib. 684. Maulânâ Khayâlî of Badakhshân, he was a dervis, ib. 685. Hasanbeg Khurûshî, was Amîr in Shâh 'Abbâs' reign, ib. 686. Khân A'zam, under Humâyûn, on fol. 129ᵇ. 687. Khân 'Âlam, one of Akbar's Amîrs, was sent by Jahângîr as ambassador to Shâh 'Abbâs, ib. 688. Mirzâ Jânî of Samarkand, with the takhallus Khâkî, quoted by Takî Auhadî, ib. 689. Maulânâ Haidar Khisâlî of Tûn, according to others of Harât, went to India in Jahângîr's reign, ib. 690. Maulânâ Khisâlî of Kâshân, one of Maulânâ Muhtasham Kâshî's pupils, ib. 691. Maulânâ Khâwarî, ib. 692. Maulânâ Khâkî, ib. 693. Maulânâ Khârî, ib. 694. Maulânâ Khûshî, ib. 695. Khârî of Tabrîz, on fol. 130ᵃ. 696. Maulânâ Khalâsî, went to India under Akbar, ib. 697. Maulânâ Khâtamî of Harât, ib. 698. Tajallî Lâhijî, with the takhallus Khâwarî, ib. 699. Mirzâ Khasmî, ib. 700. Mirzâ Sharîfkhân, ib. 701. Jamâl-aldîn Khâwarî of Gilân, went to India A. H. 1015, ib. 702. Amînâi Khâzin, ib. 703. Mirzâ Muhammad Khalîl of Khurâsân, went to India with his father under Aurangzîb and lived in Shâhjahânâbâd, ib. 704. Muhammad Ibrâhîm Isâlatkhân, ib. 705. Maulânâ Khurramî, ib. 706. Sayyid Imtiyâzkhân Khâlis, left Mashhad for India under Aurangzîb, on fol. 130ᵇ. 707. Maulânâ Khâlis, went also to India in Aurangzîb's reign, on fol. 131ᵃ. 708. Khâshi' of Îrân, ib. 709. Sayyid Hasan Khâlis, perhaps identical with No. 706, lived at the same time, ib. 710. Maulânâ Khairî, ib. 711. Maulânâ Khâtamî of Isfahân, ib. 712. Maulânâ Khulkî, ib. 713. Maulânâ Khulkî of Shûshtar, went to India under Akbar, ib. 714. Mîr Kamâl-aldîn Khulkî, ib. 715. Maulânâ Khidrî of Khwânsâr, the son of Maulânâ Tâjir, and author of a mathnawî, فرهاد و شیرین, ib. 716. Maulânâ Khujandî, ib. 717. Khwâjah Khidrshâh of Astarâbâd, author of a mathnawî, زید و زینت, ib. 718. Shaikh Muhammad Khâtûn of 'Âmil, ib. 719. Shaikh Muhammad Khair, ib. 720. Khatâî, ib. 721. Hasanbeg Khâkî, ib. 722. Khwâjah Zâda Kâbulî, lived at Akbarâbâd, on fol. 131ᵇ. 723. Mullâ Khwâjah 'Alî of Khurâsân, ib. 724. Khwâjah 'Âsim, called Samsâm-aldaulah, Muhammadshâh's general, was killed in the war with Nâdirshâh, ib. 725. Shaikh Khalîl of Tâlakân, author of the زاد السبیل, another work entitled درعلم مناظر و مرایا, and a commentary on the کافیه, ib. 726. Bâkirâi Khalîl of Kâshân, ib. 727. Khaufî of Hamadân, ib. 728. Muhammad Mahdî Khayyâm of Isfahân, the son of a tent-maker, ib. 729. Mirzâ Ghiyâth-aldîn Muhammad, with the takhallus Khayâl, ib. 730. Khân Mirzâ, ib. 731. Sayyid Shukr-allâhkhân, with the takhallus Khâksâr, Nawwâb 'Âkilkhân Râzî's son-in-law; his correspondence with Nâsir 'Alî of Sirhind is to be found in Shîrkhân's tadhkirah (i. e. the Mirât-alkhayâl); he composed a commentary on Jalâl-aldîn Rûmî's mathnawî, ib. 732. Khurramî, on fol. 132ᵃ. 733. Khalîl Tîrgar of Khalkhâl, ib. 734. Khatîb, ib. 735. Khayâlî of Khujand, ib. 736. Bindrâban, a Râjpût, with the takhallus Khushgû, ib. 737. Mirzâ Khalîl, the adopted son of the 'Umdat-altujjâr Hâjî Muhammad of Taharân, well known as Hâjî Karbalâ'î, ib. 738. Mirzâ Afdal-allâh Khushtar, the son of Muhammad Afdal Sarkhwush, ib. 739. Khalîl of Khurâsân, perhaps identical with the above-mentioned Mirzâ Khalîl, on fol. 132ᵇ. 740. Mullâ

Muhammad Khatâ, contemporary with Âkâ Muhammad 'Âshik, ib. 741. Lâla Sâhib Râm, with the takhallus Khâmûsh (Khamush, Khamûsh, or Khâmush), born at Dihlî, was still alive when the author wrote, ib. 742. Maulânâ Mahmûd Khâmûsh of Kâshân, ib. 743. Khurdak, ib. 744. Banda Ahmad 'Alî, with the takhallus Khâdim, ib. 745. Maulawî Mustafâ 'Alîkhân, with the takhallus Khushdil, a pupil of Maulawî Haidar 'Alî of Sandilah, ib. 746. Khûrshid Râjah Khushhâljand, under Sultân Muhammad Safawî, ib. 747. Abû Mansûr Muhammad bin Muhammad bin Ahmad Dakîkî of Tûs, the Sâmânide poet, on fol. 133^{a}. 748. Dihkhudâi, i.e. Abû-alma'âlî of Rai, an old poet, quoted by 'Aufî, ib. 749. Sa'd-aldîn Mas'ûd Daulatyâr, also quoted by 'Aufî, ib. 750. Kâdî Rukn-aldîn Da'wâdâr, with the takhallus Da'wâ, contemporary with Kamâl-aldîn Isma'îl and Athîr-aldîn Aumânî, ib. 751. Shâh Dâ'î of Shîrâz, on fol. 133^{b}. 752. Darwîsh of Dihak (a quarter in the town of Kazwîn), a contemporary of Jâmî, against whom he composed a satire, ib. 753. Dîwânâ-i-'ishk, the nickname of a young man in Takî Auhadî's time, on fol. 134^{a}. 754. Maulânâ Darwîsh of Sarakhs, ib. 755. Dukhtar-i-Kâshgharî, the singer of Tughânshâh Abû-almuwayyad, ib. 756. Dâ'î of Khurâsân, ib. 757. Dâ'î of Shîrâz, ib. 758. Mîr Daurî of Ghûr, whose name was Sultân Bâyazîd, ib. 759. Maulânâ Dawâ'î, the brother of Hilâlî, on fol. 134^{b}. 760. Hakîm 'Ain-almulk, also called Maulânâ Dawâ'î, was sent by Akbar as ambassador to Râjah 'Alîkhân, ib. 761. Dakhlî of Isfahân, came from 'Irâk during Akbar's reign, ib. 762. Mullâ Darkî of Kumm, ib. 763. Maulânâ Dûst Muhammad, under Sultân Baikarâ, on fol. 135^{a}. 764. Dâ'î of Anjudân, ib. 765. Dâ'î of Isfahân, the son of Maulânâ Damîrî, ib. 766. Mullâ Dâ'î of Hamadân, ib. 767. Mîr Radî Dânish of Mashhad, went to India under Shâhjahân, ib. 768. Darwîsh Muhammad Kissakhwân, was in the service of Amîrkhân-i-Turkmân, on fol. 136^{a}. 769. Bihzâdbeg Dûstâk (a Turkish word, corresponding to the Arab.-Pers. Kaidî), ib. 770. Kâdî Dâwarî of Kâshân, ib. 771. Darwîsh Husain of Khurâsân, lived at Shîrâz; Mullâ 'Aufî was educated by him, ib. 772. Dânahî of Nîshâpûr, went to India under Akbar; according to Badâ'ûnî, Dânah is a village near Nîshâpûr, where the poet lived a longer time, ib. 773. Jawâhir La'l, with the takhallus Dabîr, a young poet, who was not yet 17 years old when the author wrote, on fol. 136^{b}. 774. Mirzâ Dâ'ûd of Mashhad, was called as wazîr to Isfahân by Sultân Husain Safawî, ib. 775. Dairî, ib. 776. Mustafâkhân Daurî, on fol. 137^{a}. 777. Daulatkhân Kâkshâl, one of Akbar's Amîrs (Kâkshâl is a tribe of the Turkmâns), ib. 778. Ibrâhîm Husain Dairî, ib. 779. Mîr Zain-al'âbidîn, with the takhallus Dânish, the son of Nawwâb Âsafkhân Ja'far, quoted by Takî Auhadî, ib. 780. Khwâjah Mîr Dard, the son of Khwâjah Muhammad Nâsir, who was the pupil of Shaikh Sa'd-allâh Gulshan, ib. 781. Mirzâ Hâshim, with the takhallus Dil, of Artimân (near Hamadân), contemporary with Muhammad 'Alî Hazîn, ib. 782. Hasanbeg Dairî, ib. 783. Mirzâ Rafî' Dastûr, went to India and entered the service of Nawwâb Âsafkhân Shâhjahânî, ib. 784. Mullâ Fakhr-aldîn Dânâ of Kashmîr, lived at Shâhjahânâbâd, on fol. 137^{b}. 785. Mirzâ Dâ'ûd, ib. 786. Mirzâ Hasan 'Alî Dastûr of Isfahân, ib. 787. Lâla Sarab Sukh, with the takhallus Dîwâna, lived at Lucknow (but his origin was from Lâhûr and Shâhjahânâbâd), ib. 788. Amîr Dhû-alfakâr of Shirwân, was attached to the Khwârizmshâh Sultân Muhammad, ib. 789. Maulânâ Haidar, with the takhallus Dhihnî, lived in the Dakhan, and was the panegyrist of the 'Âdilshâh of Bijâpûr, ib. 790. Dhaukî of Ardastân, whose name was 'Alîshâh, a contemporary of Hakîm Shifâ'î, on fol. 138^{a}. 791. Amîr Muhammad Amîn Dhaukî, a Turkmân, lived at Kâshân, on fol. 138^{b}. 792. Mullâ Dhihnî, lived from Akbar's time till Shâhjahân's, and wrote praises of Kashmîr and of the Wâlî of Balkh, Muhammadkhân, ib. 793. Dhaukî of Samarkand, on fol. 139^{a}. 794. Mirzâ 'Abdallâh Dharrah, the son and heir of Mullâ Muhammad Bâkir Majlisî, died according to 'Alî Hazîn's ta'rîkh, ماه رمضان, in the month Ramadân, A.H. 1137, ib. 795. Mullâ Dhihnî of Kashmîr, ib. 796. Maulânâ Dhâtî, quoted by Amîr 'Alîshîr, ib. 797. Isma'îl Dhabîh, ib. 798. Ustâd Abû Muhammad 'Abdallâh Muhammad al-Rûdagî, the panegyrist of the Sâmânide prince Nasr bin Ahmad, ib. 799. Rashîd-aldîn Watwât bin 'Abd-aljalîl alkâtib albalkhî al'umarî, the great panegyrist of the Khwârizmshâh Sultân Atsiz bin Muhammad, on fol. 139^{b}. 800. Radî-aldîn of Nîshâpûr, quoted by 'Aufî, on fol. 140^{b}. 801. Imâm-aldîn Abû-alkâsim alrâfi'î of Kazwîn, died in the month Dhû-alka'dah, A.H. 623, on fol. 141^{a}. 802. Hakîm Râfi'î, contemporary with Firdausî, ib. 803. Rafî'-aldîn Bakrânî of Abhar, ib. 804. Rukn-aldîn, his son, ib. 805. Rafî'-aldîn Lunbânî (Lunbân is a village near Isfahân), contemporary with Khwâjah Jamâl-aldîn 'Abd-alrazzâk and Athîr-aldîn Aumânî, ib. 806. 'Azîz-aldîn Râfi'î of Asfarâ'în, quoted by 'Aufî, ib. 807. Shaikh Radî-aldîn 'Alî Lâlâ, the son of Shaikh Thanâ'î's cousin Shaikh Sa'îd, on fol. 141^{b}. 808. Khwâjah Rashîd-aldîn of Hamadân, the author of the Jâmi'-altawârîkh-i-Rashîdî, ib. 809. Râbi'ah, daughter of Ka'b-alfarwârî, quoted by 'Aufî, ib. 810. Radî-aldîn Bâbâ, was for a short time governor of Bakr under Abakâkhân, then removed and succeeded by Jalâl-aldîn Hasan, ib. 811. Hakîm Abûbakr Muhammad 'Alî alrûhânî of Samarkand, quoted by 'Aufî, ib. 812. Shaikh Rûzbahân albaklî alshîrazî, with the Kunyah Abû Muhammad bin Abî Nasrbaklî, author of the commentary on the Kurân tafsîr-i-'arâ'is, ib. 813. Rukn-aldîn Sâ'in, a kâdî's son of Simnân, lived in the time of Tughâ Tîmûrkhân, the grandson of Cingizkhân, on fol. 142^{a}. 814. Mullâ Rustam, born in a village near Bistâm, ib. 815. Sayyid 'Âlînasab Sharaf-aldîn Ridâ of Sabzwâr, composed a kasîdah in reply to one of Amîr Khusrau's, the beginning of which runs thus: ما تشنهٔ درديم الخ, ib. 816. Rukn-aldîn Hakîm, quoted by Takî Auhadî, on fol. 142^{b}. 817. Rûhî of Tabrîz, ib. 818. Mirzâ Rafî'-aldîn Haidar Mu'ammâ'î, with the takhallus Rafî'î of Kâshân, a great composer of chronograms, and contemporary of Faidî, ib. 819. Mullâ 'Abd-alrashîd, the author of the Farhang-i-Rashîdî, which was dedicated to the emperor Shâhjahân, on fol. 143^{a}. 820. Khwâjah Yûsuf-aldîn Muhammad Rajâ'î of Isfahân, ib. 821. Rashîd-aldîn Ahmad Kâzarûnî, a contemporary of Jâmî, ib. 822.

Maulânâ Rajâ'i of Harât, whose name was Hasan 'Alî, wrote a work on music, ib. 823. Nawwâb Mirzâ 'Abd-alrahîm Khânkhânân, the son and heir of Nawwâb Bairamkhân, a contemporary of Faidî, Rasmî, Nau'i, and other poets in Akbar's reign, ib. 824. Râzi of Baghdâd, on fol. 143b. 825. Mîr Rafî'-aldin Kâshi, quoted in the Haft Iklim, ib. 826. Maulânâ Muhammad Ridâi Kâshi, contemporary with 'Urfi, ib. 827. Maulânâ Riyâdi of Samarkand, quoted by Mîr 'Alîshîr, on fol. 144a. 828. Rashîdî, on fol. 144b. 829. Mirzâ Rahîm of Tabrîz, ib. 830. Rahîmî of Bukhârâ, quoted in the Haft Iklim, ib. 831. Mîr Râzi of Harât, ib. 832. Raugbanî, went to India under Akbar, ib. 833. Maulânâ Rahâ'i, went to India at the same time, ib. 834. Rahâ'î of Ardastân, ib. 835. Maulânâ Rahâ'i, ib. 836. Shaikh Rahâ'i, ib. 837. Maulânâ Rawâjî, a pupil of Jâmî, ib. 838. Maulânâ Jalâl Rafî'i, ib. 839. Khwâjah Râzî, brother of Muhammad Sharîf Hijrî, ib. 840. Rustam 'Ali, ib. 841. Hasanbeg Rafî' of Mashhad, lived at Shâhjahân's court, and was a panegyrist of Dârâ Shukûh, ib. 842. Maulânâ Amirshâh Ridâ, quoted in the Haft Iklim, on fol. 146a. 843. Muhammad Ridâ of Turbat, with the two takhalluses Ridâ and Dauri, quoted by Takî Auhadi, ib. 844. Maulânâ Râzî, ib. 845. Another Maulânâ Râzî, ib. 846. Maulânâ Rafîkî, ib. 847. Kâdî Rûh-allâh, the brother of Kâdi Sharafjahân Kazwînî, lived under Shâh Tahmâsp, ib. 848. Maulânâ Rashki of Hamadân, whose name is Muhsinbeg, very clever in music, contemporary with the preceding one, ib. 849. Hakim Rushdi, under Shâh Tahmâsp, on fol. 147a. 850. Radiyyah, born at Isfahân, is supposed to have been Shâh 'Abbâs' sweetheart, ib. 851. Maulânâ Zain-al'âbidin Rahîmi of Tûn, contemporary with Takî Auhadî, ib. 852. Maulânâ Rasmî, ib. 853. Rûhânî, a panegyrist of Sultân Husain Baikarâ, ib. 854. Rûhi of Hurmuz, ib. 855. Kuli Râmi of Yazd, a barber, quoted by Takî Auhadi, ib. 856. Abû-alkâsim Ramzi, went to India, ib. 857. Kâdî Radi-aldin Muhsin of Isfahân, with the takhallus Radi, went as Shâh 'Abbâs' ambassador to Shâhjahân, ib. 858. Mirzâ Radi of Artimân (near Hamadân), contemporary with Takî Auhadi; his son was Mirzâ Ibrâhîm Adham, on fol. 147b. 859. Maulânâ Muhammad Ridâ of Juwain, under Shâh 'Abbâs, on fol. 149a. 860. Rashîdî Rafî'i, quoted by Takî Auhadi, ib. 861. Muhammad Ridâ Pâshâ, quoted by Takî Auhadi and Tâhir Nasrâbâdî, ib. 862. Mîr Râsti of Tabrîz, ib. 863. 'Abd-alrazzâk Yazdî, with the takhallus Rasmî, under Jahângîr, ib. 864. Raunakî of Hamadân, went to India under Shâhjahân, was a good musician, on fol. 149b. 865. Mullâ Rûhî of Hamadân, under Shâh 'Abbâs, ib. 866. Hakim Shâh Ridâ, went to India under Akbar, ib. 867. Rûmi, contemporary with Takî Auhadi, ib. 868. Shaikh Ramzî of Isfahân, with the name Muhammad Hâdî, ib. 869. Maulâna Rûshanî of Hamadân, went to India in Akbar's time, ib. 870. Maulânâ Rif'ati of Tabriz, went to India at the same time, ib. 871. Mirzâ Sa'd-aldin Râkim, son of Khwâjah 'Inâyat, a merchant of Mashhad, was afterwards appointed wazir of Khurâsân by Shâh Sulaimân Safawi, ib. 872. Mullâ Raf'i of Bukhârâ, entered Abû-alfadl's service, on fol. 150a. 873. Rafî'â of Nâ'in, quoted by Tâhir Nasrâbâdi, ib. 874. Sultân 'Alibeg Rabî Shâmlû, one of Shâh 'Abbâs' Mirzâs, ib. 875. Sayyid Murtadâ Radi of Shîrâz, on fol. 150b. 876. Ridâ of Nishâpûr, ib. 877. Sayyid Jalâl Ridâ, lived under Shâhjahân, ib. 878. Mirzâ Muhammad Ridâ, was wazîr of Adharbaijân under Shâh 'Abbâs, ib. 879. Muhammad Ridâi Râdi of Isfahân, went to India, ib. 880. Kâdi Mir Muhammad Ridâ, ib. 881. Muhammad Ridâbeg of Hamadân, ib. 882. Mîr Muhammad Ridâ, was wazir of Kumm under Shâh Sulaimân, on fol. 151a. 883. Mirzâ Muhammad Ridâ of Kumshah, ib. 884. Âkâ Radi of Kumm, ib. 885. Muhammad Ridâ of Khwânsâr, ib. 886. Muhammad Zamân Râsikh of Sirhind, was attached to Aurangzîb's son Muhammad A'zamshâh, quoted by Tâhir Nasrâbâdi, ib. 887. Muhammad 'Ali Râ'ij of Siyâlkût, contemporary with 'Abd-alkâdir Bidil, Shaikh Nâsir 'Ali, Fakîr-allâh Âfarin, etc., ib. 888. Mir Ja'far Rûhî, born in the district of Lucknow, contemporary with Fakîr and Mîr Muhammad Amîn, called Burhân-almulk, on fol. 151b. 889. Mirzâ Ja'far Râhib, grandson of Mirzâ Rafî' of Nâ'in, quoted by Wâlih, ib. 890. Âkâ Ridâ, son of Maulânâ Muhammad Gilânî, quoted by Shaikh 'Ali Hazin, on fol. 152a. 891. Muhammad Ridâ of Lâhijân, quoted by Khân Ârzû, on fol. 152b. 892. Kalb Husain Râghib of Tabriz, ib. 893. Mirzâ Îzadbakhsh Rasâ, son of Jahângir's wazir Âsafkhân Ja'far Kazwini, lived under Aurangzib, quoted by Khân Ârzû, ib. 894. 'Âkilkhân Râzî, whose name was Mir Askari, son of Mîr Muhammad Takî 'Âkilkhân, one of Aurangzîb's Amîrs, ib. 895. Fasâhatkhân Râzî of Kashmir, died at Shâhjahânâbâd in Muhammadshâh's reign, on fol. 153a. 896. Rashidâ Zargar (the goldsmith) of Isfahân, quoted by Sâ'ib in his بياض and by Tâhir Nasrâbâdî, ib. 897. Muhammad Sâlih Râfi'i of Lâhijân, entered Bahâdurshâh's service, ib. 898. Râhib, born near Isfahân, on fol. 153b. 899. Mirzâ Muhammad Ridâ, son of Mirzâ Muhammad Bâkir Majlisi, ib. 900. Muhammad Rabi' of Isfahân, a bookseller, ib. 901. Mir Raunak of Shîrâz, whose first takhallus was Samandar, ib. 902. Mirzâ Muhammad Ridâ of Shîrâz, ib. 903. Mirzâ Sayyid Ridâ, son of Mirzâ Shâh Takî of Isfahân, commonly called نمك خوان اصفهان, ib. 904. Muhammad Rahîmkhân of Karâil, son of Shâh Wirdî, the ruler of Karâil, was afterwards in Muhammadshâh's service, ib. 905. Muhammad Rafîk Sabzîfirûsh (the greengrocer) of Isfahân, seems to be quite a modern poet, and contemporary with the author of this tadhkirah, ib. 906. Maulânâ Wahid Rawânî of Akbarâbâd, on fol. 154b. 907. Ahsan-allâh Râdi, one of Mirzâ 'Abd-alghanibeg Kabûl's pupils, lived under Muhammadshâh, ib. 908. Sayyid Muhammadkhân Rashid of Shâhjahânâbâd, 28 years old, A. H. 1217, ib. 909. Ridâ of Mashhad, on fol. 155a. 910. Burhân 'Alikhân Rahîn, the son of Shaikh Mu'izz-aldinkhân of Lucknow, contemporary with the author, ib. 911. Âkâ Rabi', the son of Âkâ Radi of Khwânsâr and nephew to Âkâ Jamâl, went to India in Muhammadshâh's reign, A. H. 1160, on fol. 156b. 912. Muhammad Ridâ of Kashmîr, ib. 913. Mullâ 'Abd-alrashîd, ib. 914. Mîr Kamâl-aldin Ruswâ, ib. 915. Nawwâb Rûh-allâhkhân, one of Ni'mat-allâh Wali's sons, and of Shâhjahân's famous Amirs, ib. 916. Mirzâ Rafî' Râfi' of Yazd, ib. 917. Râgû Pandit, with the takhallus Râgû, on fol. 157a. 918.

Râhib, a Hindû of Kashmîr, went to Dihlî, ib. 919. Malik Muhammad Râbit, kept a library in Iṣfahân, ib. 920. Râbit Kalandar, lived in Kashmîr, ib. 921. Riyâḍî, ib. 922. Shaikh Rashîd of Kashmîr, was secretary to Nawwâb Fâḍilkhân, the governor of Kashmîr, ib. 923. Arshad 'Alî Rasâ'î, pupil of Nawwâb Rûshanaldaulah's teacher, ib. 924. Maulânâ Imâm-aldîn Riyâḍî of Lâhûr; his grandfather had lived in Dihlî; his father, Maulawî Luṭf-allâh, was a great geometrician and also a clever poet, with the takhalluṣ Muhandis, ib. 925. Zînati 'alawî of Sijistân, a poetess in Sulṭân Maḥmûd of Ghazna's time, on fol. 157^b. 926. 'Abdallâh Zakî, the teacher of Kâḍi Baiḍâwî and Kuṭb-aldîn 'Allâmah of Shîrâz, ib. 927. Zain-aldîn Sanjarî, quoted in the Haft Iklîm, ib. 928. Laṭîf-aldîn Zakî of Kâshghar, originally of Marâgha, under Sulṭân Sanjar, quoted by 'Aufi, ib. 929. Zârî Kamânćanawâz of Shîrâz, contemporary with Taḳî Auḥadî, ib. 930. Amîr Zain, ib. 931. Bîbî Zâ'irî, contemporary with Taḳî Auḥadî, ib. 932. Shaikh Zain-aldîn, a pupil of Shaikh 'Abd-alṣamad Miṣrî, ib. 933. Zulâlî of Harât, quoted by 'Alîshîr, on fol. 158^a. 934. Amîr Zain-al'âbidîn of Ṭaharân, quoted in the Haft Iklîm, ib. 935. Zakî of Hamadân, ib. 936. Maulânâ Ḥakîm Zulâlî, the author of the سبع سيّاره, pupil of Mirzâ Jalâl Asîr, on fol. 158^b. 937. Muḥammad Ḳâsim Râzî of Iṣfahân, on fol. 159^a. 938. Maulânâ Zajrî, ib. 939. Amîr Naẓar Zamânî, went to India under Akbar, quoted in the Haft Iklîm, ib. 940. Mîr Zamânî, contemporary with Taḳî Auḥadî, ib. 941. Maulânâ Zamânî of Yazd, went twice to India, ib. 942. Mirzâ Muḥammad Zamân, with the takhalluṣ Zamânî, contemporary with Taḳî Auḥadî, on fol. 159^b. 943. Zainkhân Kûka, one of Akbar's Amîrs, ib. 944. Maulânâ Zînatî, contemporary with Taḳî Auḥadî, ib. 945. Sayyid Ḥasan Zînatî of Naṭanza, ib. 946. Zînatî of Gîlân, ib. 947. Zamânâi Zarkash (the gold-beater) of Iṣfahân, ib. 948. Zâ'irâ of Hamadân, went to India, ib. 949. Mîr Zindadil, ib. 950. Zanbalbeg (in the index called Zainbeg), ib. 951. Ḥâjî Zamân, a shoemaker, ib. 952. Zakî, a son of Khwâjah Ghiyâth Nakshband, lived in Iṣfahân, on fol. 160^a. 953. Mirzâ Zainal'âbidîn of Shahrastân, ib. 954. Zain-aldîn Maḥmûd, ib. 955. Zamânâi Ḥinnâtarâsh (the saddle-maker), ib. 956. Zamânâi Naḳḳâsh (the painter) of Ardastân, ib. 957. Zain-al'âbidîn of Astarâbâd, ib. 958. Zâ'irâ of Shûshtar, contemporary with 'Alî Ḥazîn, ib. 959. Zâ'irâ of Hamadân, went to India, ib. 960. Zâ'irâ of Dâmaghân, ib. 961. Zâ'ir of Ṭaharân, ib. 962. Mîr Zamânî, ib. 963. Zamânâ Lâhijî, never went to India, ib. 964. Mirzâ Ḳâsim Zâhid of Iṣfahân, ib. 965. Maulânâ Zainâ, ib. 966. Mullâ Muḥammad Zîrak Zâkî of Kashmîr, ib. 967. Nawwâb Zîb-alnisâ Begam, eldest daughter of Aurangzîb, a good poetess, ib. 968. Ḥakîm Shaikh Sanâ'î, the author of the Ḥadîḳah and five other mathnawîs: *a.* سير العباد الى المعاد, *b.* كارنامه, *c.* طريق التحقيق, *d.* عشق نامه, *e.* عقل نامه; born, according to Taḳî Auḥadî, already in Sulṭân Muḥammad of Ghazna's reign, on fol. 160^b. 969. Sulṭân Jalâl-aldîn Sulaimânshâh, nephew of Sulṭân Sa'îd Sanjar bin Malikshâh, quoted by 'Aufi, on fol. 164^a. 970. Ḥakîm Maḥmûd ibn 'Alî Samâ'î, a panegyrist of the Saljûḳs, quoted by 'Aufi, ib. 971. Ḥakîm ibn Aḥmad Saifî of Nîshâpûr, under the Saljûḳs, the author of the عشق نامه, quoted by 'Aufi, on fol. 164^b. 972. Sanâ-aldîn Arkam alfârsî, the brother of the Atâbeg, quoted by 'Aufi, ib. 973. Shaikh Muṣliḥ-aldîn Sa'dî of Shîrâz, ib. 974. Maulânâ Jamâl-aldîn Muḥammad Salmân of Sâwa, the author of the جمشيد و خورشيد and the فراق نامه, on fol. 171^b. 975. Shaikh Sa'd-aldîn Ḥamawî, a pupil of Shaikh Najm-aldîn Kubrâ, on fol. 174^a. 976. Sa'd-aldîn, one of the older poets, ib. 977. Sadîd-aldîn A'war, a contemporary of Athîr-aldîn Akhsîkatî, on fol. 174^b. 978. Sirâjî of Asfarâ'in, ib. 979. Sa'd Warrâḳ, quoted by Taḳî Auḥadî, ib. 980. Ḥakîm Sûzanî of Samarkand, with his full name, Shams-aldîn Abûbakr Muḥammad ibn 'Alî, ib. 981. Amîr-i-Kabîr Niẓâm-aldîn Shaikh Aḥmad Suhailî, of Ćaghatâi origin, Persian and Turkish poet, was in Sulṭân Ḥusain Mirzâ's service; Ḥusain Wâ'iẓ dedicated the Anwâr-i-Suhailî to him, on fol. 175^a. 982. Saif-aldîn Asfarangî, flourished in Alp Arslan, the Khwârizmshâh's reign, ib. 983. Sa'îd of Harât, the teacher of Pûr-i-bahâi Jâmî, quoted by Daulatshâh, like the preceding poet, on fol. 175^b. 984. Saljûḳshâh bin Salgharshâh, one of the Sulṭâns of Shîrâz, ib. 985. Sulṭân Khwârizmshâh, quoted by 'Aufi, on fol. 176^a. 986. Ḥakîm Sanjarî, one of the older poets, quoted by Taḳî Auḥadî, ib. 987. Sulṭân Suwaidaḳ, quoted by the same, ib. 988. Shaikh Saif-aldîn Bâkharzî, a pupil of Shaikh Najm-aldîn Kubrâ, died A. H. 658, under Hulâgûkhân, buried at Bukhârâ, ib. 989. Khân Zamânkhân bin Ḥaidar Sulṭân Uzbeg Shaibânî, with the takhalluṣ Sulṭân, was, together with his brother Bahâdurkhân, in Humâyûn's service, quoted by Badâ'ûnî, on fol. 176^b. 990. 'Alâ-aldîn Saifî of Nîshâpûr, ib. 991. Saifî of Bukhârâ, contemporary with Jâmî, author of the عروض سيفى, on fol. 177^a. 992. Maulânâ Sâḳî, one of Taḳî Auḥadî's pupils, quoted by Khân Ârzû, ib. 993. Sayyid Sirâj-aldîn of Sijistân, a panegyrist of Nâṣir-aldîn Maḥmûd bin Sabuktagîn, ib. 994. Khwâjah Sa'd bin Salmân, the father of Mas'ûd bin Sa'd bin Salmân, ib. 995. Maulânâ Sâ'ilî of Khurâsân, on fol. 177^b. 996. Saudâ of Hamadân, flourished, like the preceding poet, under Sulṭân Ḥusain Baikarâ, ib. 997. Saḳḳâi Bahrâm, one of Shaikh Ḥâjî Muḥammad Khabûshânî's pupils, ib. 998. Khwâjah Sa'd-i-Gul of Shîrâz, on fol. 178^a. 999. Maulânâ Sarwî, ib. 1000. Shâhzâda Sâm Mirzâ ibn Shâh Ismâ'îl, the author of the تحفهٔ سامى, ib. 1001. Shaikh Sâmî Jazâ'irî, of Arabic origin, was born in Mashhad, where his father used to live, went afterwards to India during Akbar's reign, ib. 1002. Sâlik of Kâshân, whose original name was Muḥammad 'Alî, contemporary with Taḳî Auḥadî, ib. 1003. Maḥmûdbeg Sâlim, the author of the three mathnawîs, مهرووفا, شاهنامه, and يوسف و زليخا, on fol. 178^b. 1004. Salâmî of Iṣfahân, the brother of Kalâmî, quoted in the Haft Iklîm, ib. 1005. Sâmirî of Tûn, with his original name Muḥammad Ḳâsim, contemporary with Taḳî Auḥadî, ib. 1006. Sâmirî, the father of Ḥaidarî of Tabrîz, who went to India under Akbar, ib. 1007. Sulṭân Muḥammad Sailakî (Sailak is a place in the district of Ḳandahâr), contemporary with Mullâ Ḳâsim Kâhî, ib. 1008. Mirzâbeg Sipihrî, died A. H. 979 in India, on fol. 179^a. 1009. Sahmî of Bukhârâ, flourished under Akbar, ib. 1010. Maulânâ Sâgharî of Khurâsân, on fol. 179^b. 1011.

Maulânâ Sâmî of Khurâsân, ib. 1012. Sa'd-aldîn Alâla, ib. 1013. Surûdî of Khurâsân, quoted by Takî Auhadî, ib. 1014. Saifî, one of Sultân Shâhrukh's Mirzâdas, ib. 1015. Maulânâ Muhammad Sharîf Sarmadî of Isfahân, went to India under Akbar, highly praised by Badâ'ûnî, ib. 1016. Maulânâ Sîmî of Nishâpûr, was a schoolmaster in Mashhad, good penman, poet, composer of riddles, etc., contemporary with the Shâhzâda 'Alâ-aldaulah Baisunghar, ib. 1017. Maulânâ Sahâbî of Astarâbâd, quoted by Takî Auhadî, on fol. 180a. 1018. Sanjarî, on fol. 181a. 1019. Mîr Sanjar, with his original name, Muhammad Hâshim, the son of Mîr Haidar Mu'ammâ'î, went with his father several times to India under Shâhjahân, author of a khamsah and another mathnawî, ib. 1020. Mullâ Sâ'il of Damâwand, on fol. 181b. 1021. Sâlik of Yazd, went to India under Shâhjahân, on fol. 182a. 1022. Muhammad Ibrâhîm Sâlik of Kazwîn, went at the same time to Shâhjahânâbâd, ib. 1023. Muhammad Kulî Salîm of Taharân, went also to India under Shâhjahân, ib. 1024. Sultân Sulaimân ibn Shâh Tahmâsp, on fol. 183a. 1025. Sâ'irâ of Mashhad, ib. 1026. Kâfilânbeg Sipâhî, originally of Samarkand, flourished in India under Shâhjahân, ib. 1027. Sag-i-lawand (see p. 225, No. 427) of Kazwîn, with the takhallus Sag, on fol. 184a. 1028. Mîr Sayyid 'Alî, with the takhallus Sayyid, lived in Isfahân and went afterwards to India under Shâhjahân, ib. 1029. Mullâ Abû Muhammad Sarâbî of Siyâlkût, lived in Akbarâbâd under Jahângîr, ib. 1030. Sâlihâi Sitâr, lived with I'tikâdkhân, the son of Nawwâb Âsafkhân, and went afterwards with Nawwâb Shâyistakhân to Bangâlah, ib. 1031. Hakîm Sa'îdâi Sarmad Majdhûb, an Armenian, flourished under Shâhjahân and Aurangzîb, ib. 1032. Mîr Sayyid Kâshî, on fol. 184b. 1033. Mîr Jalâl-aldîn Siyâdat of Lâhûr, one of the grandsons of Maulânâ Jamâl-aldîn Muhaddith, the author of the Raudat-alahbâb, who went from Shîrâz to India and settled down in Lâhûr, ib. 1034. Muhammad Afdal Sarkhwush, the author of the well-known tadhkirah Kalimât-alshu'arâ, on fol. 185a. 1035. Mîr Hamîl Sûzî, born in Lâhûr, entered Shâhjahân's service, on fol. 185b. 1036. Sayyid 'Alîkhân, in Aurangzîb's service, on fol. 186a. 1037. Sa'îdâ Lâhîjî, a merchant and poet, lived under Shâhjahân, ib. 1038. Mîr Muhammad Husain Sur'at of Âmul, ib. 1039. Mirzâ Sulaimân Jâbirî, with the takhallus Salmân, born at Tabarân, was wazîr under Isma'îl Mirzâ and Sultân Muhammad Khudâbanda, ib. 1040. Salûkî of Ardastân, ib. 1041. Sairî of Ghazna, went to India under Akbar, ib. 1042. Maulânâ Sairî of Jarbâdkân, on fol. 186b. 1043. Mîr Sairî of Jarbâdkân, ib. 1044. Mîr Sairî, known as 'Nâfah,' ib. 1045. Maulânâ Sairî of Mashhad, ib. 1046. Siyâkî, died A.H. 974, ib. 1047. Sipâhî, died at Âgra, A.H. 978, ib. 1048. Hâjî Farîdûn Sâbik, went to India, ib. 1049. Sa'îdâi Nakshband (the painter) of Yazd, lived at Isfahân, ib. 1050. Maulânâ Samâ'î the oculist, quoted by Takî Auhadî, ib. 1051. Sakhî of Kirmân, quoted by Ali Hazîn, on fol. 187a. 1052. Maulânâ Sultân Muhammad Khandân, quoted by Amîr 'Alîshîr, ib. 1053. Khwâjah Sultân Muhammad of Kumm, ib. 1054. Sultân Muhammad of Rasht, ib. 1055. Sultân Muhammad of Turbat, ib. 1056. Salîmî Kalandar Turkmân, ib. 1057. Mirzâ Muhsin Sairî of Kazwîn, went to India in Akbar's reign, ib. 1058. Mirzâ Amîn Sâkit, went to India and entered the service of Nawwâb Shâyistakhân bin Âsafkhân, ib. 1059. Mirzâ Sâ'ibâ of Isfahân, with the takhallus Sayyid, one of Shaikh 'Alî Hazîn's contemporaries, ib. 1060. Muhammad Kâsim Sirâjî of Jâjarm, lived in Isfahân, also contemporary with 'Alî Hazîn, ib. 1061. 'Âlambeg Surûrî of Kâbul, was in Jahângîr's service, ib. 1062. Maulânâ Muhammad Kâsim Surûrî of Kâshân, contemporary with Takî Auhadî, on fol. 187b. 1063. Surûrî of Yazd, went, like the former, to India, ib. 1064. Maulânâ Sûzî of Sâwa, ib. 1065. Bâbâ Saudâî of Abîward, flourished under Shâhrukh, ib. 1066. Maulânâ Hasan Salîmî, originally of Tûn, lived in Sabzwâr, on fol. 188a. 1067. Mirzâ Sanjar ibn Mîr Mîrân, grandson of Shâh Tahmâsp from the mother's side, ib. 1068. Sikandar of Mâzandarân, with his original name, Muhammad Ridâ, ib. 1069. Sikandarbeg Munshî, the author of the تاریخ عالم آرا, ib. 1070. Maulânâ Jalâl Sipihrî, ib. 1071. Sihrî of Rai, ib. 1072. 'Abdallâh Sihrî of Akbarâbâd, ib. 1073. Muhammad Ahsan Sâmi', one of the ancient Mirzâdas of Hindûstân; his first takhallus was 'Ishrat, afterwards he assumed that of Sâmi', on fol. 188b. 1074. Hâfiz Sa'îd, one of Kâsim Anwâr's pupils, ib. 1075. Maulânâ Sultân 'Alî of Mashhad, ib. 1076. Shâh Hasan of Arghûn, with the takhallus Sipâhî, quoted by Takî Auhadî, ib. 1077. Sa'îd of Harât, ib. 1078. Mirzâ Sa'îd of Kumshah, ib. 1079. Surûdî of Khwânsâr, ib. 1080. Mîr Sayyid 'Alî of Tabrîz, ib. 1081. Sayyid Muhammad Najafî, ib. 1082. Saudâ of Gujarât, ib. 1083. Mîr Husain Sahwî of Tabrîz, ib. 1084. Mullâ Suhailî of Simnân, ib. 1085. Lutf 'Alîbeg Sâmî, ib. 1086. Shaikh Muhammad Sa'îd Kuraishî of Multân, contemporary with Shîrkhân, who quotes him in his tadhkirah; he was at first in Sultân Murâdbakhsh's service, went then to Ahmadâbâd in Gujarât, afterwards to Shâhjahânâbâd, was a short time with Dârâ Shukûh, and entered at last 'Âlamgîr's service, ib. 1087. Zamânabeg Sûsanî, son of Ghayûrbeg of Kâbul, who was surnamed Mahâbatkhân, in Jahângîr's reign, on fol. 190a. 1088. Mirzâ Sanjarbeg, ib. 1089. 'Abd-alkhâlik Samandar, son of Maulânâ Malik of Kumm, died at Lâhûr, A.H. 1016, ib. 1090. Sa'îd-aldîn Hirâskânî, quoted by Takî Auhadî, ib. 1091. Mirzâ Zâhid 'Alîkhân, with the takhallus Sakhâ, son of Mirzâ Sa'd-aldîn Lârî and contemporary with 'Alî Hazîn, who mentions him in his tadhkirah; he was in Muhammadshâh's service, ib. 1092. Mirzâ Ibrâhîmbeg Sâlik, quoted in Wâlih's Riyâd-alshu'arâ, on fol. 190b. 1093. Âkâ Banî Sakhun, whom Wâlih saw in Shîrâz, ib. 1094. Mîr Lutf-allâh Sâlim of Kashmîr, quoted by Tâhir Nasrâbâdî, ib. 1095. Hâjî Muhammad Aslam Sâlim of Kashmîr, a Brahman, who was converted to the Islam under Aurangzîb, ib. 1096. Mullâ Sâti' of Kashmîr, entered at Shâhjahânâbâd the service of Nawwâb Samsâm-aldaulah Khân Daurânkhân, ib. 1097. Khadîjah Sultân, with the takhallus Sultân, the daughter of Fath 'Alîkhân, quoted by Wâlih, on fol. 191a. 1098. Mullâ 'Alî Akbar Saudâ of Kumm, was brought up in Isfahân, went to India together with Wâlih, and entered Muhammadshâh's service, ib. 1099. Sadah Rinah (سده رینه, or, according to the index, سده رینه), a Hindû in Kashmîr, ib. 1100. Si-

kandar of Kashmîr, lived in Shâhjahânâbâd, ib. 1101. Abû-alkâsim Sâlik, a kalandar, ib. 1102. Mirzâ Muhammad Tâhir Sakhunwar in Kashmîr, ib. 1103. Sa'îd Bâbâ Mishkâtî in Kashmîr, ib. 1104. Khwâjah 'Abdallâh Sâlî, ib. 1105. Nawwâb Sayyid Ṣalâbatkhân, with the takhalluṣ Sayyid of Iṣfahân, born in Hindûstân, brother-in-law of Farrukhsiyar, became Amir-alumarâ under Ahmadshâh, on fol. 191b. 1106. Sarshâr, ib. 1107. Mirzâ Sayyid Muhammad, ib. 1108. Mirzâ Nâṣir Sâmân, ib. 1109. Khwâjah 'Abdallâh Sâmî, went from Lâhûr to Dihlî, ib. 1110. Sarûsh, ib. 1111. Mîr Raunak Samandar, ib. 1112. Su'âlî of Tûn, ib. 1113. Sayyid Sa'd-aldîn, ib. 1114. Sâjid of Kazwîn, ib. 1115. Mirzâ فخو (فخر ?) Sukûn, ib. 1116. Saifkhân ibn Tarbiyyatkhân 'Âlamgîrî in Kashmîr, ib. 1117. Ṣadr-alajall Shihâb-aldaulah Sharaf-almulk, author of the كتاب الاستيفا, lived under Sulṭân Mahmûd bin Sabuktagîn, quoted by 'Aufi, on fol. 192a. 1118. 'Alâ-almulk Sharaf-aldîn, also quoted by 'Aufi, ib. 1119. Amir-alajall Shams-aldîn Muhammad of Nasâ, quoted by 'Aufi, ib. 1120. Sharaf-aldîn ibn Rashîd Muhammad of Ghazna, ib. 1121. Kâdî Shams-aldîn Manṣûr, quoted by 'Aufi, on fol. 192b. 1122. Kâdî Shams-aldîn Mahmûd albalkhî, quoted by 'Aufi, ib. 1123. Shams-aldîn albâkilânî albalkhî, lived in 'Aufi's time in Samarkand, on fol. 193a. 1124. Shams-aldîn Muhammad of Sijistân, author of the مجمع البحرين, ib. 1125. Sharaf-aldîn Muhammad alfarâhî, ib. 1126. Sharaf-aldaulah Muhammad Shufurwah, contemporary with Sulṭân Arslan bin Ṭughrul, on fol. 193b. 1127. Shams-aldîn Muhammad ibn al-Ṭughân alkirmânî, lived in Harât, on fol. 194a. 1128. Shaikh Abû-alhasan Shahîd of Balkh, lived under the Sâmânide princes, and was a friend of Rûdagî, who composed an elegy on Shahîd's death, ib. 1129. Shams-aldîn Muhammad bin 'Abd-alkarîm altabsî, lived in Samarkand, contemporary with the Kâdî Ṣadr-alsharî'ah, ib. 1130. Hadrat Shaikh Shihâb-aldîn Abû Hafṣ 'Umar bin Muhammad albakrî alsuhrawardî, flourished under Sulṭân Muhammad (comp. the تاريخ جهان كشاى), author of the عوارف, رشح النصائح, اعلام التقى, etc., on fol. 194b. 1131. Hadrat Shâh of Sanjân (near Khwâf), quoted by Takî Auhadî, ib. 1132. Shâh Sharaf Abû 'Alî Kalandar, went from the 'Irâk to India and settled in a village not far from Dihlî; he was in friendly connection with Shams Tabrîzî and Jalâl-aldîn Rûmî; Amîr Khusrau visited him at his residence, on fol. 195a. 1133. Hakîm Sharaf Mukbil, on fol. 196a. 1134. Sharaf-alhukamâ Shamsî Dahistânî, ib. 1135. Sharaf-aldîn Hajdahî of Khwâf, quoted by 'Aufi, ib. 1136. Shihâb-aldîn Ahmad bin almu'ayyad alsamarkandî, ib. 1137. Shams-aldîn Muhammad of Transoxania, a clever satirist, on fol. 196b. 1138. Hakîm Shamsî alarij albukhârî, ib. 1139. Maulânâ Sharaf-aldîn ibn Fakhr-aldîn of Bukhârâ, ib. 1140. Sharaf-aldîn Ṭûsî, ib. 1141. Kâdî Shams-aldîn, one of the 'Ulamâs of Nîshâpûr, ib. 1142. Sharaf-aldîn Faḍl-allâh Shîrâzî, ib. 1143. Hadrat Sharaf-aldîn ibn Yahyâ Munîrî, a famous letter-writer, on fol. 197a. 1144. Shams-aldîn, panegyrist of Kilij Ṭughâjkhân, ib. 1145. Maulânâ Shams-aldîn Dabîr, contemporary with Amîr Khusrau and panegyrist of Nâṣir-aldîn Mahmûd bin Shams-aldîn Altamish, to whom the طبقات ناصرى are dedicated, ib. 1146. Shihâb Mihmarah Badâ'ûnî, panegyrist of Sulṭân Rukn-aldîn Fîrûzshâh bin Shams-aldîn Altamish, ib. 1147. Sayyid Shams-aldîn Muhammad Andijânî, in Sulṭân Husain Mirzâ's time, ib. 1148. Khwâjah Shams-aldîn Muhammad Ṣâhib-dîwân, a very learned man, author of a commentary on the شمسيّه, killed by order of Arghûnkhân, on fol. 197b. 1149. Malik Shams-aldîn, according to some a relation of Sulṭân Sanjar, was the first Kurt-king, and defeated Hulâgûkhân's army, ib. 1150. Shâh Pûr-i-Abharî, a pupil of Ẓahîr-aldîn Fâryâbî, in Sulṭân Muhammad bin Tukush's time, wrote several treatises on epistolography, etc.; he died in Tabrîz; his grave is by the side of Khâkânî's and Fâryâbî's, ib. 1151. Maulânâ Sharaf-aldîn 'Alî Yazdî, author of the Ẓafarnâma, ib. 1152. Shihâb-aldîn Khâlid, on fol. 198a. 1153. Mirzâ Abû-alkâsim Shaukatî, son of Mirzâ Kâmrân ibn Sulṭân Ẓahîr-aldîn Bâbar, nephew of Humâyûn, was imprisoned in the fortress of Gwâliyâr and afterwards executed, A. H. 973 (chronogram, نماند از كامران نام و نشانى), ib. 1154. Mîr Sayyid Sharîf Jurjânî, lived in Shîrâz, ib. 1155. Maulânâ 'Alî Shihâb Tarshîzî, contended in poetry with Shaikh Âdhurî, ib. 1156. Amîr Shâhî Sabzwârî, with his real name, Âkâ Malik bin Malik Jamâl-aldîn Fîrûzkûhî, favourite of prince Baisunkar bin Shâhrukh, died A. H. 857, on fol. 198b. 1157. Maulânâ Shiblî, on fol. 199b. 1158. Sayyid Husain Shuhûdî, ib. 1159. Maulânâ Shuhûdî Khurâsânî, ib. 1160. Mullâ Sharîf Âmulî, went to India and entered Akbar's service, famous by a قصيدهٔ بيمار وطبيب, which is usually ascribed to him, although perhaps some other Shuhûdî may claim its authorship, ib. 1161. Malik Shîrâzî, with the takhalluṣ Shi'rî, on fol. 201a. 1162. Shâh Mîr of Kumm, ib. 1163. Shaikhzâda Pûrânî, that is, the son of Shaikh Abû Sa'îd Pûrânî, ib. 1164. Mirzâ Sharaf (not Ashraf, as the text reads), son of Kâdî Jahân of Kazwîn and protégé of Shâh Ṭahmâsp Ṣafawî, through whose favour he rose to the rank of wazîr, ib. 1165. Maulânâ Shahîdî of Kumm, went to India and lived in Ahmadâbâd in Gujarât, where he was assassinated, on fol. 202a. 1166. Maulânâ Sharaf Bâfikî (بافقى), on fol. 203a. 1167. Malik Shams-aldîn, ib. 1168. Mirzâ Shâh Husain of Iṣfahân, wazîr of Shâh Isma'îl Ṣafawî, ib. 1169. Maulânâ Shamsî of Hamadân, ib. 1170. Shamsî of Badakhshân, ib. 1171. Mullâ Sharîf of Tabrîz, a pupil of Maulânâ Lisânî of Shîrâz, ib. 1172. Shams-aldîn of Bukhârâ, on fol. 204a. 1173. Amîr Shams-aldîn Muhammad of Kirmân, ib. 1174. Shâh Mîr Dard, ib. 1175. Maulânâ Shîrî, native of the village of كوكوال in the Panjâb, son of Maulânâ Yahyâ, flourished under Akbar and died A. H. 994, ib. 1176. Maulânâ Shaṭranjî, on fol. 204b. 1177. Mîr Sharîfî of Mashhad, ib. 1178. Sharârî of Astarâbâd, ib. 1179. 'Abdibeg Sharârî, the younger brother of Maulânâ Rashkî of Hamadân; he went to India in Shâhjahân's time and became the panegyrist of prince Muhammad Dârâ Shukûh; he is also said to have written a mathnawî, ib. 1180. Khwâjah Shihâb-aldîn of Kirmân, ib. 1181. Shihâb-aldîn of Sâwa, on fol. 205a. 1182. Maulânâ Shaikhî of Transoxania, a contemporary of Mîr 'Alî

Shîr, who mentions him in his tadhkirah, ib. 1183. Shaikhî of Ardabîl, ib. 1184. Maulânâ Shujâ' of Kâshân, wrote satires on the ruler of that district, Ibrâhîmkhân Turkmân, and fled in cousequence of that to Iṣfahân, where he died A. H. 987 (chronogram, بلبلبل بوستان كاشان; the poet was a stammerer and used to pronounce بلبلبل instead of بلبل), ib. 1185. Shaikh Rubâ'î of Mashhad, a great rubâ'î-writer, ib. 1186. Maulânâ Riḍâî Shikîbî of Iṣfahâu, nephew of Maulânâ Damîrî, went to India in Akbar's reign and was personally known to Badâ'ûnî and the author of the Haft Iḳlîm, on fol. 205^b. 1187. Shaikh Shihâb-aldîn, one of the poets of India, on fol. 206^a. 1188. Bâbâ Shûkhî, ib. 1189. Ḥakîm Sharaf-aldîn Ḥasan Shifâ'î of Iṣfahân, chief physician (حكيم باش) of Shâh 'Abbâs the Great, took as model for his own poetry the lyrics of Bâbâ Fighânî of Shîrâz; he also wrote mathnawîs, among which there is an imitation of Khâḳânî's تحفة العراقين, ib. 1190. Shâh Shujâ', the eldest son of Muḥammad Muẓaffar and ruler in 'Irâḳ, Fârs, and Kirmân, contended in poetry with Shâh Uwais, and exchanged poetical epistles with Ḥakîm Jalâl of Shîrâz, on fol. 211^a. 1191. Shikastî, on fol. 211^b. 1192. Shukrî of Ḳunduz, ib. 1193. Maulânâ Shânî Taklû, with his real name Naṣaf Âḳâ, of the great Turkish tribe in Îrân, a favourite of Shâh 'Abbâs the Great, in whose praise he wrote, besides lyrical poems, a special mathnawî, ib. 1194. Sayyid Shâhî Kâlpî (كالپى, in the index Sayyid Shâhî Taklû), one of Shaikh Salîm C'ishtî's pupils, and younger brother to Sayyid Mûsâ, on whose love-adventure he wrote a pleasant mathnawî; he flourished in Akbar's time, on fol. 213^b. 1195. Shâh Abû-alma'âlî Shahrî, likewise in Akbar's reign, on fol. 214^a. 1196. Shu'ûrî of Turbat, went at the same time to India and is mentioned by Badâ'ûnî, ib. 1197. Shu'ûrî Kâshî, a pupil of Muḥtasham's, ib. 1198. Shu'ûrî of Nîshâpûr, ib. 1199. Shâh Naẓarbeg of Ḳumshah, went to India in Shâhjahân's time; whether he is identical with the Shaikh Shâh Naẓar of Ḳumshah, mentioned in several tadhkiras, is uncertain, ib. 1200. Ḥakîm Saif-almulk of Damâwand, with the takhalluṣ Shujâ'î, went to India under Akbar, quoted by Badâ'ûnî, on fol. 214^b. 1201. Mîr Shujâ'-aldîn Maḥmûd of Iṣfahâu, son of Khalîfah Sulṭân bin Khalîfah Asad-allâh Gulbârî, ib. 1202. Âḳâ Shâpûr Ḳuraishî, with the takhalluṣ Shâpûr; his real name was Arjâsp and his first takhalluṣ Firîbî; he went to India in Jahângîr's reign and is mentioned by Maulânâ Taḳî-aldîn (that is, Taḳî Auḥadî); Mirzâ Ṣâ'ib praises his poetry, on fol. 215^a. 1203. Shuhratî Khairâbâdî, on fol. 216^a. 1204. Âḳâ Shâhakî of Iṣfahân, ib. 1205. Muhammad 'Alî Yazdî, with the takhalluṣ Shuhûdî, ib. 1206. Shaikh 'Alî Shihâb-aldîn, ib. 1207. Muḥammad Ḥusain of Jaunpûr, with the takhalluṣ Shâdâbî, ib. 1208. Mullâ Shâdâbî, went to India, ib. 1209. Shikastî of Tabrîz, ib. 1210. Shikîbî of Rai, ib. 1211. Shabâbî, brother of Sarâbî Siyâlkûtî, ib. 1212. Khwâjah Shu'aib of Jûshḳân, mentioned by Taḳî Auḥadî, ib. 1213. Mullâ 'Abd-albâḳî, with the takhalluṣ Shukûhî, on fol. 216^b. 1214. Mîr Shauḳî of Yazd, ib. 1215. Maulânâ Shamâ'ilî Kâshî, ib. 1216. Shauḳî of Dârâbjird, ib. 1217. Shauḳî of Tafrush, ib. 1218. Mîr Shamîmî of Yazd, ib. 1219. Sulṭân Shâdmân, one of the chiefs of Kakhar (between the Panjâb and Ḥasan Abdâl), held office under Shâhjahân and 'Âlamgîr, ib. 1220. Mullâ Shaidâ of Fatḥpûr-i-Sikrî, under Shâhjahân, contemporary with Jân Ḳudsî and Abû Ṭâlib Kalîm, who suffered from his satirical attacks; died in Kashmîr; one of his fellow-countrymen and friends was Ṭufailî Fatḥpûrî, the author of the mathnawî شاه و ماه, on fol. 217^a. 1221. Pîća Shâhî, one of the bad women of Akbarâbâd, wrote a satire on Ḥakîm Abû-alfatḥ, one of Akbar's physicians, on fol. 219^b. 1222. Maulânâ Sharmî, with his real name, Niẓâm-aldîn Aḥmad, one of Shâh 'Abbâs the Great's tailors, ib. 1223. Muḥammad Ibrâhîm Shaukatî, born in Iṣfahân, went to India and was killed by a Hindû, ib. 1224. Amîr Shams-aldîn 'Alî of Ṭaharân, author of a mathnawî, on fol. 220^a. 1225. Shurû'î 'Aṭṭâr of Ḳazwîn, ib. 1226. Maulânâ Shams of Yazd, quoted in the Haft Iḳlîm, ib. 1227. Shaikh Shâmilî, ib. 1228. Mirzâ Shams-aldîn Shahrastânî, ib. 1229. Mirzâ Sharîf of Shîrâz, ib. 1230. Shâdî Ziyâd Ghûrî, ib. 1231. Shams-aldîn Muḥammad, quoted, like the preceding poet, in the Haft Iḳlîm, ib. 1232. Shâh Murâd of Khwânsâr, ib. 1233. Maulânâ Abû Isḥâḳ Shaukat of Bukhârâ, originally with the takhalluṣ Nâzuk, lived as a Ḳalandar, according to Shaikh 'Alî Ḥazîn, had during his whole life only one coarse garment, and was even buried in the same; he went once to Iṣfahân, whilst Ṣâ'ib was still alive, and stayed as guest in his house, ib. 1234. Malik Shâh Ḥusain, contemporary with Taḳî Auḥadî, wrote a mathnawî in imitation of Khâḳânî's Tuḥfat-al'irâḳain, and also a tadhkirah, on fol. 221^a. 1235. Maulânâ Ḥaidar Shugûnî, went to India, when a boy, with his father and was educated at Dihlî, ib. 1236. Shaikh Shihâb-aldîn Maḳbûl, author of the رسالۀ حكمت اشراق and the متن هياكل, was a near relation of Shaikh Shihâb-aldîn Suhrawardî, and was killed at Ḥalab A. H. 577, ib. 1237. Mirzâ Shujâ', a cousin of Malik Abû-alfatḥ Sijistânî, on fol. 221^b. 1238. Shabâbî of Gûnâbâd, ib. 1239. Shamsâî (in the index it is Shumârî) the tanner (دبّاغ), ib. 1240. Shauḳî of Tabrîz, ib. 1241. Shams-aldîn, ib. 1242. Mullâ Sharaf, mentioned by Taḳî Auḥadî, ib. 1243. Mullâ Sharaf of Ardastân, ib. 1244. Shîwanî (شيوَنى) of Ḳâ'in, ib. 1245. Mirzâ Muḥammad Sharîf, son of Mirzâ Ghiyâth-aldîn Muḥammad, the prime minister of Jahângîr (and father of Nûr Jahân), ib. 1246. Muḥammad Sharîf, born in a village near Iṣfahân, quoted by Ṭâhir Naṣrâbâdî, ib. 1247. Mirzâ Shams-aldîn Shahrastânî, ib. 1248. Mullâ Shâh, born in Badakhshân, went after many travels to Lâhûr, and attached himself to Miyân Shâh Mîr Lâhûrî; afterwards he went to Kashmîr, where he established a kind of spiritual rule, so that Shâhjahân used to say, 'There are two Shâhs in India, Shâhjahân and Mullâ Shâh;' he died iu Kashmîr in Aurangzîb's reign, A. H. 1072; he wrote mathnawîs, a dîwân, rubâ'iyyât, and began a mystic commentary on the Ḳurân, ib. 1249. Sharîfî, contemporary with Jâmî, on fol. 222^b. 1250. Maulânâ Mîr Ḥusain Mu'ammâ'î Shafi'î, the great riddle-writer of Nîshâpûr; Jâmî praises him much, and one of Shafi'î's pupils, Mullâ Ruknî, has

written the following chronogram on his master's death: با هجرت رسول موافق فتاده شد (= A. H. 904; the same date is contained in another ta'rikh, viz. نور رحمت), ib. 1251. Mirzâ Shafi'âi of Bâkharz, ib. 1252. Shâkirâi Taharânî, went to Iṣfahân, was contemporary with Shaikh 'Ali Ḥazin, ib. 1253. Mirzâ Yûsufbeg Shâ'ik, on fol. 223a. 1254. Mîr Shaukî (may be identical with No. 1240), ib. 1255. Maulânâ Muḥammad 'Alî Sakkâki, with the takhalluṣ Shikib of Shirâz; his father, Muḥammad Amin, was a cutler, and he himself was engaged for a while in this trade, therefore his nickname Sakkâki (the cutler); Shaikh 'Ali Ḥazîn mentions him in his تذكرة المعاصرين, ib. 1256. Mir Muḥammad Ḥusain of Sâwa, with the takhalluṣ Shaukî, went to India in the reign of Muḥammad Farrukhsiyar, on fol. 223b. 1257. Mirzâ Ṣâliḥ, with the takhalluṣ Shahâdat, born in a village near Balkh, ib. 1258. Mir Sharîf Shirâzi, mentioned by Ḥazin, ib. 1259. Shams-aldin of Gilân, mentioned by Ḥazin, ib. 1260. 'Abd-allâh Shaghaf of Kumm, also quoted by Ḥazin, ib. 1261. Sharaf-aldin Ḥusain, one of the poets of India, ib. 1262. Mirzâ Hâdî, with the takhalluṣ Sharar, chief physician of Shirâz, father of the Mu'tamad-almulûk Nawwâb 'Alawikhân, ib. 1263. Mir Sayyid Muḥammad Shu'lah; his father, Mir Ṣafi, had come from Ardastân to Iṣfahân, where Mir Sayyid was born; he sometimes imitates in his songs Mullâ Waḥshî, ib. 1264. Mîr Kâẓim of Kumm, with the takhalluṣ Sharar, on fol. 224a. 1265. Mullâ Shu'aibâ of Khwânsâr, ib. 1266. Gul Muḥammad, with the takhalluṣ Shâ'ir, a pupil of Mirzâ Bidil's, ib. 1267. Ḥakîm Shaikh Ḥusain Shuhrat, an Arab of Baḥrain, went in 'Âlamgir's reign from Shirâz to India and entered the service of prince Muḥammad A'ẓamshâh; in the reign of Muḥammadshâh he rose to high dignity and received the honorary title of حكيم الملك; in old age he performed the pilgrimage and returned safely to India, ib. 1268. Bâl Makand Shuhûd, a Hindû, on fol. 224b. 1269. Sharif Kâshi, ib. 1270. Another Sharif Kâshî (perhaps identical with the preceding one), was at first a Kalandar in India, but became afterwards a tradesman, ib. 1271. Maulânâ Muḥammad Sharkî, ib. 1272. Maulânâ Shâh Kummi (in the index it is Kuli), ib. 1273. Kâḍi Shihâb-aldin Mazîdi, ib. 1274. Mir Shihâb, ib. 1275. Khwâjah Shaikh Muḥammad, ib. 1276. Shamkhâlbeg, ib. 1277. Mullâ Shâh Muḥammad, ib. 1278. Shaikh 'Abd-al'azîz of Kashmir, ib. 1279. Lâla Malik Shahîd, ib. 1280. Mullâ 'Iṣmat-allâh Shâkir, on fol. 225a. 1281. Shaikh Nûr-aldin Muḥammad, with the takhalluṣ Shârik, ib. 1282. Mullâ 'Abd-alwahhâb Shâ'ik, ib. 1283. Mir Yaḥyâ Shinâsâ, ib. 1284. Shaikh Nûr-aldîn Shâ'ik, ib. 1285. Shâh Shahidâ, ib. 1286. Shaikh Ṣadr-aldin, pupil of Shaikh Shihâb-aldin Suhrawardi and Shaikh Muḥyi-aldin 'Arabi, ib. 1287. Maulânâ Ṣadr-aldîn of Nishâpûr, author of the تاريخ خوارزمشاهی and of many Arabic poems; mentioned, like the following three poets, in 'Aufi's tadhkirah, ib. 1288. Zain-aldin Ṣâ'id Khabûshâni, the door-keeper of Sultân Sikandar, ib. 1289. Ṣafi-aldin Tabrizi, on fol. 225b. 1290. Maulânâ Ṣadr-aldin al-Khujandi, one of the chiefs of Iṣfahân, greatly praised by 'Aufi, ib. 1291. Shihâb-aldin Sharaf-aladibbâ (or Adib) Ṣâbir bin Isma'il altirmidhi, greatly esteemed by Anwari and Rashid-aldin Waṭwâṭ, lived at Sanjar's court, and was drowned in the Oxus by order of Atsiz, whose murderous plot he had secretly made known to Sanjar, ib. 1292. Abû-al-Sanjari al-Ṣandali, mentioned by Aufi, on fol. 226b. 1293. Shaikh Ṣafi-aldin Isḥâk of Ardabil, who heard of Sa'di's fame and came from his native place to Shirâz to visit the great poet, afterwards he went to Gilân and enjoyed the company and instruction of the great divine Zâhid Gilâni; he became his greatest pupil and son-in-law, on fol. 227a. 1294. Kadi Ṣubrati (in the index Ṣûfi), one of the Indian 'Ulamâs in the time of Muḥammad Tughluk, ib. 1295. Maulânâ Rukn-aldin Ṣâ'in of Simnân, a favourite of Tughântimûrkhân, author of a ده نامه, containing ghazals, kit'as, etc., ib. 1296. Maulânâ Ṣafi-aldin of Iṣfahân, ib. 1297. Ṣâdik Dast-i-ghaib, of a famous family of this name in Shirâz, on fol. 227b. 1298. Mullâ Ṣâdik Halwâ of Samarkand, one of the Naukars of Muḥammad Ḥakim Mirzâ, Humâyûn's son; he lived till Akbar's reign and is mentioned by Badâ'ûni, ib. 1299. Ṣâdikbeg Afshâr, of a Turkish tribe in Îrân, went to India in Shâhjahân's reign (if that is correct, the date of his death, contained in the following chronogram, دگر عجب که دمد صبح صادق ازشب ما = A. H. 1018, must be wrong); he is the author of a mathnawi in mutakârib, on fol. 228a. 1300. Sayyid Ja'far, with the takhalluṣ Ṣâdik, might also be called Ja'far Kâdhib (the liar), because his father, Sayyid Muḥammad Nûrbakhsh had falsely pretended to be the expected Mahdi or Paraclete, and he was still believing in it forty years after his father's death, as Mir 'Ali Shir informs us, ib. 1301. Ṣâdik of Kandahâr, went to India in Akbar's reign, ib. 1302. Ṣabûḥi, of Caghatâi extraction, went to India at the same time and died A. H. 972 (or rather 973, according to the chronogram, صبوحی میخوار) at Akbarâbâd, ib. 1303. Another Maulânâ Ṣabûḥi, on fol. 228b. 1304. A third Maulânâ Ṣabûḥi (probably identical with Ṣabûḥi the Caghatâi), ib. 1305. Amir Muḥammad Ṣâliḥ, one of Sulṭân Ḥusain Mirzâ's Amirs, mentioned by Mir 'Ali Shir, ib. 1306. Ṣâfi Bâkharzi, ib. 1307. Shaikh Ya'kûb Ṣarfi of Kashmir, successor of Shaikh Ḥusain Khwârizmi in the spiritual leadership; he made the pilgrimage, and got acquainted with all the principal Arabian and Persian Shaikhs; he also enjoyed the favour both of Humâyûn and Akbar, and died A. H. 991 (chronogram, شيخ امم), the 12th of Dhû-alka'dah, ib. 1308. Ṣâliḥ Diwâna, on whom the honorary title of 'Âkilî was bestowed by Akbar, on fol. 229a. 1309. Maulânâ Ṣarfi of Sâwa, a pupil of Mullâ Muḥtasham Kâshi, went to India under Akbar, and is mentioned both in Badâ'ûni's history and the Haft Iklim, ib. 1310. Maulânâ Fasiḥ-aldin, with the takhalluṣ Ṣâḥib, a friend of Mir 'Ali Shir, who appointed him librarian of Sulṭân Ḥusain Mirzâ, on fol. 229b. 1311. Khwâjah 'Alâ-aldin 'Ali al-Ṣâni'i, a poet of the same time, ib. 1312. Sulṭân Muḥammad Ṣidki of Astarâbâd, panegyrist of Shâh Ṭahmâsp, ib. 1313. Maulânâ Ṣâfi of Tabriz, ib. 1314. Maulânâ Kâsim Ṣarfi of Kumm, ib. 1315. Maulânâ Malik Ṣâni'i, ib. 1316. Khwâjah Bahâ-aldin Ṣâbir of

Samarkand, ib. 1317. Ṣâni' Kâshî, ib. 1318. Ṣâfî of Harât, ib. 1319. Ṣâliḥ of Badakhshân, ib. 1320. Ṣadr Kâtib, ib. 1321. Ṣafâ of Iṣfahân, ib. 1322. Ṣafâ, born in Îraj, ib. 1323. Ṣafâ of Khurâsân, flourished in the time of Sulṭân Mirzâ, ib. 1324. Khwâjah Mirak Ṣâlihî, one of the chiefs of Khurâsân, ib. 1325. Ṣâlihî of Harât, was for some time one of Akbar's Munshîs, but returned afterwards to his native place; he may be identical with No. 1324, on fol. 230ª. 1326. Ṣafâ of Farghâna, mentioned in the Haft Iḳlîm, ib. 1327. Maulânâ Ṣâbirî, ib. 1328. Shâh Ṣafi-aldîn of Rai, youngest son of Shâh Ḳâsim Nûrbakhsh, ib. 1329. Ṣûratkhân of Iṣfahân, author of a rubâ'î on the sudden death of his son Riḍâ, ib. 1330. Amîr Rûzbahân Ṣabri of Iṣfahân, ib. 1331. Âḳâ Ṣafiyâ of Iṣfahân, went to India in Akbar's reign and rose to high honours under Jahângîr, on fol. 231ª. 1332. Ṣâliḥ of Tabrîz, ib. 1333. Ṣâliḥ Kâshânî, went to India, ib. 1334. Ṣubḥî, born in Aubah (near Harât), contemporary with Hilâlî and Hâtifî, ib. 1335. Mîr Ṣadr-alislâm of Tarshîz, ib. 1336. Khwâjah Kamâl-aldîn Ḥusain Ṣabûrî of Hamadân, rose to great dignity under Akbar, had at first the wazirship of Gujarât, was taken prisoner on the day of Khân Zamân's murder, but escaped death, ib. 1337. Maulânâ Ṣabûrî of Tabrîz, on fol. 231ᵇ. 1338. Maulânâ Muḥammad Ṣabûrî of Turbat, ib. 1339. Ṣabûrî of Shîrâz, ib. 1340. Ṣabrî of Marw, ib. 1341. Ṣâbir, the mirror-maker (â'inasâz), ib. 1342. Ṣâbir-i-Kâk (perhaps identical with No. 1341), ib. 1343. Ṣadr-aldîn Jîlânî, born in Rasht, mentioned by Shaikh Ḥazîn, ib. 1344. Mirzâ Ṣâliḥ Munshî, nephew of Sikandarbeg, the author of the تاریخ عالم آرا, ib. 1345. Maulânâ Ṣâbirî, ib. 1346. Ṣaḥifî (in the text صحیفی, in the index صحیفی) of Shîrâz, mentioned by Taḳî Auḥadî, ib. 1347. Maulânâ Ṣuḥbatî, ib. 1348. Khwâjah Ṣâ'in-aldîn 'Alî of Iṣfahân, ib. 1349. Khwâjah Ṣafi-aldîn, ib. 1350. Ṣûfî of Ardastân, a dervish, ib. 1351. Ṣûfî of Shîrâz, ib. 1352. Aḥmad Mirak Ṣûfî, on fol. 232ª. 1353. Ṣubḥî Yazdajirdî, went to India in Jahângîr's reign, ib. 1354. Mîr Ṣubḥî of Mâzandarân, ib. 1355. Maulânâ Ṣâni'î, ib. 1356. Ḥâfiẓ Ṣâliḥ, a merchant, ib. 1357. Ghaẓfar (غظفر, probably a wrong spelling for Ghaḍfar, غضفر) Ṣabrî, the teacher of Taḳî Auḥadî, went to India in Jahângîr's time, ib. 1358. Maulânâ Ṣafîrî, son of Mâlik of Ḳazwîn, ib. 1359. Maulânâ Ṣafîrî, ib. 1360. Maulânâ Ṣalâḥ-aldîn of Sâwa, with the takhalluṣ Ṣafîrî, went to India, ib. 1361. Ṣafîrî of Jaunpûr, that is, Muḥammad 'Îsâ, lived in Akbar's reign and is mentioned by Taḳî-aldîn Auḥadî, ib. 1362. Mîr Ṣabâ'î, ib. 1363. Mullâ Ṣabâ'î, may be or may not be identical with No. 1362, ib. 1364. Ṣafiyâî, the soothsayer of Iṣfahân (رمّال اصفهانی), was a contemporary of Ḥakîm Shifâ'î; both used to write satires upon one another, on fol. 232ᵇ. 1365. Shamsâî Ṣafîr of Ḳumm, ib. 1366. Mirzâ Ṣâlihî, ib. 1367. Miyân Ṣadrjahân Yahânî (Bahânî ?), one of Akbar's Amîrs, a disciple of Shaikh 'Abd-alnabî; Badâ'ûnî mentions him, ib. 1368. Ṣadâ of Kirmân, went to India under Akbar, ib. 1369. Mullâ Ṣadr, ib. 1370. Mîr 'Abd-albâḳî Ṣahbâî, in Shâhjahân's reign, ib. 1371. Maulânâ Ṣaiḳalî Yazdajirdî, contended in poetry with Maulânâ Shânî and Ṣaḥifî of Nîshâpûr, on fol. 233ª. 1372. Bairambeg Ṣubḥî, ib. 1373. Ṣafî of Sâwa, ib. 1374. Mîr Ṣafî of Nîshâpûr, ib. 1375. Ḳâḍî Ṣafi-aldîn, 'Îsa II, ib. 1376. Shâh Ṣafî Nûrbakhshî, ib. 1377. Jalâl-aldîn Ḥasan, with the takhalluṣ Ṣalâî, of Shahrastân near Iṣfahân, was president of the council in Shâh 'Abbâs' reign, ib. 1378. Ḥasanbeg Ṣalâî Khurâsânî, was in India during Akbar's reign, where Taḳî-aldîn Auḥadî saw him, ib. 1379. Maulânâ Ṣafî of Nîshâpûr, lived in Mashhad, ib. 1380. Ṣulḥî Khurâsânî, ib. 1381. Mîr Ṣaidî of Ṭaharân, went to India in the beginning of Shâhjahân's reign, on fol. 233ᵇ. 1382. Âḳâ Ṣâdiḳ, in the service of Dânishmandkhân, on fol. 235ᵇ. 1383. Ḥakîm Muḥammad Kâẓim, with the takhalluṣ Ṣâḥib, in Shâhjahân's reign, contemporary and friend of Mîr Ṣaidî; he died A. H. 1079 (chronogram, صاحب وفات یافت), ib. 1384. Mirzâ Ṣadr-aldîn of Mashhad, ib. 1385. Ṣafî Ḳulibeg, one of the Ṣafawî Amîrs, ib. 1386. Ṣûfî, ib. 1387. Mîr Tâj-aldîn Ḥasan Ṣâ'idî, ib. 1388. Maulânâ Ṣuḥbatî of Shîrâz, ib. 1389. Mirzâ Muḥammad 'Alî, with the takhalluṣ Ṣâ'ib, son of one of the chief merchants of Iṣfahân, went early to India and gained Shâhjahân's favour; he afterwards accompanied Ẓafarkhân Sabzwârî to Kashmîr, and returned later on to his native country, on fol. 236ª. 1390. Ṣâliḥ of Mashhad, on fol. 242ᵇ. 1391. Ṣabâ (his native place is unknown), ib. 1392. Ḥâjî Ibrâhîm of Shîrâz, with the takhalluṣ Ṣabûrî, went to Lucknow A. H. 1213; the verses quoted here are taken from the poet's MS., which he gave to the author of this tadhkirah, on fol. 243ᵇ. 1393. Ḥâjî Ṣâdiḳ of Iṣfahân, with the takhalluṣ Ṣâmit, went twice to India, and made also a pleasure-trip to Kashmîr, on fol. 244ª. 1394. Muḥammad Mu'min of Mashhad, with the takhalluṣ Ṣâḥib, ib. 1395. Shaikh Ṣâni' Balgrâmî, wrote his dîwân in the service of Shaikh Muḥammad 'Alî Ḥazîn, who greatly approved of his verses, ib. 1396. Mirzâ Muḥammad 'Alî of Iṣfahân, with the takhalluṣ Ṣabûḥ, a modern poet, on fol. 245ª. 1397. Mirzâ Muḥammad 'Alîkhân, with the takhalluṣ Ṣabâ, likewise a modern poet, son of Nawwâb Muḥammad Ḳulîkhân, the son of Mirzâ Muḥammad Muḥsin, who was the elder brother of Nawwâb Abû-almanṣûrkhân Ṣafdarjang, on fol. 245ᵇ. 1398. Mîr Maẓhar 'Alî, with the takhalluṣ Ṣâfî, of Râjgirbahâr, contemporary with the author of the book, on fol. 246ª. 1399. Abû-albarakâtkhân Ṣûfî, was Ṣûbadâr of Kashmîr, ib. 1400. Âḳâ Riḍâ Ṣabâ of Kashmîr, ib. 1401. Shaikh Muḥammad Salîm Ṣan'î of Kashmîr, ib. 1402. Ṣâmit of Kashmîr, ib. 1403. Mirzâ Luṭfbeg Ṣahbâ of Kashmîr, ib. 1404. Shâh Ṣâdiḳ, a dervish in Kashmîr, on fol. 246ᵇ. 1405. Muḥammad Ṣadâḳat, a native of the same country, ib. 1406. Ḥusain Ṣarrâf of Iṣfahân, ib. 1407. Ṣâfî Kâzarûnî, ib. 1408. Ṣaidî Tuwâmânî, ib. 1409. Muḥammad Ṣâliḥ of Iṣfahân, ib. 1410. Ḥakîm Ṣâḥib, perhaps identical with Ṣâḥib Ḥakîm, mentioned above, ib. 1411. Shaikh Ṣadr-aldîn of Nîshâpûr, a pupil of Mirzâ Bîdil, ib. 1412. Mirzâ Ṣafi-aldîn Muḥammadkhân of Ḳumm, with the takhalluṣ Ṣafâ'î, ib. 1413. Ḍiyâ-aldîn Bisṭâmî, much praised by 'Aufî, ib. 1414. Ḍiyâ-aldîn, that is, Maḥmûd Abû Naṣr bin Abî Shahîd alghaznawî, also praised by 'Aufî, ib. 1415. Ḍiyâ-

aldîn, ib. 1416. Maulânâ Ḍamîrî of Hamadân, son of Maulânâ Ḥairânî, mentioned in the Haft Iḳlîm, ib. 1417. Mîr Niẓâm Ḍiyâ of Nîshâpûr, ib. 1418. Ḍiyâ-aldîn Khujandî, ib. 1419. Shaikh Ḍiyâ-aldîn of Tabrîz, a Ṣûfî, on fol. 247ª. 1420. Bîbî Ḍa'ifî of Samarkand, ib. 1421. Ḍiyâ of Ardûbâd, ib. 1422. Ḍiyâ-aldîn Fârsî, ib. 1423. Sayyid Kâsim Ḍa'ifî of Simnân, quoted by Taḳî Auḥadî, ib. 1424. Maulânâ Ḍamîri of Iṣfahân, used at first the takhalluṣ Bâghbân, being the son of a gardener, but received afterwards from Shâh Ṭahmâsp the honorary title of Ḍamîrî; his best known mathnawîs are, بهار و خزان, وامق و عذرا, ناز و نياز, سكندر نامه, ليلى و مجنون, and جنّة الاخبار; his numerous dîwâns are imitations of former great poets, for instance, his صيقل ملال of Sa'di, his معشوق لا يزال of Amîr Khusrau, his حسن مال of Khwâjah Ḥasan, his احياى كمال of Shaikh Kamâl, his عنوان الزلال of Ḥâfiẓ, his معراج الامال of Jâmî, his آئينهٔ خيال of Bâbâ Fighânî, his سحر حلال of Shâhî, his فراغبال of Thanâ'î, his دُرر مثال of Ṣâliḥ, his سحاب جلال of Âṣafî, his خجسته فال of Shahîdî, his لوامع خيال of Humâyûn, and his ترانهٔ وصال of Mirzâ Ashrafjahân; the author of this book saw Ḍamîrî's Kulliyât in Jahânâbâd, ib. 1425. Ḍiyâ-aldîn Nakhshabî of Badâ'ûn, the author of the طوطى نامه, on fol. 248ª. 1426. Maulânâ Ḍiyâ-aldîn Muḥammad Kâshânî, ib. 1427. Ḍiyâî Kazwînî, on fol. 248ᵇ. 1428. Ḍiyâ-aldîn Kirmânî, became wazîr of Iṣfahân in the reign of Sulṭân Muhammad Khudâbanda Ṣafawî, ib. 1429. Ḍiyâî Multânî, under Akbar's reign; Taḳî Auḥadî saw him, ib. 1430. Ḍiyâî Kalandar of Akbarâbâd, ib. 1431. Shaikh Ḍiyâ-aldîn Muḥammad Jâbirî of Iṣfahân, a cousin of Mirzâ Sulaimân Jâbirî, see above, No. 1039, ib. 1432. Mîr Ḍiyâ-aldîn of Dihlî, in Shâhjahân's time, ib. 1433. Ibrâhîm Ḍâbiṭ, quoted by Shaikh 'Alî Ḥazîn, ib. 1434. Rûshan Ḍamîr, with the takhalluṣ Ḍamîr, a great musician, under Aurangzîb, ib. 1435. Sulṭân-alshuhadâ Ṭughrul, who was vanquished by the Atâbeg Kizil Arslan, on fol. 249ª. 1436. Abû Ṭâhir altabîb bin Muḥammad alkhusrawânî, a Sâmânide poet, quoted by Firdausî (his extant poems have been published in text and German translation by Ethé in the 'Sitzungsberichte der Münchener Academie,' philol.-histor. Classe, 1873, pp. 654–658), ib. 1437. Shihâb-aldîn Abû-alḥasan Ṭalḥah, a Saljûk poet, ib. 1438. Ṭughânshâh bin Muḥammad al-Mu'ayyad, was taken prisoner and blinded by Ibrâhîm Dâniyâl, on fol. 249ᵇ. 1439. Mullâ 'Alî Muḥaddith Ṭâramî, brother of Mullâ Ṣâdiḳ, went twice to India, died A. H. 981, ib. 1440. Bâbâ Ṭâhir 'Uryânlur, a great rubâ'i-writer, ib. 1441. Ṭâlib Jâjarmî, a pupil of Shaikh Âdhurî, stayed at first in Shîrâz and enjoyed the patronage of Sulṭân 'Abd-aldîn Ibrâhîm; he wrote a book, گوى و چوگان, died at Shîrâz and was buried by the side of Ḥâfiẓ, ib. 1442. Ṭâhir of Bukhârâ, went to Harât when Bâbar was still a prince, on fol. 250ª. 1443. Ṭâhir of Abîward, in Sulṭân Baisunkar's time, ib. 1444. Amîr Ḥusain Jalâir, with the takhalluṣ Ṭufailî, one of Sulṭân Ḥusain Mîrzâ's Amîrs, ib. 1445. Maulânâ Ṭâ'irî, lived at the same time, is mentioned by Taḳî Auḥadî, ib. 1446. Bâbâ Ṭâlib of Iṣfahân, went to India under Akbar, ib. 1447. Mirzâ Ḥasan of Tirmidh, with the takhalluṣ Ṭâlib, one of Akbar's Amîrs, ib. 1448. Ṭâlib Âmulî, went to India under Jahângîr, and rose to the rank of king of poets at the emperor's court through the assistance of the governor of Gujarât, 'Abdallâhkhân Uzbeg; he went to Fathpûr A. H. 1029, on fol. 250ᵇ. 1449. Ṭufailî, son of Mullâ Darwîsh of Fathpûr, nephew of Mullâ Ṣâliḥ; in his tenth year he read already the commentary on the شمسيّة; later on he entered Jahângîr's service, on fol. 252ᵇ. 1450. Maulânâ Ṭarfî of Sâwa, went to India under Akbar, died during a pilgrimage to Makkah, ib. 1451. Ṭâli'î of Yazd, went at the same time to India, and lived as bookseller in Akbarâbâd, ib. 1452. Maulânâ Ṭâhir of Nâ'in, ib. 1453. Shâh Ṭâhir Kâshânî Dakhanî, lived at Akbarâbâd, on fol. 253ª. 1454. Maulânâ Ṭûsî, in Bâbar's time, ib. 1455. Mîrzâ Ṭâhir Dakhanî, *not* identical with the poet just mentioned, on fol. 253ᵇ. 1456. Maulânâ Ṭaufî of Tabrîz, ib. 1457. Ṭâlib Gîlânî, on fol. 254ª. 1458. Ṭâhir of Harât, ib. 1459. Muḥammad Ṭâhir 'Aṭṭâr of Mashhad, ib. 1460. Kamâl-aldîn Ḥusain Ṭab'î of Sijistân, ib. 1461. Ṭâhirbeg of Ardastân, ib. 1462. Ṭabkhî of Kazwîn, a baker, ib. 1463. Maulânâ Ṭab'î Kazwînî, a pupil of Ḥakîm Shifâ'î, ib. 1464. Ṭâhir of Kandahâr, ib. 1465. Muhammad 'Alî, with the takhalluṣ Ṭâ'if, of Jarbâdkân, 1466. Maulânâ Ṭâhir Mûsawî, ib. 1467. Maulânâ Ṭab'î of Simnân, ib. 1468. Mîr Ṭarzî of Shîrâz, ib. 1469. Ḥakîm Abû Ṭâlib of Tabrîz, one of Shâh 'Abbâs' physicians, was put to death by the Shâh's order for having been friendly with the Turks during their occupation of Tabrîz, on fol. 254ᵇ. 1470. Mullâ Ṭughrâ of Mashhad, went to India under Shâhjahân, ib. 1471. Shâh Ṭahmâsp, son of Shâh Isma'îl Ṣafawî, who ascended the throne A. H. 930, ib. 1472. Ḥakîm Ṭufailî Lâhijî, ib. 1473. Muḥammad Ibrâhîm of Kashmîr, with the takhalluṣ Ṭulû'î, in Jahângîr's time, on fol. 255ª. 1474. Shâh Ṭabîb, ib. 1475. Ṭufailî of Mashhad, ib. 1476. Mirzâ Ṭâlib of Iṣfahân, ib. 1477. Nawâzishkhân Rûmî, with the takhalluṣ Ṭâli'î, ib. 1478. Mîr 'Abd-al'alî Ṭâli' (or, according to the index, Ṭâli'î), a pupil of Mîr Sayyid Muḥammad Thâkib, ib. 1479. Mîr Muḥammad Ṭâhir Ḥusainî Ṭâlakânî, went to India under Jahângîr, ib. 1480. Muḥammad Muḥsin Ṭâli' Gîlânî, lived in Iṣfahân, is quoted by Shaikh 'Alî Ḥazîn, ib. 1481. Mirzâ Niẓâm-aldîn Ṭâli', lived in Dihlî, ib. 1482. Muḥammad Ṭâhir, with the takhalluṣ Ṭâḳat, of Kashmîr, ib. 1483. Muḥammad Mîrzâ Ṭâhir Tausarkânî, his father was court historian (واقعه نويس) of Shâh 'Abbâs, ib. 1484. Mirzâ Ṭâhir of Tafrush, went with the Persian ambassador to India (when, is not stated), ib. 1485. Ṭâhir Turbatî, the father of the poet Amînî, on fol. 255ᵇ. 1486. Ḥâjî Ṭabîbî, a Ṣûfî, ib. 1487. Ṭulû'î of Khwânsâr, ib. 1488. Mîrzâ 'Abd-albâkî, with the takhalluṣ Ṭabîb, born in Iṣfahân as son of Mîrzâ Raḥîm, the chief physician; he himself became chief physician of Nâdirshâh, and accompanied him to India, ib. 1489. Mirzâ Ṭûfân of Mâzandarân, had many poetical contests with the poets of Iṣfahân; at the end of his life he went to Najaf and devoted himself entirely to the praise of 'Alî, ib. 1490. Mullâ Ṭalabî, on fol. 256ª. 1491. Ḥaḍrat Sulṭân Muḥammad Ṣafawî, with the takhalluṣ Ṭulû'î, left Îrân in A. H. 1200, went to

Maskaṭ and thence into India, during Shâh 'Âlam's reign; he is the author of the tadhkirah تحفة الشعرا, ib. 1492. Żahîr-aldîn 'Abdallâh Shufurwah, famous in legal science, in the knowledge of the Ḥadîth, and in the interpretation of the Ḳurân, praised by 'Aufî, on fol. 256b. 1493. Sayyid alajall Żahîr-aldîn of Sarakhs, was munshî and secretary to Sulṭân Shahîd, ib. 1494. Żahîr-aldîn Walî of Nasâ (النسوى), ib. 1495. Amîr Żahîr-aldîn alsammûrî alsijistânî, praised by 'Aufî, whose contemporary he was; sent as envoy from Sîstân to Ghûr, he was very courteously received by Fakhr-aldîn Mubârakshâh, in whose honour he composed a famous ḳiṭ'ah, ib. 1496. Żahîr-aldîn Jarbâdḳânî, quoted by Taḳî Auḥadî, ib. 1497. Żahîr-aldîn Muḥammad bin 'Alî Kâtib Samarḳandî, excellent in the art of Inshâ, on fol. 257a. 1498. Pâdishâh Ḳuṭbshâh, with the takhalluṣ Żill-allâh, one of the Ḳuṭbshâhs of the Dakhan, ib. 1499. Żahîr-aldîn Ṭâhir ibn Muḥammad Fâryâbî, the famous rival of Anwarî; he died at Tabrîz and was buried by the side of Khâḳânî and Mujîr-aldîn Bailaḳânî, ib. 1500. Maulânâ Maḥmûdbeg Żarîfî, went to India under Akbar, on fol. 258b. 1501. Żahîrâ of Nahâwand, on fol. 259a. 1502. Żahîrâ of Lâhijân, a baker, ib. 1503. Maulânâ Nûr-aldîn Żuhûrî, born in Tarshîz, went afterwards to the Dakhan; he was pupil and son-in-law of Mullâ Malik Ḳummî; his greatest fame he acquired in Bijâpûr, ib. 1504. Maulânâ Żarfî of Tabrîz, on fol. 262b. 1505. Abû-almużaffar, with the takhalluṣ Żafar, of Kashmîr, ib. 1506. Ustâd 'Unṣurî, the king of poets in Sulṭân Maḥmûd of Ghazna's court, author of a dîwân and of the following (entirely lost) mathnawîs: خنك بت و, وامق و عذرا, عين الحيوة, شاد بهر, سرخ بت, ib. 1507. Ḥakîm 'Abd-al'azîz 'Asjadî of Marw, 'Unṣurî's pupil, and likewise a panegyrist of Sulṭân Maḥmûd, on fol. 263a. 1508. 'Ain-almulk, ib. 1509. Ustâd Shihâb-aldîn 'Am'aḳ of Bukhârâ, in Sulṭân Sanjar's time; he wrote a poem on the story of Joseph, which can be read in two different metres; Rashîd-aldîn Watwâṭ often quotes his verses in his حدائق السحر; 'Aufî also praises him much, ib. 1510. Muḥammad 'Aṣṣâr of Tabrîz, author of the mathnawî مهر و مشترى, quoted in Jâmî's Bahâristân, on fol. 264a. 1511. 'Âṣâ'ir of Rai, in Sulṭân Maḥmûd's time, ib. 1512. Afḍal-alḥukamâ Dihḳân 'Alî Shaṭranjî of Bukhârâ, praised by 'Aufî; he was the greatest Ḳiṭ'ah-writer before Ibn Yamîn, ib. 1513. Mafkhar-alfuḍalâ Khwâjah 'Amîd, was in Sulṭân Nâṣir-aldîn's reign the auditor of the imperial accounts of Hindûstân, on fol. 264b. 1514. Amîr Abû-alḥasan 'Alî ibn Ilyâs alaghâčî albukhârî, a great Amîr and contemporary of Daḳîḳî (see Ethé's 'Vorläufer und Zeitgenossen Rûdagî's' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 62), ib. 1515. 'Umârah, likewise a poet of the Sâmânides (see the same essay, p. 63), ib. 1516. 'Imâd-aldîn Ghaznawî, with the takhalluṣ 'Imâdî, panegyrist of 'Imâd-aldaulah Dailamî; according to the Haft Iklîm he had also the takhalluṣ of Shahriyârî (comp. on the confusion prevailing with regard to the two poets 'Imâdî, and the proper solution of this vexing question, A. Sprenger, Catal., p. 439, and Rieu ii. p. 557 sq.), ib. 1517. 'Abdallâh يقظان (Yaḳżân?), a Ṣûfic Shaikh who got his investiture from Junaid Baghdâdî, on fol. 265b. 1518. 'Abdallâh Ghâlib, son of the preceding poet, addressed a rubâ'î to Shaikh Muḥyî-aldîn 'Arabî, ib. 1519. Khwâjah 'Aṭâ of Rai, a famous Inshâ-writer, mentioned by Taḳî Auḥadî, ib. 1520. Tâj-aldîn 'Umar, quoted by 'Aufî, ib. 1521. Shams-alanwâr Shaikh Farîd-aldîn 'Aṭṭâr, with his real name, Muḥammad son of Ibrâhîm, the druggist of Nîshâpûr, author of the تذكرة الاوليا, the اخوان الصفا, and the following mathnawîs: اسرار نامه, وصيّت نامه, جواهر الذات, مصيبت نامه, الهى نامه, مختار نامه, شتر نامه, گل هرمز, بلبل نامه, منطق الطير, حيدر نامه; he got his investiture from Fakhr-alshuhadâ Majd-aldîn Baghdâdî and Najm-aldîn Kubrâ Râzî; his father, Shaikh Ibrâhîm Isḥaḳ, was a pupil of Ḳuṭb-aldîn Ḥaidar, ib. 1522. Amîr 'Unṣur-alma'âlî Kaikâwus Iskandar bin Ḳâbûs, wrote a book on ethics (در اخلاق) for his son, viz. the famous Ḳâbûsnâma, on fol. 267b. 1523. 'Ain-alḳuḍât of Hamadân, a pupil of Shaikh Aḥmad Ghazâlî, put to death under Sulṭân Sanjar A. H. 533, on fol. 268a. 1524. Jalâl-aldîn 'Atîḳî, ib. 1525. Shaikh 'Abdallâh Balbânî, on fol. 268b. 1526. Khwâjah 'Abd-almajîd, praised by Taḳî Auḥadî, ib. 1527. Amîr Nâṣir-aldîn 'Uthmân Pâdishâh, mentioned by 'Aufî, ib. 1528. 'Abd-alraḥmân bin Muḥammad al'uṭâridî, in Sulṭân Maḥmûd's time, mentioned by 'Aufî, ib. 1529. Ḥâjî 'Uthmân of Marw, mentioned by the same, ib. 1530. Na'îm, known as 'Aṭṭâr albalkhî (the druggist of Balkh), ib. 1531. 'Â'ishah of Samarḳand, a clever woman, ib. 1532. Another 'Â'ishah Muḳri'ah, a rubâ'î-writer, on fol. 269a. 1533. Shaikh Fakhr-aldîn 'Irâḳî, with his original name, Ibrâhîm bin Shahriyâr, born in Hamadân and pupil of Shihâb-aldîn Suhrawardî, went to India by the advice of his Shaikh and entered the service of Shaikh Bahâ-aldîn Zakarriyyâ of Multân, whose daughter he afterwards married; later on he went to Rûm, where Mu'în Parwâna, one of the great Amîrs of the governor, became his pupil; he died in Damask, ib. 1534. 'Abd-almalik Abû Naṣr Gîlânî, the same who inserted a bait of the old Sâmânide poet Khusrawânî in his own poems, like Firdausî (comp. No. 1436), on fol. 270a. 1535. Khwâjah 'Abd-alkhâliḳ, one of the successors of Shaikh Najm-aldîn Kubrâ Râzî, ib. 1536. Shaikh 'Azîz-aldîn Nasafî, a Ṣûfî, fell in love with the son of one of Sulṭân Jalâl-aldîn bin Sulṭân Muḥammad's Amîrs, ib. 1537. 'Imâd Faḳîh of Kirmân, began to flourish in the time of Muḥammad Mużaffar, the father of Shâh Shujâ', ib. 1538. Khwâjah 'Ubaid Zâkânî, the great satirist, wrote a book در علم معاني, and dedicated it to Shâh Abû Isḥâḳ; he was a contemporary of Salmân of Sâwa; a good number of specimens of the satirical force of 'Ubaid Zâkânî are given here, for instance,

الدنيا جائيكه هيچ آفريده درو آسايش نه بيند
السعيد آنكه روى قاضى هرگز نه بيند
العطّار آنكه همه كس را بيمار خواهد
المحروم هشياريكه در مجلس مستان نشيند
المنجّم كذّاب
البدبخت آن جوانى كه زن پير دارد

etc. etc., on fol. 270b. 1539. Khwâjah 'Abd-alkâdir of Nâ'in (in the district of Iṣfahân), contemporary with Sa'dî, on fol. 272a. 1540. Khwâjah 'Izz-aldîn Shirwânî, according to Taķî Auḥadî a contemporary of Khâkânî, ib. 1541. 'Alî ibn al-Husain albâkharzî, ib. 1542. 'Izz-aldîn Karajî of Ķazwîn, ib. 1543. 'Azîz-aldîn Farîd of Khurâsân, ib. 1544. Khwâjah 'Alî, the weaver, of Bukhârâ, ib. 1545. Khwâjah 'Iṣmat of Bukhârâ, famous by his ķiṭ'as, tarji'ât, ghazals, and ķaṣîdas, especially those in honour of Sulṭân Khalîl bin Mîrânshâh; he died A. H. 840 (ta'rîkh, هر کس که شنید گفت تمت), ib. 1546. Shaikh 'Azîz-aldîn Maḥmûd Kâshânî, mentioned in Jâmî's Nafaḥât-aluns, on fol. 273a. 1547. 'Alâ-aldîn Ûrjandî, mentioned in 'Aufî's tadhkirah, ib. 1548. 'Imâd-aldîn, known as 'Imâdlur (عمادلر), was attached to Khwâjah Shams-aldîn Muḥammad, and a great chess-player, ib. 1549. Maulânâ 'Ârifî, author of the mathnawîs گوی و چوگان and ده نامه, the latter dedicated to the wazîr Khwâjah Pîr Aḥmad bin Isḥâķ, ib. 1550. Maulânâ 'Alâ-aldîn of Dihlî, a pupil of Shaikh Niẓâm-aldîn Auliyâ, ib. 1551. Shâh Isma'îl Ṣafawî II, with the takhalluṣ 'Âdilî, ib. 1552. Maulânâ 'Ârif of Astarâbâd, on fol. 273b. 1553. Shaikh 'Alâ-aldaulah Simnânî, son of Aḥmad bin Muḥammad of Bayâna; he descended from the old kings of Simnân, and was attached to the person of Arghûnkhân; later on he went to Baghdâd and became a pupil of 'Abd-alraḥmân of Asfarâ'in; on account of his heterodox ideas the Muftî Maulânâ Niẓâm-aldîn of Harât charged him with infidelity; he died 77 years, 2 months, and 4 days old, on the 23rd of Rajab, A. H. 736, ib. 1554. 'Ubaid Shirwânî, mentioned in the Haft Iķlîm, on fol. 274a. 1555. Makhdûm Sayyid 'Alâ-aldîn of Oudh, originally of Khurâsân, ib. 1556. 'Ârif, a poet of Sulṭân Husain Mirzâ, ib. 1557. 'Iṣmatî, ib. 1558. 'Iṣmatî, brother of Maulânâ Khâkî, ib. 1559. Ṭahmâsp Ķulî Turk, with the takhalluṣ 'Arshî, of Yazd, ib. 1560. Bâbâ 'Alîshâh, mentioned in the Haft Iķlîm, ib. 1561. Muḥammad 'Askarî Mirzâ, son of the emperor Bâbar and younger brother of Humâyûn, fled, after many altercations with his brother and imprisonment, to the holy cities of Ḥijâz, and died there A. H. 922 (ta'rîkh : عسکری پادشاه دریا دل), on fol. 274b. 1562. 'Abd-albâķî of Nahâwand, went to India under Akbar and entered the service of the Nawwâb 'Abd-alraḥîm the Khânkhânân, ib. 1563. Mîr 'Abd-albâķî of Ķazwîn, ib. 1564. 'Abd-albâķî of Gûnâbâd, ib. 1565. Amîr 'Abd-albâķî, ib. 1566. Shaikh Bâyazîd, with the takhalluṣ 'Ârif, of Bukhârâ, was a protégé of 'Abdallâh-khân Uzbeg, by whose order his poems were collected in a dîwân, ib. 1567. Shâh 'Abd-al'alî of Yazd, mentioned in the Haft Iķlîm, on fol. 275a. 1568. Maulânâ 'Âshiķî Sanjarî, mentioned in the same book, ib. 1569. Maulânâ 'Âshiķî of Khurâsân, ib. 1570. Maulânâ 'Âshiķî, a Hindû, ib. 1571. Maulânâ 'Âshiķî, may be identical with one of the three preceding poets, ib. 1572. Maulânâ 'Âshiķî of Shîrâz, ib. 1573. 'Ishķî Kâshânî, ib. 1574. Ķâsim 'Alî, son of a grocer in Akbar-âbâd, was a special murîd of the emperor Akbar, and is mentioned several times by 'Abd-alķâdir Badâ'ûnî; in his later years he turned a Ṣûfî, ib. 1575. 'Iffatî of Asfarâ'in, in Shaikh Âdhurî's service, ib. 1576. Mîr 'Imâd-aldîn Shîrâzî, ib. 1577. Maulânâ 'Âbidî of Khurâsân, on fol. 275b. 1578. Maulânâ 'Âdilî of Badakhshân, much praised in the Haft Iķlîm, wrote an elegy on the death of Mirzâ Ibrâhîm, son of Mirzâ Sulaimân, ib. 1579. Maulânâi 'Âlim of Kâbul, born in a village near Kâbul, mentioned in the Haft Iķlîm and in Badâ'ûnî's history, had first Bahârî and afterwards Rabî'î as takhalluṣ, ib. 1580. Sayyid Muḥammad, with the takhalluṣ 'Iyânî (according to the index on fol. 6b, 'Itâbî) of Najaf, went to India and entered Akbar's service; he was imprisoned for ten years in the fortress of Gwâliyâr for having written a libel against Shâh Fatḥ-allâh, till he was released at last through the intercession of prince Salîm and others, ib. 1581. Ḥasanbeg 'Itâbî, one of the Taklû tribe, went to India at the same time, on fol. 276a. 1582. Mîr Sayyid 'Alî of Hamadân, died A. H. 776; he is mentioned in the Haft Iķlîm, ib. 1583. Shaikh 'Abd-alkarîm of Jaunpûr, with the takhalluṣ 'Itâbî, lived in Akbar's time; Taķî Auḥadî mentions him, ib. 1584. Khwâjah Muḥammad Raḥîm, with the takhalluṣ 'Ahdî, went from Shîrâz to India in Akbar's time; Badâ'ûnî saw him, ib. 1585. 'Ahdî Kalandar of Khurâsân, on fol. 276b. 1586. 'Ahdî Ķarâķû'î, ib. 1587. 'Ahdî Gûnâbâdî, ib. 1588. Maulânâ 'Ahdî, in Shâh Ṭahmâsp's time, perhaps identical with Maulânâ 'Arshî, who lived at the same time and also used at first 'Ahdî as takhalluṣ (see No. 1559), ib. 1589. 'Abdallâhkhân ibn Maḥmûd Sulṭân, pâdishâh of the whole of Tûrân, see Khân Ârzû's tadhkirah, ib. 1590. Maulânâ 'Alî Kal (or Kul) of Astarâbâd, mentioned in the Haft Iķlîm, ib. 1591. Maulânâ 'Ilmî, lived in Sulṭân Husain Mirzâ's time, ib. 1592. Ķâḍî 'Aṭâ-allâh رامینی (ورامینی ?), ib. 1593. Ķâḍî 'Abdallâh, mentioned in the Haft Iķlîm, on fol. 277a. 1594. Shaikh 'Alî Kalâ (کلا), ib. 1595. 'Alâ-aldîn Khûrî, see the Haft Iķlîm, ib. 1596. Ķâḍî 'Îsâ of Sâwa, contemporary with Fighânî and Sulṭân Ya'ķûb, after whose death he was charged with infidelity by Ṣûfî Khalîl, the Sulṭân's commander-in-chief, who hated the Ķâḍî, ib. 1597. 'Abdî of Gûnâbâd, a protégé of Mirzâ Jâhî Ṣafawî, see above, No. 499; he wrote a mathnawî, گوهر شاهوار, ib. 1598. 'Abdîbeg, wrote a mathnawî, ib. 1599. 'Ahdî of Shûshtar, ib. 1600. 'Ahdî, went to India in the reign of Akbar, whose service he entered, ib. 1601. Jamâl-aldîn of Shîrâz, with the takhalluṣ 'Urfî (his real name was Sayyid Muḥammad), went to India under Akbar, served there as a contemporary of Abû-alfaḍl and Faiḍî; he proposed to write a khamsah in imitation of Niẓâmî's, but completed only three mathnawîs, ib. 1602. 'Inâyat, the Kâtib of Shîrâz, became librarian in Akbar's library, on fol. 281a. 1603. 'Alî of Khurâsân, ib. 1604. Mullâ 'Abd-alwahhâb of Gîlân, ib. 1605. Mullâ 'Alî of Khurâsân, ib. 1606. Mîr 'Abd-alwahhâb, with the takhalluṣ 'Inâyatî of Iṣfahân, on fol. 281b. 1607. Amîr 'Alîshâh Khûrî, mentioned in the Haft Iķlîm, ib. 1608. Muḥammad 'Âlim of Samarķand, ib. 1609. Mîr 'Urfî of Ṭûs, also mentioned in the Haft Iķlîm, ib. 1610. Mîr 'Alî Najjâr of Iṣfahân, went to India under Akbar, ib. 1611. Amîr 'Inâyat-allâh, ib. 1612. Mîr 'Azîz-allâh, ib. 1613. Mîr 'Azîz Ķazwînî

(according to others Abharî), lived in India during Akbar's reign and was for some time chief financial minister for the Ṣûbas of Hindûstân; his poetry resembles that of the poets in Sultân Ḥusain's time, ib. 1614. Maulânâ 'Ilmî. with the honorary title of Mîr Murtaḍâ; the province of Badâ'ûn was for some time assigned to him (در اقطاع او مقرر), on fol. 282ª. 1615. Shâh 'Ilmî Kalandar, went to India, ib. 1616. Mirzâ Jân (or Jâni according to the index) Ghaznawi, ib. 1617. 'Ali of Astarâbâd, a clever Inshâ-writer, ib. 1618. Maulânâ 'Âbid of Iṣfahân, ib. 1619. Khwâjah 'Abd-alḳâdir, ib. 1620. Maulânâ 'Âmî of Iṣfahân, went to India under Jahângir, ib. 1621. Ḥasanbeg 'Ajzi of Tabriz. was a follower of Bâbâ Fighânî of Shîrâz, ib. 1622. 'Âlim Baihaḳî, on fol. 282ᵇ. 1623. Mir 'Ali of Iṣfahân, ib. 1624. Darwîsh 'Abdallâh, ib. 1625. Maulânâ 'Abdallâh of Shûshtar, mentioned by Taḳi Auḥadi, ib. 1626. Mirzâ 'Abdallâh, Khân-i-A'żam, ib. 1627. Mirzâ 'Abdallâh Jâbirî of Iṣfahân, son of the wazir Mirzâ Sulaimân (see above, No. 1039), ib. 1628. 'Abdallâh of Farankhûd (فرنخودی), ib. 1629. Ḳâḍi 'Alâ کرهکر دوری (کُرهگر ?), ib. 1630. Shaikh 'Imâd of Jirm (so according to the index), ib. 1631. 'Abd-alwâsi' Jabalî. a great poet in Sulṭân Sanjar's time. ib. 1632. Khwâjah Abû Isma'il 'Abdallâh ibn Manṣûr Muḥammad alanṣâri, ib. 1633. Maulânâ 'Idhârî, mentioned by Taḳî Auḥadi. ib. 1634. Mirzâ 'Inâyât-allâh of Tabriz, the brother of Mirzâ Ṣâliḥ of Tabriz (see above, No. 1332), ib. 1635. 'Araḍi Lâhiji, ib. 1636. Maulânâ 'Iyâri of Astarâbâd, on fol. 283ª. 1637. 'Abd-alsalâm of Samarkand, ib. 1638. Mirzâ 'Arab of Mashhad, the buffoon (مسخره) of Ḥamzah Mirzâ, ib. 1639. 'Arab of Iṣfahân. ib. 1640. 'Arabshâh, ib. 1641. Mirzâ 'Abdallâh, with the takhalluṣ 'Ishḳ (according to the index 'Ishḳi). father of Mirzâ Dâ'ûd (see above, No. 774), ib. 1642. Shâh 'Inâyat-allâh Dailami, ib. 1643. Darwish 'Iyâni, the son of Rafiḳi, ib. 1644. Mir 'Aishi of Yazd, ib. 1645. Maulânâ 'Iyânî of Shîrâz, ib. 1646. Maulânâ 'Iyânî. perhaps identical with one of the preceding poets of the same name. ib. 1647. Ḳâḍi 'Abd-alrazzâḳ, with the takhalluṣ 'Ahdi, of Khurâsân, went to India under Akbar and gained the friendship of Ḳâḍi Nûr-allâh Shûshtari. ib. 1648. 'Abd-alrazzâḳ, on fol. 283ᵇ. 1649. Amir 'Îsâlang, one of the Tarkhân Amirs, ib. 1650. Ustâd 'Ali, ib. 1651. Mir 'Aziz Kâshi, ib. 1652. 'Alî Yakpâi (one-legged) of Ḳazwin, ib. 1653. 'Ishrati of Yazd, ib. 1654. Mullâ 'Ishratî of Furûshân (a village in the district of Iṣfahân), went to India under Shâhjahân and got into friendly relations with Rustam Mirzâ Ṣafawî, ib. 1655. Khwâjah 'Alî Ḳuli 'Alawi, ib. 1656. Khwâjah Ḥâfiż 'Ali, ib. 1657. 'Ishḳi Kâshâni. perhaps identical with No. 1641, ib. 1658. 'Iyâni of Astarâbâd, ib. 1659. 'Aziz of Bâgh, ib. 1660. 'Azizi of Tabriz, ib. 1661. 'Abdâ (according to the index 'Abdi) of Abarkûh, ib. 1662. Maulânâ 'Ilâji, ib. 1663. Jamilbeg 'Alawi, ib. 1664. Mullâ 'Aṣri of Tabriz, ib. 1665. 'Ażimâ of Nîshâpûr, the son of Mullâ Ḳaidi and nephew of Mullâ Nażiri, went to India in Shâhjahân's reign, ib. 1666. Mir 'Imâd Khwushnawis of Ḳazwin, the best Naskhî and Ta'lîḳ-writer, was assassinated by Shâh 'Abbâs' order, under the suspicion of being a Sunni; he had before greatly vexed the Shâh by writing 70 baits only of the Shâhnâma, which he had been commissioned to transcribe, for the 70 tomans sent to him, on fol. 284ª. 1667. Maulânâ 'Ârif Lâhiji, mentioned by Taḳi Auḥadi, ib. 1668. 'Ârif of Gilân, ib. 1669. Ḳâḍi 'Ulamâi, on fol. 284ᵇ. 1670. Ḥakim 'Ârif, contemporary with Taḳi Auḥadi, ib. 1671. Mir 'Ârif of Yazd, ib. 1672. 'Ârif of Lâhûr, author of a mathnawi مهر و وفا, ib. 1673. 'Âḳâ 'Ażimâi, ib. 1674. Mir 'Alâi Yazdi, ib. 1675. Ni'matkhân 'Âli, with his real name: Mirzâ Muḥammad. offspring of a family of physicians in Shîrâz, grew up in India and rose to a high rank in Aurangzib's service; there are extracts given here, both from his diwân and from a mathnawi of his, ib. 1676. 'Abd-alḳâdir of Sijistân, on fol. 285ᵇ. 1677. 'Abd-alḳâdir of Tûn, ib. 1678. Maulânâ 'Âridi of Iṣfahân, ib. 1679. 'Âṣi, a dervish, ib. 1680. Another 'Âṣi, ib. 1681. 'Abd-al'azizkhân, pâdishâh of Samarkand, ib. 1682. 'Abdallâhkhân Uzbeg, Shâh of Tûrân, who had brought the greater part of Khurâsân under his sway, ib. 1683. Shâh 'Abbâs the Great, son of Sulṭân Muḥammad Khudâbanda Ṣafawi, on fol. 286ª. 1684. Mir 'Abd-alḥusain, ib. 1685. Mir 'Abd-alṣamad 'Aṭâi Kâshi, ib. 1686. 'Abbâsi, a poet in Shâh 'Abbâs' service, in whose honour he assumed this takhalluṣ; he went to India in Shâhjahân's reign, ib. 1687. Shaikh 'Abd-alṣamad Jabal 'Âmili. a nephew of Shaikh Bahâ-aldin Muḥammad Jabâl 'Âmili; the Shaikh dedicated his treatise on grammar, styled رسالهٔ صمدیّه, to him, ib. 1688. Mir 'Abd-alḥusain Jahânshâhi, ib. 1689. 'Ali Kulibeg Turkmân, the son of Sulṭân Khalifah, one of Jahângir's Amirs, ib. 1690. Muḥammad Mu'min 'Izzi, of Firûzâbâd near Shîrâz, ib. 1691. Khwâjah Bâḳir 'Izzat of Shirâz, ib. 1692. 'Abd-alraḥim 'Âbid, originally of Tûrân, lived in Dihli, ib. 1693. Mir 'Aishi of Yazd, the pupil of Maulânâ Waḥshi, went to India, ib. 1694. Mirzâ 'Abdallâh, the wazir of Lâhijân, ib. 1695. Mir 'Abd-alḥaḳḳ of Ḳumm, ib. 1696. Mir 'Azmi Kâshi, mentioned by Taḳi Auḥadi, on fol. 286ᵇ 1697. 'Azizi of Ḳazwin, ib. 1698. Mirzâ 'Abd Manâf of Ḳumm, ib. 1699. Ḳadirâi 'Irfân, ib. 1700. Mir 'Ain 'Ali, ib. 1701. 'Abbâs Ḳulikhân bin Ḥasankhân Shâmlû; both, father and son, were Beglerbegs of Harât; Nâżim of Harât wrote his Yûsuf and Zalikhâ at the request of 'Abbâs, ib. 1702. 'Ali Pâshâ, the father of Islâmkhân Ḥusain Pâshâ, ib. 1703. 'Ali Riḍâi, the Kâtib of Tabriz, a fine Nasta'lik-writer, gained the patronage of Shâh 'Abbâs through Mir 'Imâd, ib. 1704. Mir 'Azmi of Mashhad, ib. 1705. Mullâ 'Âmil of Balkh, went to India, ib. 1706. 'Ali Ja'far Imâmi, was schoolmaster in Iṣfahân, ib. 1707. 'Âmil, different from No. 1705, ib. 1708. 'Abdi Râmini, ib. 1709. Maulânâ 'Abd-alḳahhâr, ib. 1710. 'Ishḳikhân, of Turkish extraction, was for some time Mirbakhshi of Akbar, wrote ghazals, ḳaṣidas, and a mathnawi similar to that of Khanjarbeg (see No. 677), ib. 1711. Bâḳir, with the takhalluṣ 'Izzat, may be identical with No. 1691, on fol. 287ª. 1712. Mir 'Abdallâh 'Abdi ibn Shaikh Muḥammad 'Ali, who had the takhalluṣ Ṭab'i, one of the Shaikhs of Ushturkhân, in the district of Iṣfahân, ib. 1713. Muḥammad Riḍâi Tabrizi, with the takhalluṣ 'Unwân, ib. 1714. Âḳâ 'Ali, son of Khwâjah 'Abd-alṣamad

Gilânî, known as Samandar, ib. 1715. Sayyid 'Abd-aljalil Balgrâmî, the grandfather of Mir Ghulâm 'Ali Ârzû; he wrote a famous ta'rikh on the capture of the fortress of Sattârah by Aurangzib in A. H. 1111, ib. 1716. Shaikh 'Abd-alwâḥid Balgrâmî, in Akbar's time, author of a commentary on the نزهة الارواح and a Ṣûfic treatise سنابل, on fol. 287b. 1717. Mir 'Ali Riḍâ, of Tûi Sarkân, went to India, ib. 1718. Mir 'Abdallâh, the son of Mullâ 'Ishratî, ib. 1719. Mir 'Irfân, was bookseller in Iṣfahân, ib. 1720. Khwâjah 'Abdallâh 'Irfân, son of Khwâjah Makkî, ib. 1721. Darwish 'Ârif, ib. 1722. Mullâ 'Ali of Shirâz, ib. 1723. Maulânâ Shâh Muḥammad Shîrâzî, with the takhallus 'Ârif, much praised in 'Ali Ḥazin's Tadhkirat-almu'âṣirin, ib. 1724. 'Abûskhân (here spelt عبوض), governor of Lâr, mentioned by 'Ali Ḥazin, ib. 1725. Mirzâ 'Ali-khân, a disciple of Muḥammad Ḥusain Khwânsârî, ib. 1726. Ḥakim Muḥammad Riḍâ 'Ishrat of Yazd, on fol. 288a. 1727. Muḥammad Riḍâi 'Ishrat, may be identical with the preceding poet, ib. 1728. Sayyid Muḥammad Ṭâhir Kâshânî, with the takhallus 'Alawî, went to India, ib. 1729. Khwâjah Muḥammad Nâṣir 'Andalib (the nightingale), ib. 1730. Mir 'Abd-alraḥmân of Kumm, ib. 1731. Mullâ 'Ali 'Âli of Iṣfahân, son of Ḥâji Zain-al'âbidin Bannâ, mentioned by 'Ali Ḥazin, ib. 1732. Mirzâ Mahdî 'Âli of Mashhad, ib. 1733. Mir 'Askarî of Kumm, an architect, on fol. 288b. 1734. 'Âlimî of Shirâz, ib. 1735. Mir 'Abd-alḥusain 'Ârif Kâshânî, ib. 1736. Ḥasan 'Ali Shîrâzi, with the takhallus 'Ârif, was two years in prison by order of Jahângir, ib. 1737. Sayyid Murtaḍâ Jabal 'Âlimî, with the takhallus 'Ilm, ib. 1738. Mirzâ Muḥammad Yûsuf of Tabriz, with the takhallus 'Aziz, ib. 1739. 'Inâyat the goldsmith (زرگر), ib. 1740. 'Âlimî of Dârâbjird (in the index داراب), ib. 1741. Mir Najib-aldin 'Âli, ib. 1742. 'Ali Kâshânî, ib. 1743. Shaikh Nâṣir 'Ali of Sirhind, contemporary with Mirzâ Bidil, author of a dîwân and a mathnawî, died in Dihlî A. H. 1108, ib. 1744. 'Ali 'Aẓîm, eldest son of Nâṣir 'Ali, lived in Shâh-jahânâbâd, and died towards the end of Muḥammad-shâh's reign, on fol. 290a. 1745. 'Urûji, son of an Indian Amir, was in the service of Jahângir, ib. 1746. Shaikh 'Abd-al'aziz, with the takhallus 'Izzat, son of the Shaikh 'Abd-alrashid in Akbarâbâd, who was also his teacher; he came, through the intercession of Himmatkhân, son of Islâmkhân Badakhshânî, into 'Âlamgir's service, but died in the prime of youth, ib. 1747. Mirzâ Abû-alma'âli, with the takhallus 'Âli, received under Farrukhsiyar the title of Wizâratkhân, on fol. 291a. 1748. Mu'tamad-almulûk Nawwâb 'Alawikhân, with his real name: Mirzâ Muḥammad Hâshim, son of Mirzâ Muḥammad Hâdi Shîrâzi, and pupil of Maulânâ Luṭf-allâh Shîrâzi, Maulânâ Shâh Muḥammad, and others; in A.H. 1111 he came by water to the Dakhan and entered 'Âlamgir's service; he rose to the dignity of Shashhazârî under Muḥammadshâh, was taken back to Îrân by Nâdirshâh, but, after some years, got permission to return to India, ib. 1749. Aḥmad 'Alikhân, with the takhallus 'Izzat, the nephew of Nawwâb Sâdât-khân Bahâdur Dhû-alfakârjang, ib. 1750. Mullâ 'Abd-alḥayy of Iṣfahân, ib. 1751. Mir Mu'min 'Arshî, ib. 1752. Mirzâ Muḥammad 'Ali, with the takhallus 'Ârif, was born in India, whither his father, a native of Ṭâlakân, had moved; as a youth he went with his father to Îrân and studied there; in Muḥammadshâh's reign he returned to India, ib. 1753. Ḥâji 'Âbid of Iṣfahân, a contemporary of Âkâ Muḥammad Khayyâṭ (the tailor) 'Ashik; he died shortly before the compilation of this tadhkirah, ib. 1754. Isḥâkbeg 'Udhri, brother of Ḥâji Luṭf 'Alibeg Âdhur, the author of the Âtashkada, on fol. 291b. 1755. Âkâ Muḥammad Khayyâṭ, with the takhallus 'Âshik of Iṣfahân, called the 'second Sa'di,' ib. 1756. Maulawî Muḥammad 'Abûs (again عبوض), of Jaunpûr, famous by a ta'rikh on the martyrdom of Ḥasan and Ḥusain, on fol. 292a. 1757. Hunarwarkhân, with the takhallus 'Âkil, ib. 1758. 'Abd-al'aziz of Jaunpûr, on fol. 292b. 1759. 'Azizkhân, ib. 1760. Muḥammad Himmat, with the takhallus 'Âshik, of Kashmir, ib. 1761. Shaikh 'Aṭâ-allâh, with the takhallus 'Aṭâ, of the same country, ib. 1762. 'Âjiz of Kashmir, ib. 1763. Muḥammad Shafi' 'Âlim, of the same country, ib. 1764. Mir 'Ain 'Ali, also a Kashmirian poet, ib. 1765. Shâh Ibrâhim 'Izzat, of the same country, ib. 1766. 'Ishrat, ib. 1767. 'Ishkî, ib. 1768. Shaikh 'Aṭâ-allâh, with the takhallus 'Aṭâ, lived in Amrûha, and was a pupil of Mirzâ Bidil, ib. 1769. Shaikh 'Izzat, lived in ديوا, a place near Lucknow, ib. 1770. Sayyid Luṭf-allâh, with the takhallus 'Âṣi, in 'Âlamgir's time, on fol. 293a. 1771. Mirzâ Ja'far 'Âshik, wrote a satire on Mirzâ Abû Turâb Ghubâr (see below, No. 1829), ib. 1772. Muḥammad Hâshim, with the takhallus 'Âjiz, ib. 1773. Mirzâ Abû-alma'âli, with the takhallus 'Âli, a descendant of Farid-aldin 'Aṭṭâr, to whom he traced his origin through many generations; he was born in Nishâpûr, and entered at an early age the service of Shaikh Husain Mashhadi, who was from his mother's side a descendant of Shaikh Bahâ-aldin al-'Âmili; afterwards he went to Iṣfahân and studied under Âkâ Muḥammad Bidâbâdi, and at last he became in Karbalâ a pupil of Mullâ Muḥammad Bâkir Bahbahânî. Later on he went to India, and lived in familiar intercourse with Amir Ghulâm 'Ali Âzâd Balgrâmi and Mullâ Kamar-aldin Bâlâpûrî, the author of the مظهر النور, at Aurangâbâd in the Dakhan; the last part of his life he spent in Akbarâbâd, where he enjoyed a yearly income of 10,000 rupees through the favour of the Amir-alumarâ Nawwâb-aldaulah Mirzâ Shafi'khân Bahâdur and Nawwâb Amir-aldaulah Mirzâ Zain-al'âbidinkhân Bahâdur Manṣûrjang, and died there A.H. 1214, when he was just on the point of visiting Karbalâ, ib. 1774. Khwâjah Ghiyâth-aldin of Tabriz, mentioned in the Haft Iklim, on fol. 293b. 1775. Ghazâli of Marw, one of the old poets, ib. 1776. Ghazâli Jang Ghûrî, mentioned in the Haft Iklîm, ib. 1777. Maulânâ Ghazâli of Harât, whose poems are often confounded with those of the preceding poet, ib. 1778. Ghayûrî of Kâbul, ib. 1779. Shâh Wirdikhân-beg Dhû-alkadr, with the takhallus Ghayûri, in Turkish he has the flattering epithet ذوالقدر تير انداز بيخطا, ib. 1780. Shâh Gharib Mirzâ Gharibî, son of Sulṭân Ḥusain, ib. 1781. Ghâzi Kalandar of Iṣfahân, ib. 1782. Maulânâ Ghubâri of Harât, on fol. 294a. 1783. Maulânâ Gharibi of Transoxania, ib. 1784. Gharibi of Khurâsân, went to India under Humâyûn; his poems are often confounded with those of Shâh Gharib Mirzâ

(see No. 1780), ib. 1785. Mîr Muḥammadkhân, with the epithet Khân Kalân, and the takhalluṣ Ghaznawî, one of the great Amirs of Humâyûn and Akbar; he is mentioned by Badâ'ûnî, ib. 1786. Ghaẓfar (Ghaḍanfar?), ib. 1787. Mîr 'Abd-alghanî of Tafrush, a contemporary of Taḳî Auḥadî, mentioned in the Haft Iḳlîm, on fol. 294b. 1788. Ghanibeg of Hamadân, went to India in the beginning of Akbar's reign, was put to death as an accomplice in a plot against the emperor in favour of his son Jahângîr, ib. 1789. Shaikh Abû-alma'âlî, with the takhalluṣ Gharîbî of Lâhûr, a nephew and son-in-law of Muḥammad Miyân Shaikh Dâ'ûd, in Akbar's reign, on fol. 295a. 1790. Ghurbatî (index, Gharîbî), whose birthplace is not known, likewise in Akbar's reign, author of a diwân and of the مونس جان; he was once in Transoxania and attended the majlis of Shaikh Ḥusain of Khwârizm; he died A. H. 966 at Âgra, ib. 1791. Ghazâlî of Mashhad, with his real name: 'Alî Riḍâ, fled on account of heresy from Khurâsân to India; Khânzamânkhân, with the takhalluṣ Sulṭân, the governor of Jaunpûr, sent him 1000 rupees and called him to his residence (see No. 989); Ghazâlî died A. H. 980 at Âgra, ib. 1792. Gharîb of Sabzwâr, in Sulṭân Ḥusain Mirzâ's time, on fol. 296a. 1793. Ghiyâth of Balkh, ib. 1794. Maulânâ Sa'îd Ghulâmî, ib. 1795. Maulânâ Ghawwâṣî, according to some of Yazd, according to the majority of authorities a native of Khurâsân, ib. 1796. Ghurûrî Kâshî, ib. 1797. Mîr Ghurûrî Kâshî, went to India under Shâhjahân, ib. 1798. Ghanî of Iṣfahân, ib. 1799. Mîr Ghanî, ib. 1800. Ghiyâth Kûr Ḥalwâi, a famous poet of Fârs, ib. 1801. Mullâ Ghiyâth-aldîn of Mashhad, on fol. 296b. 1802. Maulânâ Ghiyâth of Sabzwâr, ib. 1803. Maulânâ Ghairatî of Shîrâz, ib. 1804. Shaikh Muḥammad Ṭâhir Ghanî of Kashmîr, a friend of Ṣâ'ib, Kalîm, and Muḥammad Jân Ḳudsî, died A. H. 1079, according to the following chronogram of Muḥammad 'Alî Mâhir: آگاهی سوی دار بقا از دار فانی شد, on fol. 297a. 1805. Maulânâ Ghubârî, on fol. 298a. 1806. Ḳâsim Ghubârî, ib. 1807. Ghubârî Kirmânî, ib. 1808. Ghiyâth-aldîn, ib. 1809. Muḥammad Taḳî Ghâfilâ, ib. 1810. Mîr Ghiyâth-aldîn, the nephew of Mîr Burhân of Abarḳûh, ib. 1811. Khwâjah Ghiyâth-aldîn Nakshbandî Yazdî, on fol. 298b. 1812. Ghiyâth of Harât, ib. 1813. Muḥammad Sharîf Ghazâlî of Andujân, a pupil of Shaikh Ḥusain Khwârizmî, used sometimes Sharîfî as takhalluṣ too, ib. 1814. Dada Ghairî, a Turk of Kirmân and contemporary of Taḳî Auḥadî, was killed by Mîr Fuzûnî of Astarâbâd, ib. 1815. Muḥammad Akram Ghanîmat Ganjâhî of Lâhûr, author of a mathnawî, styled قصّهٔ عزیز و شاهد, ib. 1816. Ghauthî, a poet of Gujarât; his name was Ḥasan, ib. 1817. Ḥâjî Muḥammad Isma'îl Ghâfil of Sijistân, with the epithet روشن رقم, a famous penman, ib. 1818. Mirzâ Ghiyâth-aldîn, eldest son of Mirzâ Ṣadr-aldîn, mentioned by 'Alî Ḥazîn, on fol. 299a. 1819. Mirzâ Ḥasan Ghayûr of Kirmân, also mentioned by Ḥazîn, ib. 1820. Maulânâ Ghâzî, ib. 1821. Ghanî of Shîrâz, ib. 1822. Nawwâb Nawâzishkhân Rûmî, with the takhalluṣ Ghâfil; his poems are collected in a diwân, ib. 1823. Mullâ Muḥammad Ghairat of Kashmîr, ib. 1824. Mirzâ Faiḍ-alḥaḳḳ Ghanâ, likewise, ib. 1825. Mirzâ Beg Ghâfil, likewise, ib. 1826. Âḳâ 'Abdallâh Ghawwâṣ, ib. 1827. Muḥammad 'Âḳil Ghairat, ib. 1828. Khwâjah Mu'în-aldîn, known as Shâh Ghâzî, of Bukhârâ, was قوش بیکی (read قوس بیکی) under Sulṭân Shâh 'Âlam Sulṭân Muḥammad Mu'aẓẓam, Aurangzîb's son, ib. 1829. Mirzâ Abû Turâb Ghubâr, on fol. 299b. 1830. Laćman Singh Ghayûrî of Shâhjahânâbâd, disciple of Mirzâ Muḥammad 'Alî, son of Mirzâ Akhyar-allâh Riyâḍî, and of Mîr Shams-aldîn Faḳîr; a few years before the composition of this work he went to Lucknow, and the British government of India offered him 300 rupees per month, but he refused; he was in A. H. 1218 just 70 years old, and lived in Shâhjahânâbâd, ib. 1831. Sayyid Jalâl-aldîn, with the takhalluṣ Ghâlib, lived in Zaidpûr near Lucknow, and died a few years before A. H. 1218, ib. 1832. Firdausî Ṭûsî, with his original name: Abû-alḳâsim alḥasan bin 'Alî, the immortal author of the Shâhnâma, ib. 1833. Farîd-aldîn al-Kâtib, attached himself, after having served several sovereigns, to Sulṭân Sanjar; he is praised by 'Aufî, on fol. 300a. 1834. Fakhr-aldîn Muḥammad alzarkhânî, a contemporary of 'Aufî, who had many poetical contests with him in Nîshâpûr, on fol. 300b. 1835. Farîd-aldîn Jâjarmî, studied, according to 'Aufî, in Bukhârâ, ib. 1836. Fakhr-aldîn alkhaṭṭâṭ of Harât, was personally known to 'Aufî, ib. 1837. Ḳâḍî Fakhr-aldîn دمراجی, ib. 1838. Farîd Mashriḳî, ib. 1839. Ûstâd Abû-alḥasan Farrukhî alsanjarî (read alsijzî), one of Sulṭân Maḥmûd's court poets, see 'Aufî and Jâmî's Bahâristân (the same ḳasîdah is quoted here, which Hammer has translated in his 'Schöne Redekünste,' entitled درصفت داغگاه), on fol. 301a. 1840. Sharaf-alḥukamâ Athîr-aldîn Futûḥî of Marw, a poet of the Saljûḳs, contemporary with Adîb Ṣâbir and Anwarî, ib. 1841. Fakihî of Marw, on fol. 301b. 1842. Ḥakîm Fakhr-aldîn Jurjânî, the author of ویس و رامین, ib. 1843. Maulânâ Farkadî, one of Sulṭân Sa'îd Muḥammad bin Sâm's poets, mentioned by 'Aufî, on fol. 304a. 1844. Ḥakîm Majd-aldîn Fahîmî of Bukhârâ, ib. 1845. Farîd Kâfî, one of Ghiyâth-aldîn bin Sâm's poets, ib. 1846. Fatḥî Ghaznawî, on fol. 304b. 1847. Imâm Fahkr-aldîn Râzî, with his full name: Abû 'Abdallâh Muḥammad ibn al-Ḥasan alḳuraishî altamîmî albakrî, born A. H. 524 in Rai, died A. H. 606, ib. 1848. Khwâjah Muḥammad bin Maḥmûd Dihdâr, with the takhalluṣ Fânî, author of many Arabic and Persian works, and of glosses to the گلشن راز; he went to India under Akbar and lived in intimate friendship with Nawwâb 'Abd-alraḥîm Khânkhânân, on fol. 305b. 1849. Muḥammad Ḥusain Farang, a merchant, ib. 1850. Jamîlah Khânam, with the takhalluṣ Faṣîḥah, known by Taḳî Auḥadî, ib. 1851. Fâṭimah of Khurasân, a clever woman, ib. 1852. Fâṭimah Ḳawwâlah, lived in Iṣfahân, ib. 1853. Falakî Shirwânî, a contemporary of Khâḳânî, with whom he had poetical contests, was like him a pupil of Abû-al'ulâ of Ganja; his diwân found great favour with Ulughbeg, ib. 1854. Amîr-i-Kabîr Niẓâm-aldîn Amîr 'Alîshîr, with the takhalluṣ Fânî; his father, of Ćaghatâi extraction, was an official in the emperor Bâbar's service; Amîr 'Alîshîr himself was wazîr of Sulṭân Ḥusain Mirzâ, and wrote poetry in three languages, in Arabic, Persian, and Turkish (or rather Ćaghatâi, where he

assumed the takhallus Nawâ'î; he was the great patron of poets and learned men, and died, according to the chronogram انوار رحمت, A. H. 906), ib. 1855. Fakhr-aldîn Isfahânî, on fol. 306a. 1856. Shaikh Abû-alwâhid (in the index 'Abd-alwâhid) Fârighî, praised by Mîr 'Alîshîr; he was in the service of Humâyûn, and lived till the time of Akbar, ib. 1857. Mirzâ Abû-alfath, with the takhallus Fathî of Gûnâbâd, ib. 1858. Maulânâ Fathî of Tabrîz, ib. 1859. Mullâ Fathî of Ardastân, ib. 1860. Maulânâ Fathî of Murghlân (near Andujân), ib. 1861. Abû Turâbbeg, with the takhallus Firkatî, of Anjudân, in Shâh 'Abbâs' time, ib. 1862. Shaikh Farîd-aldîn Shakarganj, one of the saints of India and son of Fîrûzshâh of Kâbul; he was the spiritual guide and patron of Nizâm-aldîn Auliyâ, on fol. 306b. 1863. Maulânâ Farah-allâh of Shûshtar, lived in India in Akbar's time and wandered through the whole of Hindûstân, ib. 1864. Calabîbeg Tabrîzî, with the takhallus Fârigh, known as the 'great scholar of Tabrîz' (علامۀ تبریزی); he studied in Shîrâz under Mullâ Mirzâ Jân, went to India in Akbar's time, and wrote a refutation of the prophets (رساله در ردّ انبیا), for which sin he was struck by a horrible illness and went down to hell, ib. 1865. Maulânâ Pâdishâh Tabrîzî, with the takhallus Fârighî, on fol. 307a. 1866. Âkâ Shâhakî, with the takhallus Fanâ'î, mentioned by Mullâ Nasrâ (Nasrâbâdî), ib. 1867. Maulânâ Fakhrî, an Indian poet, ib. 1868. Fardî, ib. 1869. Bâbâ Fighânî of Shîrâz, the favourite of Sultân Ya'kûb; all the great masters of later times, as Wahshî, Nazîrî of Nîshâpûr, Damîrî of Isfahân, Husain Thanâ'î, 'Urfî of Shîrâz, Shifâ'î of Isfahân, Rukn-aldîn Masîh Kâshânî, Maulânâ Muhtasham, and others, down to Mirzâ Sâ'ib, were imitators of his poetical style, ib. 1870. Farîd-aldîn of Sijistân, mentioned by 'Aufî, on fol. 313b. 1871. Mullâ Asghar Fanâ'î, went to India under Akbar and is mentioned by Badâ'ûnî, ib. 1872. Khwâjah Ghiyâth-aldîn of Shîrâz, with the takhallus Firîbî, went to India under Jahângîr, and was a great penman in نسخ, ثلث, and نستعلیق; the inscriptions on the تاج گنج اکبرآباد and the مزار تاج محل are written by him, ib. 1873. Khwâjah Farîd-aldîn Ahwal, a disciple of Imâmî of Harât, on fol. 314a. 1874. Farîd-aldîn of Fârs, ib. 1875. Farîd-aldîn of Balkh, ib. 1876. Maulânâ Fasîhî of Tabrîz, mentioned in the Haft Iklîm, ib. 1877. Mirzâ Fasîhî Ansârî of Harât, ib. 1878. Fâdilî Kirmânî, quoted in the Haft Iklîm, on fol. 314b. 1879. Maulânâ Fadlî, on fol. 315a. 1880. Maulânâ Fadlî Jarbâdkânî, ib. 1881. Amîr Fadlî of Hamadân, ib. 1882. Fadlî of Kazwîn, ib. 1883. Maulânâ Figârî of Sabzwâr, mentioned in the Haft Iklîm, ib. 1884. Kâdî Ahmad Figârî of Asfarâ'in, ib. 1885. Sultân Fîrûzshâh, the pâdishâh of Dihlî, to whom the تاریخ فیروزشاهی is dedicated, on fol. 315b. 1886. Shaikh Fidâ'î Lâhijânî, wrote a famous commentary on Muhammad Shabistarî's گلشن راز, ib. 1887. Maulânâ Fahmî Kâshânî, a matchless ghazal-writer, ib. 1888. Fahmî of Taharân, went to India in Akbar's time, on fol. 316a. 1889. Fahmî of Hurmûz, ib. 1890. Mîr Fahmî, ib. 1891. Tahmâsp Kulî Fahmî, ib. 1892. Shâh Kâsimî Fahmî, ib. 1893. Fahmî of Samarkand, the son of Nâsir of Samarkand, lived in India under Akbar, ib. 1894. Maulânâ Fahmî of Astarâbâd, died in Dihlî, ib. 1895. Maulânâ Fattâhî of Nîshâpûr, ib. 1896. Farîdûn Husain Mirzâ, ib. 1897. Fakhrî of Isfahân, the elder brother of Hamd-allâh Mustaufî, ib. 1898. Fakhrî of Baghdâd, ib. 1899. Another Fakhrî, ib. 1900. Another Fakhrî again, ib. 1901. Fakhrî of Harât, ib. 1902. Maulânâ Fakhrî Kâshifî, son of Mullâ Husain Wâ'iz and grandson of Jâmî; he composed a mathnawî, محمود و ایاز, and lived as preacher in Harât (he may therefore be identical with No. 1901), on fol. 316b. 1903. Khwâjah Fânî of Tabrîz, ib. 1904. Fakîrî of Tabrîz, ib. 1905. Khwâjah Fânî Kirmânî, ib. 1906. Fardî of Tabrîz, ib. 1907. Mîr Mahmûd Fuzûnî of Sabzwâr, a contemporary of Takî Auhadî, was obliged to flee from Kirmân on account of a murder he committed whilst drunk, and settled in Isfahân, ib. 1908. Mîr Mahmûd Fuzûnî of Astarâbâd, lived in Isfahân too and was contemporary with the preceding poet of the same name and takhallus, ib. 1909. Mîr Hâshim Fuzûnî of Astarâbâd, ib. 1910. Shaikh Ilâhdâd Faidî Sirhindî, ib. 1911. Maulânâ Farkî of Kâbul, ib. 1912. Fudûlî of Baghdâd, a clever poet in Arabic, Persian, and Turkish; he wrote a Turkish Khamsah, ib. 1913. Fardî of Ardabîl, on fol. 317a. 1914. Fardî of Turbat, ib. 1915. Fardî of Nahâwând (so in the index, the text seems to have Thanîsarî), ib. 1916. Khwâjah Abû-albarakah, with the takhallus Firâkî, in Humâyûn's service, ib. 1917. Maulânâ Fatâwî, on fol. 317b. 1918. Amîr Kamâl-aldîn Husain Fanâ'î of Harât, lived in Sultân Husain Mirzâ's time, mentioned just as No. 1917 in the Majâlis-al'ushshâk, ib. 1919. Another Fanâ'î, ib. 1920. Maulânâ Ramadân Fidâ'î, ib. 1921. Khwâjah Muhammad Ridâ, with the takhallus Fikrî, of Isfahân, son of Shaikhîbeg of Isfahân, went to India, ib. 1922. Fikrî of Rai, went to India, ib. 1923. Mullâ Mîrak Jân Fikrî, ib. 1924. Mîr 'Alî 'Arab Fikrî, ib. 1925. Maulânâ Sayyid Muhammad Jâmabâf (the weaver), with the takhallus Fikrî, of Khurâsân, a great rubâ'î-writer and therefore known as 'Mîr Rubâ'î;' he went to India in Akbar's reign, sung many poems in his praise, and died A. H. 973 (chronogram: میر رباعی سفر نمود) in Jaunpûr, ib. 1926. Darwîsh Fikrî of Gîlân, on fol. 318a. 1927. Fikrî of Astarâbâd, ib. 1928. Fikrî of Ardabîl, ib. 1929. Fikrî of Ardûbâd, a contemporary of Maulânâ Wahshî, ib. 1930. Fikrî of Akbarâbâd, ib. 1931. Mahmûdbeg Fusûnî, went young to India in Akbar's reign, and rose in Shâhjahân's time to the rank of Mustaufî (auditor of accounts) of the whole realm; he was a clever ghazal-writer, ib. 1932. Imâm Kulîbeg Fusûnî, went to India in Shâhjahân's reign, on fol. 318b. 1933. Afdalkhân Fusûnî, was news-writer of Gujarât under Akbar, ib. 1934. Farîdûnkhân, in Humâyûn's service, ib. 1935. Muhammad Sâlih Fârighî, son of Bâbar's librarian, went to India, ib. 1936. Mirzâ Fârighî of Shîrâz, brother of Shâh Fath-allâh, changed, whilst in India, his takhallus Fârighî into Fâ'ikî at the request of Nawwâb Bairâmkhân, the Khânkhânân, who favoured another poet with the takhallus Fârighî, viz. Shaikh Abû-alwâhid Khânî; but when he went to 'Irâk, he

used his old takhalluṣ again; he returned afterwards to India and died there, ib. 1937. Fârighî of Mar'ash, ib. 1938. Sharifâi Fârigh, ib. 1939. Fârighî of Sabzwâr, on fol. 319ᵃ. 1940. Fârigh Kâshî, ib. 1941. Ibrâhîm Fârigh of Iṣfahân, ib. 1942. Fârighî of Iṣfahân, ib. 1943. Another Fârighî, ib. 1944. Mirzâ Sharaf Furûghî of Transoxania, went to India, ib. 1945. Furûghî 'Aṭṭâr (the druggist), ib. 1946. Furûghî of Kashmîr, died A. H. 1070, ib. 1947. Mîr Muḥammad Fâris, ib. 1948. Mîr Fâ'id of Gilân, went to India, ib. 1949. Maulânâ 'Alî Fâ'id, ib. 1950. Mîr Fâ'id of Natanza, went to India in Jahângîr's time and was appointed secret news-writer for Gujarât, ib. 1951. Figârî of Samarkand, lived in 'Abdallâhkhân Uzbeg's time, on fol. 319ᵇ. 1952. Mîr Ḥaidar 'Alî Fâ'id of Iṣfahân, ib. 1953. Faidî, ib. 1954. Sayyid Ḥasan Faidî of Shirwân, ib. 1955. Maulânâ Faidî of Turbat, went to India under Akbar and sung poems in his praise; Shaikh Faidî, the great poet, mentions him in laudatory terms, ib. 1956. Shaikh Faidî Fayyâdî, son of Shaikh Mubârak, who was a descendant of Shaikh Ḥamîd-aldîn Nâgûrî; this king of poets at Akbar's court was the brother of the famous historiographer and prime minister Shaikh Abû-alfaḍl; he wrote, besides his lyrical poems, the mathnawî نل و دمن and a commentary on the Ḳurân, without diacritical points, entitled سواطع الالهام, and died A. H. 1004, ib. 1957. Ḥakîm Faghfûr Lâhijî, with his original name: Mîr Muḥammad Ḥusain, went to India under Jahângîr and acted as physician in ordinary to prince Parwîz; his first takhalluṣ in Îrân was Rasmî, which he changed into Faghfûr after having gone to India, on fol. 324ᵃ. 1958. Firibî Rammâl (the soothsayer) of Kirmân, on fol. 324ᵇ. 1959. Maulânâ Firibî, in Akbar's reign, ib. 1960. Mîr Farîdûn of Mashhad, ib. 1961. Maulânâ Faḍl of Khalkhâl (in Adharbaijân, between Kazwin and Gilân), nephew of Maulânâ Shaikh Aḥmad Khalkhâlî, ib. 1962. Mîr Faḍl-allâh Mûsawî, on fol. 325ᵃ. 1963. Fiṭratî of Kashmîr, in Akbar's time, ib. 1964. Shaikh Aḥmad Fanâ'î of Khalkhâl, ib. 1965. Muḥammad Muḳîm Faujî, son of Mullâ Ḳaidî, nephew of Maulânâ Naẓîrî, panegyrist and companion of Bahâdur Ẓafarjang, better known as Mirzâ Jânbeg Shâh Shujâ'atî, made afterwards a pilgrimage to the holy cities of Ḥijâz, ib. 1966. Mullâ Fâkhir Bahbahânî, on fol. 325ᵇ. 1967. Zamânâi Zarkash (the goldwire-drawer), with the takhalluṣ Firîbî, of Iṣfahân, ib. 1968. Maulânâ 'Abd-alrazzâḳ, with the takhalluṣ Fayyâḍ, originally of Lâhijân, but known as Ḳummî, a pupil of Maulânâ Ṣadr-aldîn Shîrâzî, ib. 1969. Mirzâ Muḥammad 'Alî Fâtiḥ, on fol. 327ᵃ. 1970. Mirzâ Abû-alfatḥ of Sabzwâr, with the takhalluṣ Fâtiḥ, ib. 1971. Mîr Raḍî Fâtiḥ of Gilân, mentioned in 'Alî Ḥazîn's tadhkirah, ib. 1972. Shaikh Fatḥ 'Alîkhân 'Abbâsî, uncle of the author of the رياض الشعرا, 'Alî Ḳulîkhân Wâlih, one of Sulaimân Ṣafawî's Amîrs, ib. 1973. Maulânâ 'Alî Fâ'id, ib. 1974. Mirzâ Ghiyâth-aldîn Manṣûr, with the takhalluṣ Fikrat, son of Mirzâ Ghiyâth-aldîn Manṣûr Dashtakî Fârsî, went to India under Shâhjahân and was afterwards one of Aurangzîb's officials, ib. 1975. Rustam Mirzâ Ṣafawî, with the takhalluṣ Fidâ'î (has appeared already in No. 840, since his takhalluṣ became only afterwards known to the author of this work), ib. 1976. Muḥammadbeg Furṣat, went from Îrân to India, on fol. 327ᵇ. 1977. Mirzâ 'Abdallâh Fanâ, ib. 1978. Faḳihî of Harât, ib. 1979. Shaikh Muḥsin Fânî, originally of Kashmîr, pupil of Mullâ Ṣarfî Kashmîrî and teacher of Ṭâhir Ghanî and Ḥâjî Aslam Sâlim; he was greatly honoured by Shâhjahân's Amîrs, and an intimate friend of prince Dârâ Shukûh; his investiture as a dervish he received from Shaikh Muḥibb-allâh of Allâhâbâd, the so-called second Ibn 'Arabî; for some time he was wazîr of Allâhâbâd under Shâhjahân, but lost the emperor's favour on account of some panegyrics by him on Muḥammadkhân, the ruler of Balkh, which were found in the latter's library after the conquest of Balkh by prince Murâdbakhsh; he went to Kashmîr and died A. H. 1081, ib. 1980. Mirzâ Mu'izz-aldîn Muḥammad Mûsawî Fiṭrat, son of Mirzâ Fakhrâi Ḳummî; he is known as Mashadî, because he took his abode in Mashhad on account of his mother being a daughter of Mîr Muḥammad Zamân Mashhadî; in 'Âlamgîr's time he went to India and was raised to a high place of dignity; he has three takhallușes, Fiṭrat, Mu'izz, and Mûsawî; he died in the Dakhan A. H. 1106, according to the chronogram, معز الدين محمد موسوى رفت, on fol. 328ᵃ. 1981. Fârighâ Furûshânî, with his original name: Muḥammad Ibrâhîm, brother of Mullâ 'Ishratî; he went to India under Shâhjahân and entered the service of Nawwâb Ẓafarkhân, the governor of Kashmîr; he is probably identical with Ibrâhîm Fârigh of Iṣfahân, in No. 1941, on fol. 328ᵇ. 1982. Âḳâ Muḥammad Ibrâhîm, with the takhalluṣ Faiḍân, son of Âḳâ Ḥusain Tâjî and pupil, both in sciences and poetry, of Ḥâjî Sâlim of Kashmîr; his contemporary, Miyân Nâṣir 'Alî (who exchanged poetry with Mirzâ Mu'izz-aldîn Fiṭrat in No. 1980), praised him very much, ib. 1983. Mullâ Farîdûn of Shîrâz, on fol. 329ᵃ. 1984. Fanâ'î Caghatâ'î, in Akbar's service; details of his life, especially of his travels, pilgrimage, etc., are found in Badâ'ûnî, ib. 1985. Fusûnî of Yazd, may be identical with Afḍalkhân Fusûnî, in No. 1933; he was in Akbar's service, and is mentioned by Badâ'ûnî, ib. 1986. Fîrûza of Kâbul, son of a slave of Mirzâ Muḥammad Ḥakîm, was in Humâyûn's and Akbar's service, ib. 1987. Fârsî, a clever penman and painter, son of Khwâjah 'Abd-alṣamad Muṣawwir (the painter), mentioned by Badâ'ûnî, on fol. 329ᵇ. 1988. Amînâi Fâ'iḳ of Iṣfahân, ib. 1989. Mullâ Fâḍil Kâshî, ib. 1990. Mullâ Bâḳir Fâ'iḍ of Mâzandarân, mentioned in 'Alî Ḥazîn's tadhkirah, ib. 1991. Mullâ Naṣîr Fâ'iḍ of Abhar (a place two farsangs from Iṣfahân), who had received his takhalluṣ from Mirzâ Ṣâ'ibâ; the selections, given here, are taken from 'Alî Ḥazîn's tadhkirah, ib. 1992. Mîr Sayyid Aḥmad Fâ'iḳ of Lâhûr, one of the grandsons (نبائر, an Arabic plural to the Persian نبيره) of Jalâl-aldîn Muḥaddith, and brother to Jalâl-aldîn Siyâdat, on fol. 330ᵃ. 1993. Mîr Shams-aldîn Faḳîr 'Abbâsî Dihlawî, had at first the takhalluṣ Maftûn, author of two treatises on the art of poetry, viz. رساله در عروض و قافيه and رساله در صنائع شعر; the great friendship shown to him by Nawwâb Niẓâm-almulk induced him to go to the Dakhan; after the death of his patron he returned to Dihlî, the residence of his family, and after his father's

death he undertook the pilgrimage to Makkah. He was an intimate friend of 'Alî Kulîkhân Wâlih, and composed a mathnawî والہ و سلطان, celebrating the love-story of his friend Wâlih, the great tadhkirah-writer, with his cousin Khadîjah Begam, on fol. 330b. 1994. Mirzâ Muḥammad 'Alî Furûgh of Iṣfahân, a friend of the previous poet and one of the spiritual guides of the author of this tadhkirah, on fol. 332a. 1995. Mirzâ Muḥammad Fâḍil, son of Mirzâ Bâkir Ṣadr, went to India in Muḥammadshâh's reign, ib. 1996. Faukî, a jester, on fol. 333a. 1997. 'Abd-alshukûr Fâ'iḳ of Kashmîr, ib. 1998. Mirzâ Faṣîḥ, was in the service of Nawwâb Ṣamṣâm-aldaulah, who is said to have been his pupil too, ib. 1999. Mirzâ Farhâd of Kashmîr, ib. 2000. Maḥmûdbeg Fârigh of Badakhshân, the nephew of Mullâ Shâh Badakhshânî; he lived in Kashmîr, and wrote the following ta'rîkh on Islâmkhân's arrival in Kashmir, بکشمیر اسلام بادا همیشه (= A.H. 1072), ib. 2001. Farḥat of Kashmîr, ib. 2002. Maulawî Muḥammad Mîrân, with the takhalluṣ Farḥat of Kashmîr, very likely identical with the preceding Farḥat; he came, 25 years old, from Kashmir to Dihlî, and lived there 70 years more, a great scholar in logic, grammar, rhetorical and poetical art, natural science, astronomy, law, and Ḳurân-interpretation, pupil of 'Allâmî Maulawî Aḥmad-allâh of Sandila, Ḳâḍî Mubârak Kûpâmûî (کوپاموی), and Mullâ 'Âbid Riyâḍî Dân, ib. 2003. Futuwwat-khân, with his original name, Khwâjah Ḥabîb-allâh, was born and lived in Kashmîr, ib. 2004. Shaikh Muḥammad Fârûḳ, with the takhalluṣ Faraḥ, known as Miyân Faraḥ 'Alî, was Khân Ârzû's disciple in Shâhjahânâbâd, and died 85 years old (date unknown), ib. 2005. Mullâ Faraḥ-allâh of Kashmîr, on fol. 333b. 2006. Mullâ Fâkhir of Kashmîr, ib. 2007. Muḥammadbeg Furṣat, may be identical with No. 1976. 2008. Muḥammadbeg Fârigh of Badakhshân, ib. 2009. Fakhrî, not identical with those in No. 1897 sq., ib. 2010. Bâbâ Fûlâd of Kashmîr, ib. 2011. Farkhânî, ib. 2012. Khwâjah Fatḥ-allâh of Ḳazwîn, ib. 2013. Fânî, ib. 2014. Shaikh 'Alî Fâ'iz, a pupil of Maulawî Muḥammad Sa'îd I'jâz, ib. 2015. Mirzâ Fidâ'î of Mashhad, was killed by a fall from his horse, A. H. 1194 (پیش ازین بیست و چهار سال), one day after having returned to his native place from Shâhjahânâbâd, where he had gone as trustee and agent of a rich Hindû gentleman, just deceased, on fol. 334a. 2016. Mirzâ Furûghî of Iṣfahân, lived in Kâbul, and received from Tîmûrshâh bin Aḥmadshâh Abdâlî the honorary title of a 'king of poets,' ib. 2017. Amîr Shams-alma'âlî Ḳâbûs bin Washmgîr, whose wazîr for some time was Abû 'Alî Ibn Sînâ, ib. 2018. Sulṭân alshahîd Ḳilij Arslan, ib. 2019. Sirâj-aldîn Ḳumrî, flourished in Sulṭân Abû Sa'îdkhân's reign, and had poetical contests with 'Ubaid Zâkânî and Khwâjah Salmân, ib. 2020. Sharaf-alshu-'arâ Amîr Badr-aldîn Ḳiwâmî of Rai, on fol. 334b. 2021. Amîr-alajall Ḳiwâmî alkhwâfî, like Ḳiwâmî of Rai, one of the old poets, ib. 2022. Shaikh Ḳunburî (or Ḳanbarî) of Baghdâd, a Ṣûfî, ib. 2023. Rafî'-aldîn Ḥakîm Ḳaṭarân of Tabrîz, the teacher of Anwarî, mentioned by 'Aufî, ib. 2024. Maulânâ Ḳuṭb-aldîn of Andujân, studied in Harât, on fol. 335a. 2025. Sayyid-alabrâr Ḥaḍrat Ḳâsim-i-Anwâr, with his original name: Mu'în-aldîn Ḳâsim 'Alî, was born and grew up in Tabrîz; his first spiritual guide was Shaikh Sayyid Ṣadr-aldîn Ardabîlî, and with Shaikh Ṣafî-aldîn Ardabîlî he grew intimately acquainted; at the request of his Shaikh he went to Gîlân, thence to Nîshâpûr, and at last to Harât, where a number of noble and distinguished disciples gathered round him, until he had to leave by order of Shâhrukh and the friendly persuasion of prince Baisunḳar; he betook himself then to Balkh and Samarḳand, and later on to Kharjird, a village near Jâm, where he died, A. H. 835, ib. 2026. Maulânâ Ḳâsim, the dervish of Tûn, on fol. 336a. 2027. Darwish Ḳâsimî of Iṣfahân, ib. 2028. Mirzâ Ḳâsim Gûnâbâdî, wrote a Khamsah in imitation of Niẓâmî's, ib. 2029. Maulânâ Ḳâsimî of Ardastân, a great ghazal-writer, mentioned by Taḳî Auḥadî, whose contemporary he was, and by the author of the Haft Iḳlîm, ib. 2030. Nawwâb Ḳâsimkhân, originally of Sabzwâr, who stood to the emperor Jahângîr in the relation of a همزلف (that is, wife-sister's husband), since he had married the sister of Nûr Jahân Begam, Jahângîr's wife, with whom he had many poetical contests, on fol. 336b. 2031. Mullâ Muḥammad Ḳâsim Dîwâna of Mashhad, on fol. 337a. 2032. Ḳâsimkhân of Tabrîz, went to India, ib. 2033. Ḳâsim of Mâzandarân, ib. 2034. Sirâj-aldîn Ḳâsim, ib. 2035. Mirzâ Ḳâsim, ib. 2036. Ḳâsimî Kâshî, on fol. 337b. 2037. Mirzâ Ḳâsim Ḥusain, the grandson of Nawwâb Âṣafkhân Ja'far (see No. 508), ib. 2038. Ḳâsimbeg Turkmân, ib. 2039. Ḳâsim 'Alî Ḥakkâk (the seal engraver) of Yazd, ib. 2040. Mîr Muḥammad Ḳâsim Warâmînî (so corrected by a later hand from رامینی), ib. 2041. Ḳâsim of Dailam (a quarter in Ḳazwîn), was a clever physician and went to India, ib. 2042. Ḳâbilî Gîlânî, ib. 2043. Sayyid Ḳâsim Yazdajirdî, ib. 2044. Shaikh Abû-alḳâsim Gurgânî, ib. 2045. Ḳuṭb-aldîn 'Allâmah of Shîrâz, ib. 2046. Maulânâ Ḳuṭb-aldîn 'Atîḳî of Tabrîz, the father of Jamâl-aldîn 'Atîḳ, on fol. 338a. 2047. Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî alûshî, the spiritual successor of Khwâjah Mu'în-aldîn Cishtî, ib. 2048. Fattâḥ, with the takhalluṣ Ḳurbî of Shîrâz, was in Akbar's and Jahângîr's service, and is mentioned in Mîr 'Alâ-aldaulah's tadhkirah, on fol. 338b. 2049. Mullâ Ḳurbî of Damâwand, contemporary with Taḳî Auḥadî, went in Jahângîr's suite to Kashmîr, and died there, ib. 2050. Maulânâ Ḳâni'î, ib. 2051. Pahlawân Maḥmûd, with the takhalluṣ Ḳitâlî, whose biography is found in Wâlih's Riyâḍ-alshu'arâ; he was the author of a mathnawî, كنز الحقائق, composed 17 years before Maḥmûd Shabistarî's Gulshan-i-râz, ib. 2052. Ḳausî of Tabrîz, went to India under Akbar, and was very clever as a manufacturer of toothpicks and combs, on fol. 339a. 2053. Maulânâ Ḳausî of Shûshtar, ib. 2054. Ḳaplânbeg Sâkinjî ibn Shîrbeg Tawâjî Badakhshî, a protégé of Jahângîr's, author of a mathnawî, ماه دوستان, ib. 2055. Ḳarârî of Gîlân, with his real name: Nûr-aldîn, son of Mullâ 'Abd-alrazzâḳ, and brother of Ḥakîm Abû-alfatḥ and Ḥakîm Humâm, the former of whom was one of Akbar's Amirs, on fol. 339b. 2056. Maulânâ Ḳunburî of Nîshâpûr, lived for some time in Harât, and chose, later on, Mashhad as his abode; he sang a

kasidah in honour of Bâbar, ib. 2057. Maulânâ Kiwâm-aldin Husain of Shirâz, a contemporary of Taki Auhadi, on fol. 340a. 2058. Kutb-aldin Khusraushâh, of the Muzaffaride family of Shirâz, ib. 2059. Kâ'ili of Sabzwâr, ib. 2060. Kadimi Nakkâsh-i-Gilâni (the painter of Gilân), ib. 2061. Kâdi 'Abdallâh of Rai, with the takhallus Kâdi, mentioned in the Haft Iklim, ib. 2062. Maulânâ Kâdiri, an Indian poet, ib. 2063. Maulânâ Kawwâli (according to the index, Kirâni) of Mashhad, ib. 2064. Amir Kudsi of Tafrush, mentioned in the Haft Iklim, ib. 2065. Amir Husain Kudsi Karbalâ'i, lived much in Harât, in consequence of his intimate friendship with Muhammadkhân, the governor of Harât, ib. 2066. Hakim Kudsi of Gilân, went to India under Akbar and is mentioned by Taki Auhadi, on fol. 340b. 2067. Hâji Muhammadkhân Kudsi of Mashhad, went, after having performed his pilgrimage, to India and entered Shâhjahân's service; he rose to the dignity of a king of poets, of a Khân and Jâgir, and wrote the famous ظفرنامۀ شاهجهانی, which he however did not finish himself; his pupil Abû Tâlib Kalim completed it, ib. 2068. Amir Kâdi of Rai, the son of Kâdi Mas'ûd, went to India under Akbar and was highly honoured by the emperor, on fol. 341a. 2069. Kaidi of Shirâz, performed his pilgrimage and went from Makkah straight to India, where he entered Akbar's service; he died as a Kalandar at Fathpûr Sikri, ib. 2070. Kaidi of Transoxania, went in the beginning of Akbar's reign to Âgra, on fol. 341b. 2071. Kaidi of Kirmân, ib. 2072. Amir Kâdi of Kazwin, ib. 2073. Maulânâ Kadri, went from Shirâz to India in Akbar's reign, ib. 2074. Maulânâ Muhammad 'Ali of Astarâbâd, with the takhallus Kismati, died in the Dakhan and left a mathnawi, عذرا و وامق, ib. 2075. Kaisar of Hamadân, went to India under Akbar and died in Gujarât, on fol. 342a. 2076. Kâdi Sanjâni, with the takhallus Kâdi, a grandson of Shâh Sanjân, wrote a mathnawi in praise of Mir 'Ali Shir, ib. 2077. Kudrati of Yazd, went to India under Akbar and died at Akbarâbâd, ib. 2078. Maulânâ Katli of Bukhârâ, one of the court poets of 'Abd-ala'zizkhân, the pâdishâh of Bukhârâ, ib. 2079. Kâsimbeg Kismi, of the Afshâr tribe, pupil of Maulânâ Wahshi, ib. 2080. Mullâ Muhammad Kâsim of Mashhad, with the takhallus Kismat, on fol. 342b. 2081. Mullâ 'Ali Naki Kismat of Kumm, ib. 2082. Mullâ Kutb-aldin, ib. 2083. Kilij-allâh, son of Kilij Muhammadkhân, who had the takhallus Lâmi'i, ib. 2084. Latif Kalandar, ib. 2085. Muhammad Dârâ Shukûh, the legitimate successor of Shâhjahân, who was overthrown by his younger brother 'Âlamgir; he belonged to the Kâdiri sect, and therefore chose as takhallus Kâdiri; works, سفينة سكينة الاوليا, مجمع البحرين, and حسنات العارفين, رسالۀ حق نما,الاوليا, ib. 2086. Muhammad Yûsuf, with the takhallus Kadim, a cousin of Mirzâ Kutb-aldin Mâ'il of Dihli, ib. 2087. Maulânâ Kat'i, ib. 2088. Sa'id Kassâb (the butcher), sang most of his ghazals in the service of Mirzâ Sâ'ibâ; towards the end of his life he gave up his business and settled as a hermit in Mashhad, where he was buried, ib. 2089. 'Abd-alghanibeg, with the takhallus Kabûl; of a Badakhshân family, but born in Kashmir; he was a near relation of Mullâ Shâh Badakhshi; went in Muhammad Farrukhsiyar's time to Shâhjahânâbâd, entered the emperor's service, and died in the beginning of Muhammadshâh's reign, ib. 2090. Amirbeg Kassâb, on fol. 343b. 2091. Mir Kiwâm-aldin, the prefect of Isfahân, ib. 2092. Wazirkhân Kâdir, son of Muhammad Tâhir Wazirkhân Mashhadi, went to India under Aurangzib, was in Bahâdurshâh's service, and lived afterwards as a hermit in Akbarâbâd, ib. 2093. Sayyid-aljalil Kiwâm-aldin alhusaini alkazwini, mentioned in 'Ali Hazin's tadhkirah of contemporary poets, ib. 2094. Kaumi, lived in Bangâlah, ib. 2095. Shaikh 'Abd-alkâdir, son of Shaikh Auliyâ, was born and lived in India, on intimate terms with prince Muhammad Akbar, ib. 2096. Khwâjah Abû-alkâsim of Mahna, with the takhallus Kâsimi, on fol. 344a. 2097. Shâh Kâbil, with his real name: Muhammad Panâh, a pupil of Mirzâ Bidil, lived as dervish in Shâhjahânâbâd during Muhammadshâh's reign, ib. 2098. Kâni'i Khabûshâni, ib. 2099. Kâni'i Kazwini, ib. 2100. Maulânâ Kabûli of Yazd, ib. 2101. Kilijkhân Shâmlû, ib. 2102. Âkâ Kiwâm-aldin of Mâzandarân, ib. 2103. Mirzâ Kalandar, on whom Mullâ Tâhir Ghani in Kashmir composed a famous rubâ'i, ib. 2104. Kâni' of Kashmir, a pupil of Shaikh Muhammad Mu'min Binâ, on fol. 344b. 2105. Kal'ahdârkhân, ib. 2106. Mirzâ Kâsim Kâshi, may be identical with Kâsimi Kâshi in No. 2036. 2107. Mirzâ Muhammad Hasan, with the takhallus Katil, a converted Khatri, very clever in ghazals, ta'rikhs, and in Persian, Arabic, and Turkish Inshâ; the author of this tadhkirah was at the time of its composition acquainted with Katil for full thirty years, ib. 2108. Amir Kaikâ'ûs bin Shams-alma'âli Kâbûs, greatly praised by 'Aufi, on fol. 353b. 2109. Amir Kamâl-aldin 'Amid, known as Kamâli of Bukhârâ, one of the companions of Sultân Sanjar, mentioned by 'Aufi, ib. 2110. Kamâl-aldin Zabâd alisfahâni, praised by Aufi, on fol. 354a. 2111. Hakim Kisâ'i of Marw, wrote kasidas in honour of Muhammad, the Imâms, and Sultân Mahmûd; his birth is placed here in A. H. 391 instead of 341. as 'Aufi and others state; comp. Rieu ii. p. 868, iii. p. 1095, and Dr. Ethé's edition of his poems in 'Sitzungsberichte der Münchener Academie,' 1874, p. 133 sq., ib. 2112. Kaukabi of Marw, one of the old poets, on fol. 354b. 2113. Kâfi Zafar of Hamadân, author of a kasidah in honour of Malikshâh's pages, ib. 2114. Hakim Kûshki, in Sultân Sanjar's time, on fol. 355a. 2115. Kûhbâri Tabari, an old poet, mentioned by 'Aufi, ib. 2116. Sa'd-aldin Sharaf-alhukamâ Kâfi of Bukhârâ, in Tughrul's reign, ib. 2117. Nâsir Shams, known as Kâfirak of Ghazna, a great satirist, mentioned by 'Aufi, on fol. 355b. 2118. Bahâ-aldin alkarimi al-Samarkandi, took his abode in Khurâsân and went for a time to Sijistân; Malik Shams-aldin showed him much favour; he is also mentioned by 'Aufi, ib. 2119. Maulânâ Kamâl-aldin Isma'il, the son of Maulânâ Jamâl-aldin 'Abd-alrazzâk of Isfahân; his honorary title was خلّاق المعانى; he was put to death by the troops of Uktâi Kâ'ân, on fol. 356a. 2120. Auhad-aldin of Gurgân, with the takhallus Gurgâni, on fol. 359a. 2121. Maulânâ Muhammad Kâtibi of Nishâpûr, was born near Tarshiz, but went young to Nishâpûr, where he learnt calligraphy from Maulânâ Simi, and assumed consequently the takhallus

of Kâtibî; his teacher afterwards became jealous of and hostile to him, and Kâtibî betook himself to Harât, from whence, not finding favour with Sulṭân Baisunkar, he repaired to Gîlân, where prince Amîr Shaikh Ibrâhîm bestowed great favour upon him; he died at Astarâbâd, A. H. 839; his mathnawîs are مجمع البحرين (in two metres), حسن دل, باب تجنيسات, بهرام وگل اندام, ناظر ومنظور, وعشق, etc., ib. 2122. Kamâl-aldîn of Zanjân, panegyrist of the Ṣâḥib dîwân Khwâjah Shams-aldîn and of the Ḥakîm-alḥukamâ Khwâjah Naṣîr-aldîn, on fol. 360ᵇ. 2123. Shaikh Kamâl Khujandî, contemporary with Ḥâfiẓ; in his younger days he made the pilgrimage to Makkah and went then to Âdharbaijân and settled at Tabrîz, from whence he was carried off as prisoner by Tuktamish-khân to Sarâi in Ḳipćâḳ, and remained there for four years, assembling the principal men as pupils around him; he afterwards returned to Tabrîz and enjoyed the favour of Mîrânshâh, the son of Tîmûr, ib. 2124. Bâbâ Kamâl Junaidî, on fol. 362ᵃ. 2125. Maulânâ Ḥasan Kâshî, who only sung in honour of the Imâms, especially of 'Alî, and never composed songs in praise of kings and princes; he visited Makkah and afterwards 'Alî's tomb, ib. 2126. Ḥasanbeg Kirâmî Shâmlû, was a high official under Jahângîr, on fol. 362ᵇ. 2127. Malik Kamâl, known as Kûtapâi, on fol. 363ᵃ. 2128. Kamâl-aldîn Mukhtâr, ib. 2129. Maulânâ Mîr 'Alî, with the takhalluṣ Kâtib, a master of calligraphy, under Sulṭân Ḥusain Mirzâ; he is not identical with Mîr 'Alî Tabrîzî, who flourished under Tîmûr, ib. 2130. Maulânâ Kamâl Ghiyâth of Shîrâz, contemporary with Mirzâ Ibrâhîm Sulṭân; his biography is found in Daulatshâh, ib. 2131. Mirzâ Maḥmûd Kâfirî of Shîrâz, a good Muslim in spite of his takhalluṣ, on fol. 363ᵇ. 2132. Mîr Kamâl-aldîn Kâshî, praised by the author of the Haft Iḳlîm, ib. 2133. Mîr Kamâl-aldîn Sanjarî, also mentioned in the Haft Iḳlîm, ib. 2134. Kâmrân Mirzâ, a younger brother of the emperor Humâyûn, with whom he had many hard fights; at last he was blinded, and went to Makkah; comp. the Akbarnâma, ib. 2135. Ḳâsim Kâhî, with the epithet Miyânkâlî, of Kâbul, went to India under Humâyûn; his tomb is near the principal gate of Akbarâbâd, and is still visited by the people of that town; according to Badâ'ûnî he was very clever in the interpretation of the Ḳurân, in astronomy, music, etc., but he indulged in the society of licentious men and women; he wrote a mathnawî, گل افشان, in imitation of Sa'dîs Bûstân, and several other poems of a similar kind, ib. 2136. Mullâ Gulkhanî of Tafrush, was in love with Muḥammad Mu'min Mirzâ, the son of Sulṭân Ḥusain Mirzâ; after this prince had been killed by his father, Mullâ Gulkhanî wrote satires against the Sulṭân, and had to flee from Harât; he is mentioned in the Haft Iḳlîm, on fol. 364ᵃ. 2137. Kamâl of Tâshkand, author of a mathnawî, شمع و پروانه, ib. 2138. Mîr Ḥusain Kufrî of Turbat, was in India during Akbar's reign, and was a friend of the author of the Haft Iḳlîm, ib. 2139. Shaikh Kajaj (or according to A. Sprenger, Catal., p. 18, No. 84, Kajajî) of Tabrîz, under Sulṭân Uwais, was the spiritual guide of all the great men of that district, ib. 2140. Maulânâ Kâmî of Sabzwâr, a good ghazal-writer, may be identical with the author of a tadhkirah, Mîr 'Alâ-aldaulah Kâmî of Sabzwâr, who lived under Akbar; he is also often confounded with Kâmî Lâhijî, who follows immediately; his name occurs in the Haft Iḳlîm, on fol. 365ᵃ. 2141. Kâmî Lâhijî, ib. 2142. Kulâhî (not Kalâmî, as A. Sprenger reads, Catal., p. 63), with the honorary title of Afḍalkhân, went from the Dakhan to India and returned, without the emperor Akbar's permission, to his native country, where he died, ib. 2143. Kâmî of Ḳumm, had just come to India, when Badâ'ûnî compiled his famous history, i. e. A. H. 1004, ib. 2144. Maulânâ Kalâmî of Iṣfahân, brother of Maulânâ Salâmî, see No. 1004, ib. 2145. Kalâmî of Khwâf, ib. 2146. Maulânâ Kalâmî Lârî, with his real name: Muṣliḥ-aldîn, spent some time with Mirzâ Ḥusain Arghûn in Tahtah, ib. 2147. Maulânâ Kâshî of Yazd, on fol. 365ᵇ. 2148. Mîr Kilik, ib. 2149. Amîr Khwâjah Kalân of Transoxania, one of the Naukars of Humâyûn, on whose death he wrote an elegy, ib. 2150. Kalâmî, of Ćaghatâi extraction, spent a great part of his life in Sind, and had poetical contests with Mullâ Niyâzî; according to Badâ'ûnî he lived for some time in Âgra, ib. 2151. Kaukabî of Bukhârâ, according to Mîr 'Alî Shîr unrivalled as a musician, ib. 2152. Ḳubâdbeg Kaukabî, born in Ḳazwîn, went to India in Jahângîr's reign, ib. 2153. Kaifî Naumuslimân, a Jew who came from Sijistân to Sabzwâr and was there converted to Islâm; afterwards he went to India, ib. 2154. Kaifî of Shîrâz, wrote satires on the people of Lâr, ib. 2155. Sayyid Kamâl Kaćlûlî (Kaćkûlî?), lived in Balkh, according to Mîr 'Alî Shîr, and had travelled through the greater part of the inhabited earth (one of his ḳasîdas contains 2000 baits), ib. 2156. Maulânâ Malik Sa'îd Kâmilî, a Ṣûfî, who went from his native place Khalkhâl to Shîrâz and settled there, on fol. 366ᵃ. 2157. Maulânâ Karamî Yazdajirdî, ib. 2158. Shâhkaram of Khwansâr, ib. 2159. Maulânâ Kâkâ of Ḳazwîn, ib. 2160. Maulânâ Gulshanî of Shîrâz, went to India under Jahângîr, ib. 2161. Mîr Karîmî of Khwâf, on fol. 366ᵇ. 2162. Maulânâ Kamâlî of Sabzwâr, flourished under Shâh 'Abbâs, for whom he wrote a شاهنامه; he died A. H. 1020, ib. 2163. Ḥâjî Kâfir, with his real name: Muḥammad Ṭâhir, originally of Bukhârâ, ib. 2164. Maulânâ Kisrâ Kâshî, with his real name: Muḥammad Ḳâsim, and the nickname Gurba (cat), because he went into houses without being called for, on fol. 367ᵃ. 2165. Ḳiwâm-aldîn 'Abdallâh Kâmil of Shîrâz, went to India under Akbar and is mentioned by Taḳî Auḥadî, ib. 2166. Mirzâ Kâfî of Ardûbâd, ib. 2167. Kâmilah Begam, wrote an elegy on the death of Faiḍî (which elegy is ascribed by others to Salîmah Begam, with the takhalluṣ Mukhliṣ, see No. 2325). 2168. Gulrukh Begam, one of the Tîmûride princesses, see the same No. 2325, ib. 2169. 'Iṣmat-Kibâb Gulbadan Begam, ib. 2170. Maulânâ Kalb 'Alî, went to India under Akbar, ib. 2171. Kalbî Afshâr, ib. 2172. Kalbî of Tabrîz, ib. 2173. Kalb 'Alî of Shîrâz, ib. 2174. Dûst Muḥammad Kâhî Gûshwânî, ib. 2175. Kalbî Bahârlû (in the index Kalbîbeg Turk), went to India under Jahângîr, ib. 2176. Kalbibeg Dhû-alfaḳâr, a great archer, went to India at the same time, ib. 2177. Maulânâ Kâshifî of Badakhshân, went to India under Akbar, ib. 2178. Muḥammad Sharîf Kâmil Kâshî, Taḳî Auḥadî's nephew, ib. 2179. Shaikh 'Iṣmat-allâh

Kâmil, lived at Murâdâbâd, on fol. 367b. 2180. Kiswati of Yazd, ib. 2181. Maulânâ Kâmil of Naṭanza, ib. 2182. Mir 'Aḳil Kautharî of Hamadân, wrote a mathnawî in imitation of Niżâmî's شیرین وفرهاد, ib. 2183. Ḥakim Kâżim of Tûn, went to India in the time of Sulṭân Jalâl-aldin Sâm, ib. 2184. Kâżimâi of Tabrîz, ib. 2185. Kâżim of Ḳumm, ib. 2186. Mirzâ Kâżim, son of Khwâjah Amînâ, who flourished under Akbar, ib. 2187. Âḳâ Isma'il Kâshif, ib. 2188. Maulânâ Kirâmî of Tabrîz, ib. 2189. Ṭâlib Kalîm of Hamadân, went young to India, in the reign of Jahângîr, and succeeded Ḥâji Muḥammadkhân Ḳudsî as king of poets in the court of Shâhjahân; he died in Kashmîr, A.H. 1061 (according to Mullâ Ṭâhir Ghanî's chronogram, طور معنی بود روشن از کلیم), ib. 2190. Karîmâ of Nîshâpûr, the son of Mullâ Ḳaidî, the nephew of Mullâ Nażîrî, on fol. 371a. 2191. Kamgû (the taciturn) of Kashmîr, in 'Âlamgîr's time, ib. 2192. Mirzâ Khâfî Khalkâlî, ib. 2193. Kaikhusraukhân, one of the renowned Amîrs of Shâh Sulaimân Ṣafawî, ib. 2194. Sharifâi Kâshif, son of Shamsâ of Shîrâz, and younger brother to Munṣif of Shîrâz; wrote three mathnawîs, viz. هفت پیکر, عبّاس نامه, لیلی و مجنون, and a prose work in imitation of Sa'di's Gulistân, entitled خزان و بهار, ib. 2195. Shâh Gulshan (called عرفان دستگاه), lived at Dihlî; his first teacher was Ḥâji Ikrâm, the grandson of Shaikh 'Abd-al'azîz of Dihlî; afterwards he took as spiritual guide Shâh Gul, grandson of Shaikh Aḥmad of Sirhind; one of his pupils was Khwâjah Nâṣir, the father of Khwâjah Mîr Dard, ib. 2196. Gulshan of Jaunpûr, lived for the greater part of his life in Dihlî, on fol. 371b. 2197. Mirzâ Kâmrân Gûyâ, the brother of Mirzâ Dârâb Jûyâ (see No. 553), on fol. 372a. 2198. Mirzâ Kirâmî, son of Mirzâ 'Abd-alghanibeg Ḳabûl (see No. 2089), ib. 2199. Kamâl-aldin Ḥusain of Fasâ in Fârs, mentioned in 'Ali Ḥazin's tadhkirah, author of the شواهد معنی اللبیب ابن هشام, the شواهد مطوّل, the حاشیه بر شرح تجرید, the حواشیٔ شرح مطالع, and the حاشیه بر شرح لمعه, ib. 2200. Mirzâ 'Abd-alraḥmân Kirâmi, son of Amânatkhân 'Âlamgiri, ib. 2201. Mirzâ Ḳâsim Kâshî, ib. 2202. Shâh Shams-aldin Gadâ, ib. 2203. A poet with the takhalluṣ Kamtar, ib. 2204. Ḳâsimbeg Kirâmî, ib. 2205. Mirzâ Sharîf, with the takhalluṣ Kamnâm (anonymous), ib. 2206. Ḥakîm Raḥmat-allâh Kûćak of Kashmir, on fol. 372b. 2207. Mirzâbeg Kâmil, ib. 2208. Karam 'Alibeg, with the takhalluṣ Karam, wrote a ḳaṣîdah in praise of Bahâdurshâh, ib. 2209. Gustâkh, ib. 2210. Mullâ 'Abd-alkarim, ib. 2211. Maulânâ Luṭf-allâh of Nîshâpûr, began to flourish in Tîmûr's time, and wrote ḳaṣidas in praise of prince Mirânshâh; he is mentioned by Daulatshâh, Wâlih, and by Âdhurî in his جواهر الاسرار, ib. 2212. Ḥakim Lâmi'i of Gurgân, mentioned by 'Aufi; he lived under the Saljûḳs, and had, according to Niżâmî 'arûḍi, poetical contests with Mu'izzî, on fol. 373a. 2213. Maulânâ Luṭfi, mentioned in Mîr 'Alî Shîr's مجالس, ib. 2214. Mîr Lawand, a great drinker, mentioned in the same مجالس, ib. 2215. Mullâ Mahdî 'Ali, with the takhalluṣ Ladhdhatî, originally of Kashmîr, flourished in Akbarâbâd; he is mentioned in Mîr 'Alâ-aldaulah's نفائس المآثر, on fol. 373b. 2216. Maulânâ Laṭifî of Jaunpûr, lived in Akbarâbad during Akbar's reign; Taḳi Auḥadî met him and mentions him in his كعبهٔ عرفان, ib. 2217. Maulânâ Luṭf-allâh, different from No. 2213, ib. 2218. Liwâi Pirzâda of Sabzwâr, in Akbar's service; he was crushed to death by the fall of a wall in Lâhûr, A.H. 979 (در سنهٔ نهصد وهفتاد ونه; the chronogram, given a few lines further down, viz. پیر زاده از میان رفت, must consequently contain some clerical error), ib. 2219. La'li Mirzâ La'lbeg (in the index it is simply La'lîbeg), son of Shâh Ḳuli Badakhshî, mentioned by Badâ'ûnî, ib. 2220. Liḳâi of Astarâbâd, in the service of the Khânzamânkhân, mentioned by the same, ib. 2221. Laṭif-aldîn Marâghî Sijzî, one of the old poets, ib. 2222. Lâla Khâtûn of Kirmân, a clever lady, ib. 2223. Ḥusainbeg Ladhdhatî of Hamadân, went to India under Akbar, mentioned in the نفائس المآثر, ib. 2224. Maulânâ Luṭfi Rûmî, ib. 2225. Mullâ Mu'în-aldîn of Astarâbâd, mentioned in the Haft Iklîm, ib. 2226. Another Liḳâi, on fol. 374a. 2227. Ḳâḍi Luṭf-allâh of Bukhârâ, under 'Abd-al'azizkhân, ib. 2228. Mullâ Laṭîfi, ib. 2229. Maulânâ Lisânî of Shîrâz, with the epithets بلبل بوستان فصاحت و عندلیب خوش الحان بلاغت and خسرو ملك سخن طرازی; he was the spiritual guide of Sharif Tabrîzi (see No. 1171), ib. 2230. Khwâjah Luḳmân, on fol. 374b. 2231. Lâmi'i Ḳalandar, in Jahângîr's time, ib. 2232. Mullâ Luṭfi, in Jahângîr's service, ib. 2233. Maulânâ Luṭfi of Shîrâz, went to India, ib. 2234. Maulânâ Lâghari, ib. 2235. Maulânâ Lauḥi, sung ḳaṣîdas in praise of the family of Muḥammad, ib. 2236. Shaikh Waḥîd Luknati of Lâhûr, on fol. 375a. 2237. Liḳâi Lâhiji, ib. 2238. Lâmi', ib. 2239. Another Lâmi', may perhaps be identical with the preceding one; a hemistich of his is quoted in one of Ṣâ'ib's ghazals, ib. 2240. Luṭf 'Alîkhân, one of the Amîrs of Shâh Sulaimân Ṣafawî, and uncle of 'Alî Ḳulikhân Wâlih (the author of the رياض الشعرا), ib. 2241. Luṭfi of Iṣfahân, ib. 2242. Mullâ Luknat, brother of Mullâ Nâṭiḳ (see No. 2828), ib. 2243. Âḳâ Laṭif of Iṣfahân, lived in Muḥammadshâh's reign in Shâhjahânâbad, and was so poor that people made a laughing-stock of him, ib. 2244. Ḥakîm Luṭf-allâh, ib. 2245. Lâ'iḳ, an Indian poet, ib. 2246. Shaikh Lâlâ of Lucknow, died a few years before the composition of this tadhkirah, ib. 2247. Amîr-alshu'arâ 'Abdallâh Muḥammad bin 'Abd-almalik al-Mu'izzî al-nîshâpûrî, king of poets at Malikshâh's court, rose to such high honours as only two poets before him had reached, viz. Rûdagî under the Sâmânides, and 'Unṣurî under the Ghaznawides; he was killed by a stray arrow from Sulṭân Sa'id Sanjar's bow, ib. 2248. 'Uthmân Mukhtârî of Ghazna, flourished under Sulṭân Ibrâhîm bin Maudûd bin Mas'ûd bin Maḥmûd bin Sabuktagîn, and died A.H. 534 (must be so read here instead of چهار صد وسی و چهار), on fol. 376a. 2249. Mas'ûd bin Sa'd bin Salmân, originally of Hamadân, lived in Lâhûr, as, for instance, Abû-alfaraj asserts, who was a native of Rûn near Lâhûr; he was imprisoned by Sulṭân Ibrâhîm,

and remained in prison for thirty years; according to 'Aufi he wrote three dîwâns, one in Arabic, one in Persian, and one in Hindûstânî; famous among his kaṣidas is that in praise of Saif-aldaulah Muḥammad bin Mas'ûd, on fol. 376b. 2250. Khwâjah Majd-aldîn Hamgar Fârsi Yazdi, one of the friends and companions of Khwâjah Bahâ-aldîn Juwainî; under the Atâbeg Sa'd bin Abûbakr he was the king of the poets of Fârs and 'Irâk, on fol. 377a. 2251. Kâḍi Majd-aldîn alnasawî, was according to 'Aufi Kâḍi of Miuâ near Nasâ, on fol. 377b. 2252. Minûcihri Shastgallah, under Sulṭân Maḥmûd of Ghazna, pupil of Abû-alfaraj Sijzî and contemporary with 'Unṣurî, quoted by 'Aufi, ib. 2253. Mujîr-aldîn Bailakânî, pupil of Khâkânî, was raised to the rank of a king of poets by Atâbeg Îldagiz, flourished at the same time as Żahîr-aldîn Fâryâbî, Sharaf-aldîn Shufurwah, Jamâl-aldîn 'Abd-alrazzâk, and Kamâl-aldîn Isma'îl; the latter two answered Bailakânî's satire on Iṣfahân with satirical verses directed against himself, on fol. 378a. 2254. Maulânâ Rukn-aldîn Mas'ûd bin Muḥammad Imâmzâda, mentioned by 'Aufi, author of an incomplete قصّهٔ يوسف, on fol. 378b. 2255. Majd-aldîn bin Ḍiyâ-aldîn 'Adnân Sarakhsî, the uncle of Mullâ Muḥammad 'Aufi, ib. 2256. Ḥujjat-alislâm Muḥammad bin Aḥmad Ghazâlî Shâfi'î, lived, after the performance of the pilgrimage, for some time in Damask, where he wrote his احیای علوم and his جواهر القرآن, and returned then to his native town Ṭûs; Khwâjah Niẓâm-almulk offered him a professorship in the مدرسهٔ نظاميّه at Baghdâd; he died A. H. 505, 54 years old (حيات پنجه وچار وممات پانصد و پنج), comp. Gosche, Ueber Ghazzâlis Leben und Werke, Berlin, 1859; Gautier, Ad-Dourra al-fâkhira, Genève, 1878, etc., ib. 2257. Shaikh-alshahîd Majd-almillah wa-aldîn Kuṭb-almashâikh alashrâf Abû-almuwayyad of Baghdâd (a village in Khwârizm), mentioned in Jâmî's Nafaḥât-aluns; he was drowned in the Tigris by order of Sulṭân Muḥammad Khwârizm-shâh, having been accused before him of having married his (the Sulṭân's) mother, on fol. 379a. 2258. Sulṭân Muḥammad Khwârizmshâh, on fol. 379b. 2259. Amîr Fakhr-aldaulah wa-aldîn Amîr Mas'ûd ibn Abî Bahman alkirmânî, a man of the sword and the pen, praised by 'Aufi, ib. 2260. Shaikh Maḥmûd Shabistarî, the author of the گلشن راز, ib. 2261. Muḥammad ibn Badî' alnasawî, under the Khwârizmshâhs, mentioned by 'Aufi, ib. 2262. Maulânâ Majd-aldîn 'Aufi, not identical with the author of the Lubb-alalbâb, ib. 2263. Mu'în-almulk, friend and companion of Shâh Sanjar, ib. 2264. Sulṭân Jalâl-aldîn Malikshâh bin Alp Arslan; the rubâ'î quoted here is taken from Taḳî Auḥadî's tadhkirah, on fol. 380a. 2265. Ḥaḍrat-i-Maulawî-Ma'nawî Maulânâ Jalâl-aldîn Rûmî, with his real name: Muḥammad bin Muḥammad bin Ḥasan albalkhî albakrî; his father, Bahâ-aldîn, was a grandson of 'Alâ-aldîn Muḥammad, the uncle of Sulṭân Muḥammad Khwârizmshâh; he wrote his famous مثنوى at the suggestion of his nephew and son-in-law (so !), Ḥusâm-aldîn Calabî; in his lyrical poems he uses as takhalluṣ sometimes Rûmî, sometimes Jalâl, and very often Shams (after his spiritual guide, Shams-aldîn Tabrîzî), ib. 2266. Ḥakîm Rafî'-aldîn Marzubân Shîrâzî, is said by some to have been contemporary with Ḥanṭalah (حنطله, read Ḥanżalah حنظله), on fol. 381a. 2267. Majd-aldîn Muḥammad albâhirî alnasawî, contemporary with 'Aufi, on fol. 381b. 2268. Sayyid Muḥammad Ghaznawî, the elder brother of Sayyid Ḥasan Ghaznawî, ib. 2269. Maulânâ Mażhar, known as Gujarâtî, ib. 2270. Shams-aldîn Muḥammad of Balkh, contemporary with 'Aufi, ib. 2271. Pîca Mihsatî, the mistress of Sulṭân Sanjar, ib. 2272. Maulânâ Mużaffar of Harât, called according to Daulatshâh the second Khâkânî, lived in the reign of king Mu'izz-aldîn Ḥasan Kurt, and wrote panegyrics in praise of the Kurt rulers, ib. 2273. Najm-aldîn Maḥmûd bin Rukn-aldîn bin 'Abdallâh alḥusain, with the epithet Ṣâhib-allauḥ (صاحب اللوح), on fol. 382a. 2274. Malik Maḥmûd of Tabrîz, son of Malik Mużaffar-aldîn, ib. 2275. Maulânâ Mu'inî of Juwain, pupil of Sa'd-almillah wa-aldîn Juwainî and Maulânâ Fakhr-aldîn Khâlidî of Asfarâ'in, and author of the نگارستان, an imitation of Sa'dî's Gulistân, ib. 2276. Khwâjah Abû-almanṣûr of Ṭûs, was in Sulṭân Shâhrukh's time in the service of prince 'Alâ-aldaulah; after the Sulṭân's death his health was broken by the ill-treatment he received from the grand wazîr, Amîr Muḥammad Khudâidâd, and he died, on fol. 382b. 2277. Ghiyâth-aldîn Manṣûr of Harât, a great Inshâ-writer, lived in India with Rustam Mirzâ Ṣafawî, on fol. 383a. 2278. Manṣûr, lived in Akbar's time, is mentioned in the Nafâ'is-almaâthir, ib. 2279. Mażhar-aldîn قوش بيكى (read قوس بيكى, Kaus-Begi, as above, col. 358, l. 4), ib. 2280. Khwâjah Mu'în-aldîn Cishtî alsijzî, the great Ṣûfic Shaikh (who died A. H. 633), ib. 2281. Majnûn of Mashhad, ib. 2282. Mullâ Majnûn, son of Maulânâ Kamâl-aldîn Rafîkî, ib. 2283. Maulânâ Malik Sa'îd, ib. 2284. Maulânâ Mânî, under Shâh Isma'îl Ṣafawî, ib. 2285. Muḥammad bin 'Umar bin Mas'ûd of Samarkand, on fol. 383b. 2286. Maulânâ Mu'minî of Samarkand, according to others of Bukhârâ, ib. 2287. Darwîsh Maksûd Tîrgar (the arrow-maker) of Bukhârâ, on fol. 384a. 2288. Mu'înî Jâmî, was through his mother related to Sulṭân Sanjar, ib. 2289. Mu'în-aldîn of Yazd, ib. 2290. Amîr Mu'în-aldîn Ashraf of Shîrâz, ib. 2291. Maulânâ Mu'în-aldîn of Harât, the author of the معارج النبوّة, the معجزات موسوى, and a commentary on the Kurân which excels in fine thoughts and marvellous matters; he was also a good Inshâ-writer, ib. 2292. Maulânâ Mu'în (according to the index, Mu'în-aldîn) Masjadî, ib. 2293. Mu'în Farâhî (according to the index, Karâhî), ib. 2294. Maulânâ Mu'înî of Shîrâz, ib. 2295. Khwâjah Mu'în-aldîn of Shîrâz, may be identical with No. 2290, ib. 2296. Mîrak Mu'în of Sabzwâr, lived in the Dakhan, ib. 2297. Shaikh Mu'în-aldîn Muḥammad Auḥadî aldakkâkî alḥusainî albalbânî, an offspring of Shaikh Abû 'Alî Dakkâk and father of Taḳî Auḥadî, the author of the tadhkirah كعبهٔ عرفان; his majlis in Kazwîn was often frequented by Shâh Ṭahmâsp; from Kazwîn he went to Shîrâz and afterwards to India; he died in the Dakhan A. H. 979, ib. 2298. Mullâ Mu'înî, in Akbar's time, on fol. 384b. 2299. Khwâjah Shaikh Muḥammad of Shîrâz, quoted in the Haft Iklîm, ib. 2300. Maulânâ Muslimî (or

Musallimî?) of Shîrâz, quoted in the same, ib. 2301. Murâd Kûka, one of Mirzâ Kâmrân's Kûkas or foster-brothers, ib. 2302. Maulânâ Mânîʿî, ib. 2303. Murâd Kûka (may be identical with No. 2301); he once asked Ibrâhîm Mirzâ Jâhi for a horse, ib. 2304. Muḥammad Mu'min Mirzâ ibn Badîʿ-alzamân ibn Sulṭân Ḥusain Mirzâ, was, when only 14 years old, taken prisoner by his uncle, Mirzâ Muẓaffar, and sent as captive to his grandfather; another uncle, Abû-alhasan Mirzâ, put him to death, ib. 2305. Muḥammad Ḥusain Mirzâ, the brother of the preceding prince, ib. 2306. Khwâjah Masʿûd of Bakk (Bakk is a place near Bukhârâ), was sovereign pâdishâh of Bukhârâ, but exchanged royalty for the cowl of the derwish, and became in Dihlî a pupil of Naṣîr-aldîn Ćirâgh of Dihlî, one of the spiritual successors of Niẓâm-aldîn Auliyâ; his works are: نور العين, امّ النمائح (that is the dîwân), مرآت العارفين, etc.; he died in Dihlî and is buried by the side of Khwâjah Kuṭb-aldîn Bakhtiyâr Kâkî; Taḳî Auḥadî mentions him in his tadhkirah, ib. 2307. Mîr Maḳbûl, one of Sulṭân Ḥusain Baiḳarâ's poets, on fol. 385ᵃ. 2308. Ḳâḍî Mughîth alnasawî, under Sulṭân Jalâl-aldîn, ib. 2309. Sulṭân Muʿizz-aldîn Ghûrî, on fol. 385ᵇ. 2310. Khwâjah Mu'ayyad, a descendant of Sulṭân Abû Saʿîd, ib. 2311. Maulânâ Muḥammad of Khurâsân, pupil of the following poet, ib. 2312. Maulânâ Muḥammad نبادكانى (or بيادكانى, according to A. Sprenger, Catal., p. 84, it is تبابكانى), one of the successors of Shaikh Zain-aldîn, wrote a commentary on the منازل خواجه عبدالله انصارى, ib. 2313. Maulânâ Mubârak, ib. 2314. Aḥmad Jâmî, with the takhalluṣ Maulawî, ib. 2315. Mîr Muḥammad Mu'min Simâkî, was in the service of Ibrâhîm Kuṭbshâh in the Dakhan, ib. 2316. Mîr Mu'min of Sabzwâr, contemporary with Taḳî Auḥadî, ib. 2317. Mîr Muḥammad Mu'min of Astarâbâd, whose poems are often confounded with those of Simâkî in No. 2315, ib. 2318. Maulânâ Mu'min Ḥusain of Yazd, a great rubâʿî-writer, died A. H. 1076 (according to Maulânâ Ḥusain Kâshî Shakhṣî's ta'rîkh: رباعيات مولانا مؤمن حسين), ib. 2319. Mu'min bin Âḳâ Ḥâji of Iṣfahân, who travelled to India in the company of Taḳî Auḥadî and entered Jahângîr's service; he went afterwards to the ʿIrâḳ, but returned to India, on fol. 386ᵃ. 2320. Mu'min of Abarkûh, the younger son of the poet ʿAbdî, mentioned by Taḳî Auḥadî, ib. 2321. Mullâ Mu'min of Astarâbâd, *not* identical with No. 2317, ib. 2322. Muḥammad Mu'min of Dâmaghân, ib. 2323. Mu'min of Gûnâbâd, went to India, performed several times the pilgrimage, and returned to India, ib. 2324. Muḥammad Mu'minbeg Turkmân, ib. 2325. Salîmah Begam, daughter of Gulrukh Begam, the emperor Humâyûn's child; her father was Mirzâ Nûr-aldîn Muḥammad, son of a Khwâjah of the Nakhsband order, and she used as takhalluṣ Mukhliṣ, ib. 2326. Mihrî, a clever woman of the Jalâir tribe; Taḳî Auḥadî praises her among the poetesses of his time; according to Fakhrî's tadhkirat-alnisâ she flourished in Shâhrukh's reign, and was a relation as well as friend of Gauharshâd Begam, at whose request she addressed a satirical rubâʿî to her decrepit husband, Ḥakîm ʿAbd-alʿazîz, ib. 2327. Shaikh Maghribî, with the epithets قدوة المحقّقين and زبدة العارفين; his real name was Muḥammad Shîrîn; according to Taḳî Auḥadî he was born in Nâ'în, and Jâmî's Nafaḥât-aluns fix his death in A. H. 809, on fol. 386ᵇ. 2328. Mullâ Malik of Ḳumm, lived in the Dakhan; Mullâ Ẓuhûrî was his pupil and son-in-law; Badâ'ûnî saw his dîwân which Faiḍî had brought from the Dakhan; besides extracts from his lyrical poetry, his famous letter to Maulânâ Mâ'ilî (رقعهٔ ملّا ملك بمولانا مائلى) is given here in full, on fol. 387ᵇ. 2329. Maulânâ Mâ'ilî, on fol. 390ᵇ. 2330. Muḥyî Lârî, a contemporary of Bâbâ Fighânî, ib. 2331. Maulânâ Mashriḳî of Astarâbâd, ib. 2332. Madhâḳî of Iṣfahân, mentioned in the Haft Iḳlîm, on fol. 391ᵃ. 2333. Maulânâ Majlisî of Harât, ib. 2334. Mullâ Majlisî of Iṣfahân, a weaver, pupil of Muḥtasham Kâshî; he died in India, ib. 2335. Mawâlî, ib. 2336. Jamâlkhân Badâ'ûnî, with the takhalluṣ Maftûn, died very young, mentioned by Badâ'ûnî, ib. 2337. Mughîth-aldîn Maḥwî of Râmîn near Hamadân, went to India under Akbar and entered the Khânkhânân's service; he also went to Makkah; Badâ'ûnî mentions him in his history, ib. 2338. Mîr Muḥammad Munshî, with the takhalluṣ Maḥwî, was, according to Badâ'ûnî, 25 years Head-Munshî of India, on fol 391ᵇ. 2339. Maulânâ ʿAbd-alʿalî Maḥwî of Ardabîl, went to India under Akbar; previously he was in the service of Mirzâ Ghâzî in Sind, and accompanied Rustam Mirzâ Ṣafawî to India; he died at Burhânpûr, ib. 2340. Mîr Maḥwî of Iṣfahân, ib. 2341. Maulânâ Maḥramî, in Sulṭân Ḥusain Mirzâ's time, on fol. 392ᵃ. 2342. Mirzâ Malik, with the takhalluṣ Mashriḳî, originally of Khurâsân, a great Inshâ-writer and a clever musician; he spent a great portion of his life in the service of Ḥasankhân Shâmlû, the governor of Harât, together with Mirzâ Faṣîḥî Harâtî, ib. 2343. Maulânâ Muḥtasham, the great ghazal-writer under the Ṣafawîs, died A. H. 996 (chronogram, درد محتشم), on fol. 392ᵇ. 2344. Mîr Murtaḍâ Sharîfî of Shîrâz, grandson of Sayyid Sharîf Jurjânî, went from Shîrâz to Makkah and was initiated into the science of traditions by Shaikh Ibn Ḥijr; went afterwards to the Dakhan, from there to Âgra, and died A. H. 974 (so according to Amîr Muḥsin's ta'rîkh: علامهٔ عالم رفت; in the text his death is fixed in A. H. 964), on fol. 397ᵇ. 2345. Mîr Murtaḍâ of Iṣfahân, went to India, ib. 2346. Mîr Murtaḍâ of Simnân, went to India under Akbar, ib. 2347. Mîr Murtaḍâ Fânî Tûisirkânî, ib. 2348. Sayyid Shâh Murtaḍâ of Artîmân, Shaikh-alislâm, ib. 2349. Maulânâ Majâzî, ib. 2350. Mushayyad, ib. 2351. Maḥmûd Yaʿḳûb, ib. 2352. Mîr Muḥsin Raḍawî of Mashhad, went to India under Akbar, mentioned by Badâ'ûnî, ib. 2353. Mîr Muḥsin of Rai, went to India at the same time, author of a mathnawî, شيرين و خسرو, died at Banâras A. H. 1020, ib. 2354. Mirzâ Muḥsin, on fol. 398ᵃ. 2355. Maulânâ Muḥsin of Hamadân, lived at Aḥmadâbâd in Gujarât during Akbar's reign, ib. 2356. Mirzâ Muḥsin of Tabrîz, ib. 2357. Muḥsin Lârî, in the service of the kings of the Dakhan, ib. 2358. Mailî of Harât, with his real name Mirzâ Ḳulî, of the Jalâir tribe, went to India under Akbar, was panegyrist of Naurangkhân, and died in Mâlwa; he is mentioned by Badâ'ûnî,

ib. 2359. Maulânâ Muḥammad Ḥâjî, a friend of Taḳî Auḥadî's, on fol. 399b. 2360. Maujî Ḳâsimkhân of Badakhshân, according to Badâ'ûnî one of the renowned Amîrs of the emperor Humâyûn; he wrote a mathnawî in imitation of يوسف و زليخا, and a ليلى و مجنون; he died at Âgra A.H. 979, ib. 2361. Mirzâda 'Alîkhân, son of Muḥtarambeg, who was one of Bâbar's Amîrs; he was killed by the fall of his horse in Kashmîr, A. H. 996, ib. 2362. Maḥmûd Barlâs, of a Turkish family in Îrân, on fol. 400a. 2363. Mîram Siyâh of Ḳazwîn, a Ṣûfî, pupil of Bâbâ 'Alîshâh Abdâl; one of his rubâ'îs is ascribed in the Haft Iḳlîm to Mîram Siyâh of Ghûr, ib. 2364. Mîram Siyâh, mentioned by Sâm Mirzâ; it is doubtful whether these three poets are three distinct personages, or only one, ib. 2365. Mîr Muflisî of Mashhad, ib. 2366. Another Muflisî, ib. 2367. Ḥasanbeg Muḳîmî, of the Bahârlû tribe, a relation of the Nawwâb Ghufrânpanâh Muḥammad Bairâmkhân, lived in company of the Nawwâb Khânkhânân, ib. 2368. Maulânâ Muḳîm, on fol. 401a. 2369. Maḥmûd Sabaḳ (سبق, according to the index it is Sharîf), ib. 2370. Mullâ Majlisî of Khurâsân, ib. 2371. Maulânâ Maktabî of Shîrâz, the author of ليلى و مجنون, ib. 2372. Amîr Mas'ûd of Kâbul, on fol. 401b. 2373. Muḥammad Ma'rûf بلولى, a Ṣûfî, ib. 2374. Mushfiḳî of Bukhârâ, went to India under Akbar, ib. 2375. Muḥammad Riḍâ Mushfiḳî of Ḳumm, on fol. 402a. 2376. Mullâ Mushfiḳî, son of Maulânâ Kharfî of Kashmîr and contemporary with Taḳî Auḥadî, lived in Akbarâbâd, ib. 2377. Shaikh Sunbulî, with the takhalluṣ Mushfiḳî, lived in Akbar's time, is mentioned by Taḳî Auḥadî, ib. 2378. Amîr Sulṭân Mas'ûd of Sabzwâr, ib. 2379. Minûčihrkhân, traces his pedigree to the 'Abbâside Khalifs, ib. 2380. Khwâjah Mu'azzam, ib. 2381. Musabbab of Tabrîz, ib. 2382. Musabbabkhân (text, Musayyabkhân), one of Shâh 'Abbâs' Amîrs, ib. 2383. Muṣṭafâkhân, son of the preceding Amîr, was killed in his youth by order of Shâh 'Abbâs; Taḳî Auḥadî mentions him, ib. 2384. Mullâ Mahdarî of Hamadân, on fol. 402b. 2385. Maḥsharî of Nîshâpûr, the teacher of Mullâ Naẓîrî, ib. 2386. Mullâ Maḥsharî of Khwânsâr, ib. 2387. Maulânâ Mu'nis, went to India, is mentioned by Taḳî Auḥadî, ib. 2388. Maulânâ Makhfî of Rasht, was, according to Ṭâhir Naṣrâbâdî, in the service of Imâm Ḳulîkhân, the governor of Fârs, and much addicted to opium; Taḳî Auḥadî relates in his كعبهٔ عرفان that he saw this poet in India, ib. 2389. Pahlawân Muḥammad Mahdî, a good musician and wrestler, ib. 2390. Maulânâ Mahdî of Astarâbâd, ib. 2391. Mîrzâ Mahdî Ṭabâṭabâ'î, ib. 2392. Mîrzâ Mahdî of Ḳumm, ib. 2393. Mahdî of Rai, ib. 2394. Maulânâ Manẓarî of Samarḳand, went to India under Akbar and entered the service of Nawwâb Bairamkhân; he conceived the idea of a great epic poem, called شاهنامه, and finished some portion of it, especially that which deals with the war of Sikandar Sûr, and extols the bravery of Muḥammad Ḥusainkhân, ib. 2395. Mûsawî, went to India under Akbar (probably identical with Mûsawî Mashhadî in Badâ'ûnî, see A. Sprenger, Catal., p. 64), ib. 2396. Ḳâḍî Mîrzâda, on fol. 403a. 2397. Mîr Abû Turâb Maḥrûm, the younger son of Ḳâḍî Mas'ûd of Rai, ib. 2398. Ḳâḍî Muḥammad Râmînî, one of Shâh Ṭahmâsp's companions, praised in the Haft Iḳlîm, ib. 2399. Pîča Muḥtaram, who had at first the takhalluṣ Ṣurâḥî, ib. 2400. Maulânâ Muḥammad Ḥusain, with the takhalluṣ Maḥzûn, son of Mullâ Ghiyâth-allâh, the Shaikh-alislâm of Tabrîz, ib. 2401. Shams-aldîn Mubârakshâh, with the takhalluṣ Mubârak, ruled Nîmrûz in the name of Sulṭân Ghiyâth-aldîn, ib. 2402. Murtaḍâ Ḳulîkhânbeg, with the takhalluṣ Muḥtaram, son of Sulṭân Ḥusain Shâmlû, made his journey to India together with Taḳî Auḥadî, and died A. H. 1020; Taḳî Auḥadî arranged the poet's dîwân, according to Muḥtaram's last will, ib. 2403. Maulânâ Mirakî of Shîrâz, ib. 2404. Mîrzâ Muḥammad Ḥakîm of Shîrâz, father of Ḥakîm Ṣadrâ, with the epithet Masîḥ-alzamân, ib. 2405. Mîr Murâdî of Astarâbâd, went to India under Akbar and died A. H. 979, ib. 2406. Maulânâ 'Alî Ḳulî Ma'ânî, contemporary with Ḥakîm Shifâ'î, on fol. 403b. 2407. Khwâjah Laṭîf Ma'nawî of Bukhârâ, a descendant of Khwâjah Aḥrâr, mentioned in the Nafâ'is-alma'âthir, ib. 2408. Muḥammad Yaḥyâ, with the takhalluṣ Ma'nâ, mentioned by Taḳî Auḥadî, ib. 2409. Ma'nâ of Shîrâz, ib. 2410. Mîrak Ma'nâ, ib. 2411. Maulânâ Mîrkhân Zarkûb (the gold-beater) of Transoxania, ib. 2412. A poet with the takhalluṣ Majnûn, ib. 2413. Maḳṣûd of Ḳazwîn, son of Mullâ Faḍl-allâh (who is probably identical with No. 1962); both father and son went to India under Akbar; Maḳṣûd died at Âgra A. H. 977, ib. 2414. Maulânâ Maḳṣûd Kâshî, was originally a huckster in Kâshân and therefore known as خرده فروش; he is much praised in the Haft Iḳlîm, on fol. 404a. 2415. Maḳṣûdbeg, ib. 2416. Maḳṣûd 'Abdal of Mashhad, ib. 2417. Maulânâ Mîr of Sabzwâr, ib. 2418. Maulânâ Mîrak, may be identical with the preceding poet, ib. 2419. Maulânâ Mâ'il of Mashhad, ib. 2420. Mithâlî Kâshî, ib. 2421. Mîr Ismâ'îl, with the takhalluṣ Munshî, mentioned by Taḳî Auḥadî, ib. 2422. Majîd of Shîrâz, ib. 2423. Mîr Manhî of Zawâra, went to India under Akbar and was for a long time in Jahângîr's service; at last he became governor of Lâhûr; one night he was found killed in his tent, ib. 2424. Mâhirî of Kashmîr, lived in Âgra, ib. 2425. Maulânâ Majd-aldîn of Khwâf, author of the روضة الخلد, an imitation of the Gulistân, was in Akbar's service, ib. 2426. Ḥakîm Rukn-aldîn Masîḥ of Kâshân, whose family had migrated from Shîrâz to Kâshân; he was first in Shâh 'Abbâs' service, but having been offended by him, he went to India and found great favour with the emperor Jahângîr; after Shâh 'Abbâs' death he got leave from Shâhjahân (not from Jahângîr, as is stated here, since 'Abbâs died *one* year *after* Jahângîr) to return to Îrân, and he went there in the 105th year of his age; Mîrzâ Ṣâ'ib was one of his pupils, on fol. 404b. 2427. Mubârak, on fol. 406a. 2428. Khwâjah Ḥusain, with the takhalluṣ Mardî, son of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî; in metaphysics he was a pupil of Maulânâ 'Iṣâm-aldîn Mullâ Ḥanafî, in theology and law of Shaikh Ibn Ḥijr-i-thânî; he translated the سنكهاسن بتيسى into Persian, and left India for Kâbul, by Akbar's permission, in A. H. 979, where he died, ib. 2429. Majnûn Yazdajirdî, on fol. 406b. 2430.

Mâhî, a clever poetess, sister of Muhammad 'Alî Jalâir, with the takhallus Nithârî, contemporary with Badî'-alzamân Mirzâ ibn Shâhrukh, ib. 2431. Mudâmî of Badakhshân, was for some time in the service of Mirzâ 'Azîz Kûka, ib. 2432. Ustâd 'Alî Kulî, with the takhallus Mâhir, of Dâmaghân; he went to Ardabîl and became there a pupil of Hâji Ibrâhîm; afterwards he settled in Tabrîz, and excelled in drawing and calligraphy, ib. 2433. Muhammad Yûsuf, an Indian poet, was in calligraphy a pupil of Ashrafkhân Akbarî, and died in the prime of youth, A. H. 980, during the siege of the fortress of Gujarât (Sûrat), ib. 2434. Maulânâ Muhammad Sûfî of Mâzandarân, spent a great portion of his life in Kashmîr; having left that country at the request of Jahângîr, he died in Sirhind, on fol. 407a. 2435. Maulânâ Muhammad of Rustamdâr, mentioned in Takî Auhadî's tadhkirah and in the Haft Iklîm, ib. 2436. Muhammad Makkî, ib. 2437. Muhammadkhân, son of Husainbeg Kipćâkî, ib. 2438. Maulânâ Muhammad 'Alî, son of Maulânâ 'Inâyat of Tabrîz, ib. 2439. Muhammad Jânbeg Afshâr, ib. 2440. Hakîm Muhammad Ridâ of Mashhad, ib. 2441. Maulânâ Muhammad Hâdî, ib. 2442. Kâdi Muhammad Imâmî, in Shâh Tahmâsp's time, on fol. 407b. 2443. Muhammad Kulî of Shûshtar, ib. 2444. Shaikh Muhammad 'Alî of Mashhad, a Sûfî, ib. 2445. Hâji Muhammad 'Alî Kiryâsî (Kirpâsî?), ib. 2446. Amir Muhammad, son of Amîr Yamîn-aldîn of Sabzwâr, ib. 2447. Maulânâ Muhammad 'Alî Kâshî, ib. 2448. Miyân Muhammad, with the nickname گالابهار, in Akbar's time, ib. 2449. Mullâ Muhammad Hâji, the youngest brother of Jâmî, ib. 2450. Muhammad Kutbshâh, the king of Gulkundah, ib. 2451. Muhammad 'Ali, ib. 2452. Mir Muhammad Kaskan of Sabzwâr, son of Shams-aldîn Sultân, was for some time in the service of 'Abdallâhkhân Uzbeg, ib. 2453. Muhammad 'Alî Turkmân, ib. 2454. Hâfiz Muhammad, ib. 2455. Hakîm Mirzâ Muhammad, mentioned by Sâ'ib, ib. 2456. A certain Muhammad, ib. 2457. Mirzâ Muhammad, on fol. 408a. 2458. Muhammad Jânbeg of Dâghistân, ib. 2459. Khwâjah Mu'azzam, Akbar's uncle, one of Shaikh Jâm's sons, killed A. H. 971, ib. 2460. Mir Shâh Husain, with the takhallus Mujrim, of Caghatâi extraction, ib. 2461. Âkâ Muhammad of Kumm, ib. 2462. Maulânâ Muhammad Mushkak, lived in Mashhad, and replied to the letters of the Uzbeg 'Ulamâs, which answers (مكتوبات) are preserved in the تاريخ عالم آرا, ib. 2463. Sayyid Ashraf Mu'ayyad, went to India, contemporary with Takî Auhadî, ib. 2464. Khwâjah Mahmûd, in Shâh Tahmâsp's reign, ib. 2465. Mullâ Mahmûd of Balkh, ib. 2466. Mîr Mahmûd of Gilân, went to India under Akbar, and travelled, according to Takî Auhadî, through the whole Indian empire on foot, ib. 2467. Kâdi Mahmûd of Kazwîn, ib. 2468. Malikshâh bin Malikshâh, a Hindû, ib. 2469. Mahmûdbeg Halwâ'i, ib. 2470. Mashhûdî of Isfahân, lived in his native town as رمّال (soothsayer) under Shâh 'Abbâs, ib. 2471. Mahmûd of Rai, ib. 2472. Mirzâ Rafî' Mahmûd, ib. 2473. Mir Muhammad Ma'sûm of Kâshân, son of Mir Haidar Rafî' Mu'ammâ'i (see No. 818), and one of three brothers, all of whom went to India, on fol. 408b.

2474. Maulânâ Mazharî of Kashmîr, one of Akbar's poets; he went afterwards to Îrân, and entered Shâh 'Abbâs' service, as is stated in the تاريخ عالم آرا, on fol. 409a. 2475. Khwâjah Mardî of Simnân, identical with the Khwâjah Husain Mardî in No. 2428; he went to India in Humâyûn's time, ib. 2476. Mîr Muhtaram, known as Mîr Hâshim Kissahkhwân (the story-teller), lived in India under Akbar, and was in the Nawwâb Khânkhânân's service, on fol. 409b. 2477. Maulânâ Muhibb 'Ali, in the same time, ib. 2478. Bâbâ Muhibb Maddâh-i-Shîrâzî (the panegyrist of Shîrâz), ib. 2479. Hâfiz Muhibb 'Ali of Harât, ib. 2480. Maulânâ Muhammad Mustafâ, one of the Indian poets, ib. 2481. Zamânâ, with the takhallus Mashhûr, ib. 2482. Malakî Sirkânî, praised by Sâ'ib, on fol. 410a. 2483. Muhammad Hâshim of Mashhad, with the takhallus Mardî, ib. 2484. Mauzûn, son of Shaikh Pir of Âgra, excelled in riddles, letter-writing, and chess-playing, ib. 2485. Malik Mu'arraf (according to the index, Ma'rûf) of Isfahân, ib. 2486. Khwâjah Malik of Isfahân, may be identical with the preceding poet, ib. 2487. Malik Taifûr of Anjudân, the younger brother of Maulânâ Dâ'î of Anjudân, much praised by Takî Auhadi, on fol. 410b. 2488. Malik 'Attâr, ib. 2489. Muhammadbeg (according to the index, Malikbeg), mentioned in the مجمع النفائس, ib. 2490. Fadl 'Alibeg, with the takhallus Mumtâz, ib. 2491. Maulânâ Mir Majlisî بهبلندانى (?), was seen in Âgra A.H. 1024 by Takî Auhadi, ib. 2492. Mahabbatî of Shîrâz, ib. 2493. Muhyî of Dihlî, ib. 2494. Maulânâ Mahabbatî Shâmlû, a Sûfî, mentioned by Takî Auhadi, ib. 2495. Maulânâ Mahabbatî, not identical with No. 2492, ib. 2496. Mu'izzî Tabâtabâ'î, of Harât, a school-fellow of Kâmrân Mirzâ, lived about fifty years in India, and died there, A. H. 982, ib. 2497. Maulânâ Murâdî Bâfikî, the elder brother of Maulânâ Wahshî, on fol. 411a. 2498. Mas'ûdbeg of Kazwîn, ib. 2499. Mullâ Mas'ûd of Isfahân, also called Mullâ Mas'ûd Nikî, because he was the son-in-law of Mullâ Nikî of Isfahân; he died A. H. 1020, ib. 2500. Another Mas'ûd, ib. 2501. Najm-aldîn Mas'ûd of Harât, in Humâyûn's reign, ib. 2502. Mas'ûd, mentioned in the مجمع النفائس, ib. 2503. Again a Mas'ûd, ib. 2504. Sayyid Muhammad Pardadâr (the janitor) of Balkh, ib. 2505. Maulânâ Sayyid Maksadî of Sâwa, ib. 2506. Maulânâ Ma'rûf of Baghdâd, ib. 2507. Maulânâ Mulhamî of Tabrîz, was first in the service of Pîr Budâkkhân, the governor of Tabrîz, fled afterwards to Shîrâz, and became attached to Imâm Kulîkhân, the Beglerbeg of Fârs; he died in Shîrâz, A. H. 1048 (according to Mullâ Mukîm Ja'farî Shîrâzî's ta'rîkh, شد ازين ويرانه گنج اهل معنى ملهمى), and is mentioned in Tâhir Nasîrâbâdî's (sic!) tadhkirah; Takî Auhadî was acquainted with him, on fol. 411b. 2508. Mir Khurd (Khirad?) of Sabzwâr, with the takhallus Malâlî, ib. 2509. Muhammad Isma'îl, with the takhallus Munsif, originally of Shîrâz, spent the greater part of his life in Tabarân, and is therefore usually styled Taharânî; his father's name was Shamshâ; those of his three brothers, Majidâ, Mukîmâ, Sharîfâ; all four were poets, went

together to India in Shâhjahân's reign, and returned afterwards to their native country, ib. 2510. Mukîmâ of Shîrâz, brother of the preceding poet, on fol. 412ª. 2511. Masîḥ of Shîrâz, ib. 2512. Mullâ Mukhlisi, ib. 2513. Maulânâ Miḥnati Ḥiṣârî, was first in the madrasah of Dihlî, afterwards, by Akbar's order, Ḳâḍi of Sirhind; from the emperor he also received the takhalluṣ 'Aishî, ib. 2514. Salmâ Begam Sulṭân, with the takhalluṣ Makhfî, mentioned in Maulânâ Ghurbatî's مؤنس جان; she belonged to the Tîmûride family, and was married to the emperor Akbar, ib. 2515. Makhdûm Laṭîfah, a clever lady of Yazd, on fol. 412ᵇ. 2516. Bâbâ Ḥusain Maṭla'î, was principal of the محلّهٔ حیدری خانه in Kazwîn, ib. 2517. Mîr Asad-allâh of Iṣfahân, with the takhalluṣ Malûlî, was governor of Mashhad in Shâh Ṭahmâsp's reign; he is mentioned by Taḳî Auḥadî, ib. 2518. Maulânâ Murshidî of Zawâra, ib. 2519. Murshid Yazdajirdî, was first in the service of Ghâzîkhân of Tattah, and afterwards in that of the Nawwâb Khânkhânân, ib. 2520. Muṣṭafâ Mirzâ, son of Shâh Ṭahmâsp Ṣafawî, and brother of Shâh Isma'îl II, who killed him, on fol. 413ª. 2521. Muḥammad Sulṭân Turkmân, younger brother of Muḥammad Amîn Sulṭân Turkmân, and nearly related to the Ṣafawî family; Taḳî Auḥadî was personally acquainted with him, ib. 2522. Mudâmî of Hamadân, mentioned by Badâ'ûnî; he was known in India as Ḥaidarî, and wrote ḳaṣîdas in praise of Mîr Muḥammadkhân Kalân, one of Akbar's Amîrs, ib. 2523. Murshid Ḳulîkhân, ib. 2524. Mullâ Mukârim of Kazwîn, mentioned in the Haft Iḳlîm, ib. 2525. Maulânâ Maktabî, ib. 2526. Maulânâ Muḥammad Amîn, with the takhalluṣ Mustaghnî, son of Maulânâ Ṣairafî of Kashmîr; Taḳî Auḥadî saw him in Mandû in the Dakhan, when he was 70 years old; he had ten sons, ib. 2527. Mîr Mushtarî of Farâhân, on fol. 413ᵇ. 2528. Mushtarî of Mashhad, ib. 2529. Mashrabî of Khwânsar, ib. 2530. Another Mashrabî, ib. 2531. Mirzâ Mashrabî Taklû, went to India under Akbar, ib. 2532. Another Maulânâ Mashrabî, ib. 2533. Ghiyâthâi Munṣif, mentioned in the Haft Iḳlîm, ib. 2534. Maulânâ Murâd of Ḳazwîn, was a مستجاب الدعوات according to the same, ib. 2535. Maṭrabî of Ḳazwîn, pupil of Furûghî 'Aṭṭâr of Ḳazwîn, according to Taḳî Auḥadî; he was an excellent musician; entered the service of Shâh 'Abbâs, wrote splendid works, but had his ears cut off in consequence of gross dishonesty, ib. 2536. Mulham, son of a Brahman, of Kokan in the Dakhan, was converted to Islâm by a vision in a dream, ib. 2537. Mîr Muṣṭafâ, ib. 2538. Mûsâ Riḍâ, the painter (نقّاش) of Hamadân, on fol. 414ª. 2539. Mirzâ Mîrak, mentioned in Sâm Mirzâ's Tuḥfat-al Sâmî, ib. 2540. Mîrak of Tattah ib. 2541. Mullâ Mîrak Jân of Sîstân, according to others of Balkh, died A. H. 1016, ib. 2542. Muḳîm of Sabzwâr, spent some time in India under Akbar, and returned afterwards to his native country, ib. 2543. Ḳâḍî Mîrak Khâlidî of Ḳazwîn, ib. 2544. Khalîfah Mîrak, ib. 2545. Mullâ Ḥasan, a Ghubâr-writer, with the takhalluṣ Muṣâḥib, ib. 2546. Mullâ Muṣâḥib of Nâ'in, ib. 2547. Muẓaffar Ḥusain of Kâshân, a Ṣûfî, mentioned by Ṣâ'ib, ib. 2548. Ma'ṣûm, son of Ḳâḍî Abû-alma'âlî Ziyâratgâhî, died, according to Badâ'ûnî, in Lâhûr from the effect of hemorrhoids, on fol. 414ᵇ. 2549. Shaikh Muḥammad Tijârî of Dihlî, ib. 2550. Muẓaffar Kâshî, ib. 2551. Sayyid Ḥakîm Muẓaffar, ib. 2552. Mai-i-Kalâl, one of the emperor Jahângîr's macebearers, of the old Hindû tribe of Kalâl, a favourite of Nûr Jahân Begam, ib. 2553. Maulânâ 'Alî Ma'ânî, ib. 2554. Khwâjah Murâd of Kâbul, mentioned in the Haft Iḳlîm, ib. 2555. Mîr Muḥammad Muḳîm of Astarâbâd, likewise mentioned in the Haft Iḳlîm, ib. 2556. Mîr Ḳâḍî Ṭaharânî, mentioned in the same, on fol. 415ª. 2557. Mîr Mu'izz-aldîn Muḥammad of Kâshân, ib. 2558. Mîr Mu'izz Kâshî, went to India under Akbar, ib. 2559. Maulânâ Malîḥî Bâfiḳî, contemporary with Taḳî Auḥadî, ib. 2560. Muẓaffar of Gûnâbâd, at the same time, ib. 2561. Another Malîḥî, at the same time, ib. 2562. Mu'izzîlang, may be identical with Mu'izzî of Harât (No. 2496), ib. 2563. Amîr Sayyid Muḥammad, ib. 2564. Khwâjah Malâ of Kâzarûn, a descendant of Khwâjah 'Abdallâh Balbânî (see No. 1525), mentioned by Taḳî Auḥadî, ib. 2565. Mawâlibeg Turkmân, ib. 2566. Murtaḍâ Ḳulîkhân Shâmlû, one of the Ṣafawî Amîrs, mentioned by Ṭâhir Naṣrâbâdî, ib. 2567. Murtaḍâ Ḳulîkhân Sulṭân, may be identical with the preceding poet, ib. 2568. Murtaḍâ Ḳulîkhân, son of a Ḳizilbash Amîr, was under Shâh 'Abbâs governor of بندر عبّاسی, where he died, ib. 2569. Maulânâ Abû-albarakât, with the takhalluṣ Munîr of Lâhûr, son of Mullâ 'Abd-almajîd of Multân, was born in Lâhûr, and was a famous Inshâ-writer; he is besides the author of a mathnawî, رمز و ایما, ib. 2570. Ṣûfî Mushtâḳ, a pupil of Shâh Âfirîn of Lâhûr, on fol. 415ᵇ. 2571. Shaikh Mun'im of Lâhûr, was attached to the service of Abû Naṣr Naṣîr-aldîn Muḥammad Sulṭân Shujâ'; when the latter, after his defeats in Bangâlah, became a dervish, and was no more heard of, he also withdrew from the world, ib. 2572. Muḥammad 'Alî Mâhir, son of a Hindû, and converted while young to Muḥammadanism by Mirzâ Ja'far Mu'ammâ'î, under whose guidance he was brought up and instructed; after Mirzâ Ja'far's death he associated with Mullâ Shafî'â Dânishmandkhân, went to India and received the honorary title of Dânishmandkhânî, in Aurangzîb's reign, ib. 2573. Shaikh Sa'd-allâh Masîḥî of Pânipat, translated the story of Râm and Sitâ from Sanskrit into Persian verse, on fol. 416ª. 2574. Maulânâ Muḥammad of Tûn, ib. 2575. Mirzâ Tâm (?) Kurčî, of Transoxania, ib. 2576. Mun'im Ḥakkâk of Shîrâz, went to India, ib. 2577. Mullâ Mufîd of Balkh, went to India in the beginning of Aurangzîb's reign, and died in Multân, A. H. 1091 (ta'rîkh: ملا مفید بلخی مرد), ib. 2578. Mirzâ Muḥammad of Tabrîz, with the takhalluṣ Majdhûb, author of several mathnawîs, the best known of which, شاهراه نجات, was composed according to his own ta'rîkh, شاهراه نجات دلها, A. H. 1006, on fol. 416ᵇ. 2579. Muḥammad Jânbeg of Dâghistân, was in the service of Shâh 'Abbâs II, on fol. 417ª. 2580. Mullâ Mîr of Turbat, ib. 2581. Mirzâ Murâd bin Rustam Mirzâ bin Bahrâm Mirzâ bin Shâh Isma'îl Ṣafawî, one of Jahângîr's Amîrs, ib. 2582. Muḥammad Muḳîm Muḥtasham, one of the great men of Khurâsân, ib. 2583. Mirzâ Muḥammad, with the takhalluṣ Mukhliṣ of Kâshân, lived in Sulṭân Ḥusain Mirzâ Ṣafawî's time, ib.

2584. Mîr Madhûsh, brother of Jalâl-aldîn Siyâdat of Lâhûr (see No. 1033), on fol. 418[a]. 2585. Sayyid Mubârakkhân Madhûsh, ib. 2586. Şâliḥ Mulham (or according to the index, Şâliḥjân Mulham), ib. 2587. Âkhund Muhammad Bâkir, used first as takhalluş Munâsib, and afterwards Mushtâk, ib. 2588. Naşîrâi Mushtâk, lived in Işfahân, ib. 2589. Mirakî, may be identical with one of the Mîraks above (No. 2539 sq.), on fol. 418[b]. 2590. Mailî Mu'ammâ'î Ḥişârî, ib. 2591. Mailî of Kazwîn, ib. 2592. Mailî of Tabrîz, ib. 2593. Muẓaffarkhân, mentioned by Shîrkhân; he sent a ghazal of his to Khwâjah Mu'în-aldîn Shâh Ghâzî in Aurangâbâd, ib. 2594. Muḥammad Ḥusainbeg, with the takhalluş Ma'lûm, of Tabrîz, went to India at the end of Shâhjahân's reign, entered the service of Ja'farkhân, the governor of Kashmîr, and accompanied him to Kashmîr, where he died; the author of this tadhkirah saw his dîwân at Âgra, ib. 2595. Mirzâ Jân, ib. 2596. Muẓaffar Ḥusain Mirzâ, son of Sanjar Mirzâ, related by father's side to Ni'mat-allâh Walî and by mother's side to Shâh Ṭahmâsp, ib. 2597. Mirzâ Mukîm of Işfahân, Shâh Sulaimân Şafawî's librarian, on fol. 419[a]. 2598. Another Mirzâ Mukîm, ib. 2599. A third Mirzâ Mukîm, of Ṭaharân, ib. 2600. Mirzâ Kutb-aldîn Mâ'il, one of 'Âlamgîr's officials, died A.H. 1108 (ta'rîkh: جعل جنت مثواه), ib. 2601. Mîr 'Aṭâ, with the takhallus Muntahâ, of Ṭaharân, ib. 2602. Ma'nâ Lâhijî, the uncle of Shaikh Muḥammad 'Alî Ḥazîn, ib. 2603. Masîḥâi Ma'nâ, a pupil of Âkâ Ḥusain Khwânsârî, ib. 2604. Mîr Abû-alfaiḍ Mast Ma'nâ, a pupil of Mirzâ Bîdil, ib. 2605. Mirzâ Makhdûm Sharîfî, ib. 2606. Mullâ Mufrad of Hamadân, ib. 2607. Mîr Mashrab, son of Mîr Ḥusain the glass-blower (شيشه گر), who lived in Shâh 'Abbâs' reign, ib. 2608. Murshid Kulîbeg ibn 'Abbâs Kulîkhân, on fol. 419[b]. 2609. Murtaḍâ Kulîbeg, in the service of Shâh Sulaimân Şafawî, ib. 2610. Mullâ Miskîn of Bukhârâ, ib. 2611. Barkhwardârbeg (برخورداربيك) of Nâ'în, with the takhalluş Manşûr, ib. 2612. Mirzâ Manşûr, the Shaikh-al-islâm of Dâmaghân, ib. 2613. Mirzâ Manşûr of Harât, ib. 2614. Maẓhar, mentioned by Şâ'ib, on fol. 420[a]. 2615. Mun'im Khânkhânân, with his original name, Mun'imbeg, son of Sulṭânbeg, the Kûtuwâl (prefect or chief magistrate) of Akbarâbâd, received his higher education from Shaikh Kalîm-allâh, became one of 'Âlamgîr's officials, and rose to the rank of a wazîr of Bahâr, was honoured by the title of Khânkhânân, and applied himself at last to the study of Şûfism, on which he wrote several treatises, under Shaikh Muḥammadî, ib. 2616. Mirzâ Ma'şûm of Tabrîz, went several times to India, ib. 2617. Muṭahhar (according to the index, Maẓhar, like No. 2614), ib. 2618. Mîr Sayyid 'Alî, with the takhalluş Mihrî, son of Sayyid Musâ'id Jabal-'Âmilî, author of a mathnawî, was king of poets in Sulṭân Ḥusain Şafawî's reign, ib.; he also used sometimes Sayyid as takhalluş, ib. 2619. Mujrimî of Ardabîl, ib. 2620. Mullâ Mu'nisî of Bukhârâ, ib. 2621. Mu'nisî of Shûshtar, ib. 2622. Walî Muḥammadkhân, with the takhalluş Masrûr, of the Shâmlû tribe, and one of Sulṭân Ḥusain Şafawî's Amîrs, ib. 2623. Kâḍî Majd-aldîn of Dizfûl (دزفول) near Shûshtar, mentioned by 'Alî Ḥazîn in his تذكرة المعاصرين, on fol. 420[b]. 2624. Mashhadî of Kumm, ib. 2625. Mîr Maẓhar, ib. 2626. Mirzâ Mukîm of Tabrîz, ib. 2627. Mirzâ Mukîm of Işfahân (see No. 2597 sq.), ib. 2628. Mas'ûd of Işfahân, son of Âkâ Zamân Zarkash, went to India, ib. 2629. Ma'şûm Kâshî, different from No. 2473; mentioned by Sâm Mirzâ, ib. 2630. Muḥammad Ja'far, of the قهپايه (قهپايه ?) sect, ib. 2631. Mukîmâi Maksûd, was only in later years converted to the true faith, and associated with Shaikh Bahâ-aldîn 'Âmilî, ib. 2632. Mîr 'Abd-alwahhâb Ma'mûrî, ib. 2633. Maulânâ Ma'rûf of Tabrîz, ib. 2634. Mîr Muḥammad Ma'rûf of Kashmîr, ib. 2635. Muḥsinâ of Shîrâz, ib. 2636. Mirzâ 'Abd-alraḥmân, with the takhalluş Mun'im, of Bukhârâ, ib. 2637. Mirzâ Muḥammad Munshî of Tabrîz, ib. 2638. Mirzâ Muḥammad Mustaufî, son of Mirzâ Muḥammad Shafî' Mustaufî, became prime minister of Îrân under Sulṭân Ḥusain Şafawî, on fol. 421[a]. 2639. Muṭî'âi Işfahânî, of 'Abbâsâbad in Işfahân, went to India, but returned, after his son's death in Sirhind, to Îrân, ib. 2640. Muḥammad Şâliḥ, the gold-drawer (زركش) of Shîrâz, ib. 2641. Âkâ Muḥammad, with the takhalluş Mu'âf, of Kashân, lived as شعرباف, or weaver of silk-dresses, in Işfahân, ib. 2642. Ḥâjî Muḥammad, with the takhalluş Manshûr, a sugar-candy maker in Işfahân, ib. 2643. Muḥammad 'Alî Mufrad, of Işfahân, ib. 2644. Mihr 'Alîkhân Maẓhar, was, according to Wâlih, a poet of Sulṭân Ḥusain Şafawî's reign; he may be identical with one of the above-mentioned poets of this name, see Nos. 2614, 2617, 2625, etc., ib. 2645. Mîr Muḥammad Sa'îd, with the takhalluş Muḥîṭ, of Işfahân, ib. 2646. Muḥammad 'Alîkhân, father of 'Alî Kulîkhân Wâlih (the author of the رياض الشعرا), ib. 2647. Ḥakîm Shâh Ma'şûm of Lâr, ib. 2648. Mirzâ Abû-alma'âlî of Mashhad, mentioned in 'Alî Ḥazîn's تذكرة المعاصرين, ib. 2649. Mîr Ma'şûm, son of Mîr Sayyid 'Alî Jâbirî Mihrî, ib. 2650. Mîr 'Abd-al Maulâ of Işfahân, mentioned by 'Alî Ḥazîn as one of his contemporaries, on fol. 421[b]. 2651. Muḥammad Sa'îd, with the takhalluş Mâhir, of Gîlân, ib. 2652. Mullâ Mukhtâr of Nahâwand, ib. 2653. Mirzâ Bâkir Murja' (or Murajja' مرجع) of Işfahân, mentioned by 'Alî Ḥazîn, ib. 2654. Mullâ Malik Mu'în of Khurramâbâd, ib. 2655. Nûr-aldîn Muḥammad of Kirmân, with the takhalluş Munîr, ib. 2656. Mullâ Malik of Bâkharz, ib. 2657. Shâh Maḥmûd Mukhliş, of Nîshâpûr, ib. 2658. Muḥammad Niẓâm, with the takhalluş Mu'jiz, of Afghân descent; he lived partly in Kâbul, partly in Nîshâpûr, and studied difficult Persian books in Dihlî, on fol. 422[a]. 2659. Muḥammad Amîn, with the takhalluş Maṭla' or Muṭṭali' (مطلع), ib. 2660. Mîr Maḥmûd, ib. 2661. Shaikh 'Abdallâh Mujrim, grandson of Shaikh Muslim Şan'î (or Şafî) of Kashmîr, ib. 2662. Ma'nâ of Kashmîr, ib. 2663. Muẓaffar Mahdî of Kashmîr, ib. 2664. Muḥammad 'Alîkhân Matîn, lived in Kashmîr, ib. 2665. Khwâjah Amân-allâh Muruwwat of Kashmîr, ib. 2666. Nawwâb Fâḍilkhân Munşif, was governor of Kashmîr under 'Âlamgîr, ib. 2667. Maẓharâ, ib. 2668. Ḥâjî Muṭî', governor of Kâshghar, ib. 2669. Shâh Majnûn, a dervish in Kashmîr, ib. 2670. Mullâ 'Abd-alraḥîm

Munajjim, of Kashmîr, famous by his knowledge of the astrolabe, under 'Âlamgîr, ib. 2671. Ma'dûm, a Hindû in Kashmîr, ib. 2672. Murtaḍâ Kulikhân Mawâlî, pupil of Mîr Muḥammad Ṭâhir 'Alawî; he was a prince of the Tîmûride family, and lived for a long time in Kashmîr, ib. 2673. Ḳâsimkhân Mukhliṣ of Kashmîr, in Muhammad Farrukhsiyar's reign, ib. 2674. Mirzâ Shâh Ḥusain Munâsib of Kashmîr, ib. 2675. Mirzâ Rûḥ-allâh Muntakhab, the father of Mirzâ Dârâb Jûyâ of Kashmîr, on fol. 423^{a}. 2676. Mullâ Muḥammad 'Âlim, with the takhalluṣ Ma'rifat, of Kashmîr, ib. 2677. Mirzâ Muḥtaram, son of Mirzâ 'Abd-alghanibeg Ḳabûl; he was born at Shâhjahânâbâd, and educated by his father, ib. 2678. Ḥâjî Sharîf Manshûr, ib. 2679. Shâh Muḥammad Riḍâi Mushtâḳ of Kashmîr, lived in Shâhjahânâbâd, under Muḥammadshâh, ib. 2680. Madhûsh Ḳalandar of Iṣfahân, lived as hermit in Kashmîr, contemporary with Rûḥ-allâh Muntakhab and Dârâb Jûyâ (see No. 2675), on fol. 423^{b}. 2681. Mîr Aḥmad Muḥyî, on fol. 424^{a}. 2682. Muḥammad Muḳîmkhân, with the takhalluṣ Masîḥ; his poetical manner resembles that of Jalâl Asîr, ib. 2683. Râi Anand Râm, with the takhalluṣ Mukhliṣ, a Khatri, was wakil of Nawwâb I'timâd-aldaulah Ḳamar-aldînkhân Bahâdur, etc., in Muḥammadshâh's reign, pupil of Mirzâ Bîdil, and contemporary with Khân Ârzû; his house in Shâhjahânâbâd was frequented by many poets and learned men; comp. A. Sprenger, Catal., pp. 159 and 262, ib. 2684. Sayyid Taḳi, with the takhalluṣ Mîr, the nephew of Sirâj-aldîn 'Alîkhân Ârzû, originally of Akbarâbâd, was brought up and flourished in Dihlî, and settled in later years in Lucknow; he excelled both in Persian and Rêkhta poetry, and was still alive when this tadhkirah was written; comp. about him, A. Sprenger, Catal., p. 175, on fol. 424^{b}. 2685. Mîr Sayyid 'Alî Mushtâḳ of Iṣfahân, the teacher of Âḳâ Muḥammad 'Âshiḳ (see No. 1760), of Âḳâ Ḥusain Rafîḳ Sabzîfurûsh, of Mirzâ Ṣabûḥ, etc.; he died thirty years before the compilation of this tadhkirah, that is, about A. H. 1188, on fol. 425^{a}. 2686. Shaikh 'Abd-alriḍâi Matîn, of Arab descent, born in Iṣfahân, and a friend of Mîr Najât; in Muḥammadshâh's reign he went to Dihlî and had poetical contests with Mîr Afḍal Thâbit (who died A. H. 1151); from Dihlî he proceeded to Lucknow and entered the service of Nawwâb Burhân-almulk; he settled and married there under Burhân-almulk's successor, Nawwâb Abû-almanṣûrkhân Ṣafdarjang, and had five sons, on fol. 426^{a}. 2687. Bhôrâ Singh, with the takhalluṣ Mashrab, of a Râjpût family, lived in Dihlî, and was pupil of Mirzâ Afḍal Thâbit; for some time he was a naukar of Shujâ'-aldaulah; the author of this tadhkirah made his personal acquaintance, ib. 2688. Mirzâ 'Inâyat-allâh, with the takhalluṣ Mashrab, may be identical with Mîr Mashrab (see No. 2607), on fol. 427^{b}. 2689. Mîr Muḥammad 'Alî Mutî', a true Sayyid, one of Shâh Ṣafî's sons, ib. 2690. Mirzâ Majîd of Shûshtar, went to India in Muḥammadshâh's reign and entered the service of Nawwâb Ṣafdarjang; he was a great jester and satirist, and had frequent satirical contests with Ja'far Zarkûb of Iṣfahân, ib. 2691. Laćmi Narâyan, with the takhalluṣ Maḥabbat, a pupil of the author of the Bahâr-i-'Ajam, Tekćand Bahâr, and a friend of Khân Ârzû; he was for some time in the service of Shâh Madan Ṣâḥib, and afterwards in that of Jawâhir 'Alîkhân, the secretary of Bhô Begam Ṣâḥib; he died, about 70 years old, nine or ten years before the date of this tadhkirah, with the author of which he was intimately acquainted, ib. 2692. Mirzâ 'Abd-alḥakîm of Lâhûr, with the takhalluṣ Maftûn, was killed about thirty years before the composition of this tadhkirah, on fol. 428^{a}. 2693. Mirzâ Jân Maẓhar, son of Mirzâ Jân, who was himself a grandson of Âṣaf-aldaulah Nawwâb Asadkhân Bahâdur 'Âlamgîrshâhî; he was born at Akbarâbâd A. H. 1111, and died by an assassin's hand A. H. 1195, at Shâhjahânâbâd; he was a good Rêkhta poet too, ib. 2694. Mîr Samî' Maẓhar, was chief excise officer of Ajmîr, on fol. 428^{b}. 2695. Mirzâ Maftûn, ib. 2696. Tâjbeg Mamnûn, lived in Dihlî, ib. 2697. Mîr Ḳamar-aldîn, with the takhalluṣ Minnat, of Dihlî, a descendant of Jalâl bin 'Aḍud of Yazd, who was wazîr of Sulṭân Muḥammad Muẓaffar (see No. 490); he was for a long time a favourite of Nawwâb Niẓâm 'Alîkhân Bahâdur, the governor of the Dakhan, and spent the later years of his life in Lucknow, ib. 2698. Nawwâb Amîr-aldaulah Mirzâ Zain-al'âbidînkhân Bahâdur Manṣûrjang, with the takhalluṣ Mirzâ, the eldest son of Mirzâ Ja'far and brother to Mirzâ Shafî'khân; he was still alive in Lucknow in A. H. 1217, when this portion of the book was written, ib. 2699. Mirzâ Muḥammad Fâkhir of Dihlî, with the takhalluṣ Makîn, was alive in Lucknow in A. H. 1217, on fol. 430^{b}. 2700. Mamnûn of Sâmâna, still alive in Lucknow, ib. 2701. Maḥmûdbeg Tûrânî, with the takhalluṣ Maḥmûd, ib. 2702. Majîdâ of Tabrîz, on fol. 431^{a}. 2703. Maimanatkhân of Kashmîr, one of Aḥmadshâh's naukars, ib. 2704. Shaikh Najm-aldîn Kubrâ, was killed in a fight against Ćingizkhân's troops, ib. 2705. Shaikh Najm-aldîn Râzî, pupil of the preceding Shaikh, went to Rûm at the time of Ćingizkhân's invasion and met there Jalâl-aldîn Rûmî; he died A. H. 654, and left among other works a مرصاد العباد and a تفسير بحر الحقائق, on fol. 431^{b}. 2706. Najm-aldîn Zarkûb (the gold-beater), a Ṣûfî of Abaḳâkhân's time, on fol. 432^{a}. 2707. Najm-aldîn Ḥasan of Kirmân, ib. 2708. Ḥakîm Najm-aldîn Maḥmûd ibn Ilyâs, ib. 2709. Najm-aldîn of Simnân, ib. 2710. Shâh Ni'mat-allâh Walî, styled here the Elias of the sea of knowledge and the Moses of the mountain of truth; he was patronised by and intimate with Shaikh 'Abd-alḳâdir Gîlânî and Abû 'Abdallâh albâḳî, ib. 2711. Ḥakîm Nâṣir bin Khusrau of Iṣfahân (the legendary account of his life is taken from the Haft Iklîm), on fol. 433^{a}. 2712. Najm-aldîn Niẓâmî 'arûḍî of Samarḳand, on fol. 434^{a}. 2713. Muḥammad Nâṣir al'alawî, the panegyrist of Sulṭân 'Alâ-aldaulah, on fol. 434^{b}. 2714. Najîb-aldîn Abû Bakr alzandî, the calligraphist (خطّاط), ib. 2715. Shaikh Niẓâmî of Ganja; besides the Khamsah a dîwân of 20,000 baits is here ascribed to him, ib. 2716. Shaikh Niẓâm-aldîn Auliyâ, son of the Ḳâḍî of Badâ'ûn and pupil of Shaikh Farîd (or Farîd-aldîn) Shakarganj in Dihlî; he died more than 70 years old, A. H. 725, on fol. 435^{b}. 2717. Niẓâm-almulk Naṣîr-aldîn, on fol. 436^{a}. 2718. Khwâjah Nûr-aldîn Ṣandûḳî, mentioned by Taḳi Auḥadî, ib. 2719. Abû Naṣr bin Aḥmad, mentioned by 'Aufî, ib. 2720. Ḥakîm-alḥukamâ Khwâjah Naṣîr-aldîn Ṭûsî, with his

real name: Abû Ja'far bin Muḥammad bin Ḥasan, under Hulâgûkhân; he died A. H. 672, the 18th of Dhû-alḥijjah, ib. 2721. Shaikh Abû 'Alî Ibn Sînâ, ib. 2722. Muḥammad Amîn Najîb, mentioned by 'Aufi, ib. 2723. Khwâjah Nâṣir-aldîn bin Kutb-aldîn of Sarakhs, greatly praised by 'Aufi, ib. 2724. Niẓâm-aldîn of Iṣfahân, a contemporary of Abakâkhân, wrote Arabic and Persian poetry, on fol. 436b. 2725. Nâṣir of Bacca (بجه, a place near Shîrâz), ib. 2726. Maulânâ Nâṣir of Bukhârâ, a dervish, made in Baghdâd the acquaintance of Khwâjah Salmân of Sâwa, ib. 2727. Shâh Nâṣir Khwâjah of Tirmidh, went young to India and attached himself to the Khânzamânkhân, in whose company he was killed during the Khân's fight against Akbar, on fol. 437a. 2728. Shaikh Nâṣir, a descendant of Abû Sa'îd bin Abû-alkhair, ib. 2729. Muḥammad Nâṣir Mirzâ, one of Sulṭân Ḥusain Baikarâ's grandchildren, ib. 2730. Khwâjah Akhî, the ring-cutter (زهگير تراش), with the takhalluṣ Naẓmî, ib. 2731. Maulânâ Nâṣiri, was a pupil of Khwâjah Kutb-almillah wa aldîn Ûshî in Dihlî, and wrote kaṣidas in honour of Sulṭân Shams-aldîn Altamish, ib. 2732. Maulânâ Nâdiri of Samarkand, a protégé of Humâyûn, in whose company he went to India; he died A. H. 966 (not 906, as is stated in the text, since the chronogram of his death runs thus: رفت يكى از سخنوران, i. e. 1 went away = must be deducted, from 967, the numerical value of سخنوران), ib. 2733. Maulânâ Nizârî of Kuhistân, contemporary with Sa'di, author of lyrical poems and of the دستور نامه در آداب معاشرت, on fol. 437b. 2734. Maulânâ Naẓmî, one of the poets of Khurâsân in Sulṭân Ḥusain Mirzâ's time, on fol. 438a. 2735. Kâdi 'Uthmân Nâki of Kazwin, with the takhalluṣ Niẓâm, mentioned in the Ta'rîkh-i-Guzîda, ib. 2736. Maulânâ Naẓmî of Tabrîz, went to India in Akbar's time, ib. 2737. Mirzâ Niẓâm Dast-i-Ghaib of Shîrâz, on fol. 438b. 2738. Mullâ Muḥammad Ḥusain Naẓîrî of Nîshâpûr, went to India, and was, through the kind intercession of Nawwâb 'Abd-alraḥîm Khânkhânân, received in Akbar's service, in whose honour he wrote most of his panegyrical poems; he died in Aḥmadâbâd in Gujarât, A. H. 1021 (chronogram, زدنيا رفت حسان العجم آه), on fol. 439b. 2739. Maulânâ Nawîdî of Turbat, wrote satires on Nawwâb Bairâmkhân, is mentioned by Badâ'ûni, on fol. 446a. 2740. Khwâjah 'Abdibeg Nawîdi, one of the secretaries of Shâh Ṭahmâsp Ṣafawî and author of several mathnawîs, on fol. 446b. 2741. Amir Nawîdî of Nîshâpûr, one of Sulṭân Ḥusain's poets, went to India in Humâyûn's reign, and died A. H. 973 in Ujîn (اجين) in Mâlwa, ib. 2742. Mullâ Nawîdî of Shîrâz, on fol. 447a. 2743. Nawîdi of Rai, in Shâh Ṭahmâsp's reign, ib. 2744. Nawîdi of Gîlân, went to India in Akbar's time and died there, ib. 2745. Maulânâ 'Ali Aḥmad Muhrkan (the seal-engraver) of Dihlî, with the takhalluṣ Nishânî, son of Maulânâ Ḥusain Nakshî of Dihlî, and teacher of prince Salîm, flourished under Akbar and Jahângîr, ib. 2746. Maulânâ Nakshî of Dihlî, father of the preceding poet, on fol. 448a. 2747. Niyâzi of Bukhârâ, under Humâyûn, an expert in poetry, riddles, chronograms, etc., mentioned by Badâ'ûni, ib. 2748. Taki 'Aṣṣâr (the oil-presser), with the takhalluṣ Niyâzî, of Iṣfahân, went to India under Akbar, on fol. 448b. 2749. Shams-aldîn Niyâzî, ib. 2750. Mullâ 'Alî Niyâzî of Astarâbâd, went to India under Akbar, ib. 2751. Niyâzi of Khûristân, ib. 2752. Niyâzî of Badakhshân, ib. 2753. Amîr Yûsuf Niyâzî, son of an Amîr of Harât, ib. 2754. Mîr Ma'ṣûm Ṣafawî, with the takhalluṣ Nâmî, son of Mîr Sayyid Ṣafâ'î, in Akbar's service and mentioned by Badâ'ûnî; once, when being sent as envoy to Shâh 'Abbâs, he made the acquaintance of Ḥakîm Shifâ'î, Muḥammad Riḍâi Fikrî and Takî-aldîn Auḥadi; he is the author of a dîwân and a mathnawî in the metre of يوسف و زليخا, ib. 2755. Maulânâ Mîr Muḥammad Sharîf Nawâ'î, nephew of Mîr Kudsi Karbalâ'î, was in Akbar's service, on fol. 450a. 2756. Maulânâ Shams-aldîn Muḥammad Nawâ'î of Sabzwâr, ib. 2757. Bâbâ Sulṭân Nawâ'î of Kumm, ib. 2758. Maulânâ Asîr Nawâ'i of Sabzwâr, ib. 2759. Maulânâ Najîb-aldîn of Jarbâdkân, ib. 2760. Niyâzî of Tabrîz, mentioned in the Haft Iklîm, ib. 2761. Nithârî of Tûn, on fol. 450b. 2762. Niẓâm-aldîn A'raj (the cripple), ib. 2763. Niẓâm-aldîn Maḥmûd of Iṣfahân, contemporary with Kamâl Isma'îl and Athîr Aumânî, ib. 2764. Najâtî of Shîrâz, ib. 2765. Maulânâ Nargisi of Abhar, in Sulṭân Husain Baikarâ's time, had poetical contests with Hilâlî, ib. 2766. Maulânâ Nâji, son of Maulânâ Ḥasan of Kâshân, who advised the people of Kâshân, during the siege of that town by Walî Jânbeg, son of Muḥammad-khân Turkmân, to say in the ensuing fight a certain prayer, which would put their enemies to flight; they followed his advice and were killed, 700 altogether; thereupon his son Nâji sent a severe censure in verse to his worthy father, ib. 2767. Kâdi Nûr-aldîn Muḥammad of Iṣfahân, a pupil of Khwâjah Tarikah of Iṣfahân; Takî Auḥadî knew him personally, ib. 2768. Maulânâ Nikî of Iṣfahân, died 100 years old, A. H. 1000 (his pupil Taki Auḥadi's chronogram on his death, نيكى زجهان رفت نيكى زجهان, is incorrect, and wrong in metre, since there is one syllable wanting, and the numerical value amounts to 992 only; we would suggest making up the wanting 8 by the insertion of چه before the second نيكى), on fol. 452a. 2769. Bâbâ Naṣîbî of Gîlân, ib. 2770. Mîr Naṣîbî Nûrbakhshî, on fol. 452b. 2771. Naṣîbi, the scribe of Shîrâz, ib. 2772. Sayyid Nasîmî of Shîrâz, educated by Sayyid Na'îmî, was crucified in Ḥalab A. H. 837, ib. 2773. Maulânâ Nasîm of Astarâbâd, mentioned in the Haft Iklîm, on fol. 453a. 2774. Nasîmi of Harât, very clever in رمل, ib. 2775. Shaikh 'Ali Naki of Kamarah (near Iṣfahân), ib. 2776. Maulânâ Nâṭiki of Astarâbâd, went to India under Akbar and died at Banâras, on fol. 453b. 2777. Maulânâ Ṣadr Nâmî of Abhar; Takî Auḥadi saw him, ib. 2778. Maulânâ Afḍal Nâmî of Ṭaharân, a pupil of Maulânâ Umîdî, mentioned in the Haft Iklîm, on fol. 454a. 2779. Maulânâ Muḥammad Riḍâ Nau'î, lived at Khabûshân (in Khurâsân); in Akbar's reign he went to India and entered the service of prince Dâniyâl; he is the author of the famous mathnawî سوز و گداز, and died at Burhânpûr in the Dakhan, A. H. 1019, ib. 2780. Nau'î of Iṣfahân, contemporary with Ḍamîri of Iṣfahân, on fol. 457b. 2781. Maulânâ Niẓâm of

Astarâbâd, court-poet of Sultân Husain Mirzâ, ib. 2782. Maulânâ Nâdiri of Marw, ib. 2783. Nâdirî of Shûshtar, ib. 2784. Nâdirî of Siyâlkût, ib. 2785. Nâdir of Shîrâz, was first a dervish, afterwards wazîr of 'Abbâsbeg, son of Nawwâb Shaikh 'Alikhân Dârûgha of Kazwîn, ib. 2786. Kalb 'Alî, with the takhallus Nâdir, a goldsmith in Isfahân, ib. 2787. Maulânâ 'Ali Najâtî of Tûs, mentioned in the Haft Iklim, on fol. 458a. 2788. Hâfiz Nidâ'i, with his real name, Sultân Muhammad, court-poet of Sultân Husain Mirzâ; he went from Asfirâz to Harât and is therefore usually styled Harawi, ib. 2789. Maulânâ Ni'matî, at the same time, ib. 2790. Nasâ'i, a native of Nasâ, ib. 2791. Kâdi Nizâm-aldîn of Harât, under Sultân Husain, ib. 2792. Nutkî, son of Khwâjah Ghâzî of Tabrîz, ib. 2793. Mîr Nutkî of Nishâpûr, Mullâ Kaidi's son-in-law and contemporary with Muhammad Jân Kudsî, ib. 2794. Amîr Nusrat-aldîn of Simnân, ib. 2795. Nadimî of Balkh, mentioned in the Haft Iklim, ib. 2796. Nadimi Sûzangar (the needle-maker) of Isfahân, mentioned by Taki Auhadi, ib. 2797. Khwâjah Nasir-aldîn of Hamadân, son of Khwâjah Mahmûd ibn Khwâjah Hasanbeg, who traces his origin to Nûshirwân, who, after the death of Yazdajird, went to Hamadân and dwelt there; Khwâjah Nasir-aldîn went to India in Akbar's reign, ib. 2798. Maulânâ Nisbatî of Thânisar; Sâ'ib, on his way from India to Kashmir, paid him a visit and became intimately acquainted with him; he had also the honour to be summoned before prince Muhammad Dârâ Shukûh, on fol. 458b. 2799. Sayyid Ni'mat-allâh of Nârnaul, the great Shaikh, called the Khidr of the mystic road and the guide to truth (خضر طریقت وهادئ حقیقت); even Sultân Shujâ', the son of the emperor Shâhjahân, paid him his homage, together with his sons and most of the Amirs, on fol. 460a. 2800. Mîr Nûr-allâh of Taharân, mentioned in the Haft Iklim, on fol. 460b. 2801. Maulânâ Nisbatî of Mashhad, in Shâh Tahmâsp's reign, ib. 2802. Kâdi Nizâm-aldîn of Kazwîn, in Uljâitûkhân's reign, ib. 2803. Kâdi Nizâm-aldîn Kâshî, ib. 2804. Maulânâ Nâdim of Gilân, went to India under Akbar, ib. 2805. Khwâjah Muhammad Sâdik Nâzim of Harât, went to India under Akbar and wrote a mathnawî, فیروز و شهباز; Takî Auhadi was his pupil in India, on fol. 461a. 2806. Maulânâ Nadhrî of Kâshân, ib. 2807. Hakim Nizâm-aldîn 'Ali of Kâshân, one of the physicians of Shâh Tahmâsp Safawî and father of Hakîm Rukn-aldîn Mas'ûd Masih, ib. 2808. Maulânâ Nazîr of Mashhad, ib. 2809. Sayyid Fadl Na'imî, on fol. 461b. 2810. Maulânâ Nûr-aldîn Muhammad, the brother of Hakîm Abû-alfath and of Hakîm Humâm Gilânî, who were, both of them, Amirs of Akbar, ib. 2811. Mullâ 'Abdallâh Nakhat, mentioned by Sâ'ib, ib. 2812. Kâdi Nûr-allâh of Sâwa, the nephew of Kâdi 'Îsâ, ib. 2813. Nasirâ of Hamadân; Taki Auhadî saw him in Isfahân; he was a great Inshâ-writer, ib. 2814. Maulânâ Shamsî, with the takhallus Nâmî, on fol. 462a. 2815. Maulânâ Nâmî of Kashmîr, ib. 2816. Nâzirî of Mashhad, ib. 2817. Nâzirî of Gilân, ib. 2818. Maulânâ Hâjî Nigâhî of Harât, ib 2819. Mîr Muhammad Yûsuf Nigâhî, ib. 2820. Nûr-allâh of Harât, ib. 2821. Maulânâ Kâdi Nûr-allâh of Shûshtar, went to India under Akbar, and became Kâdî of Lâhûr in Jahângîr's reign; his tomb is at Akbarâbâd, ib. 2822. Nûr Muhammad, an Indian poet, on fol. 462b. 2823. Sayyid Nizâm, ib. 2824. Nizâm Kulâgh of Kazwîn, ib. 2825. Mullâ Nizâm, ib. 2826. Khwâjah Nizâm-almulk of Rai, ib. 2827. Mullâ Nashâtî, lived in Akbar's reign, ib. 2828. Maulânâ Nâtik, at the same time, brother of Mullâ Luknat (see No. 2242), ib. 2829. Nâfidh of Harât, ib. 2830. Naurûz 'Alîbeg Shâmlû, ib. 2831. Maulânâ Najmî, ib. 2832. Najâtî Bâfikî, ib. 2833. Nidâ'î Ma'rûf of Yazd, was personally known by Taki Auhadi, ib. 2834. Mîr Nafar, son of Mîr 'Arabshâh of Mashhad, lived in India under Akbar, ib. 2835. Mullâ Nakhat of Samarkand, died A.H. 1082 (chronogram, از دار فنا نمود رحلت), ib. 2836. Nakhat of Ardabil, on fol. 463a. 2837. Nakhat of Shirâz, ib. 2838. 'Alikhân, with the takhallus Nâmî, one of the Turks of Îrân, went to India under Akbar and obtained a high office there, ib. 2839. Nûrâ, with the takhallus Nâmî, was a baker in Isfahân, ib. 2840. Shaikh Sâlih Nidâ'i of Samarkand, ib. 2841. Nihâlî Lûlî, a clever woman, mentioned in Ghurbati's مونس جان, ib. 2842. Pîća Nihânî Kâ'inî, an eloquent woman; Takî Auhadi saw her son in India, ib. 2843. Nihânî, the sister of Khwâjah Afdal, the wazir of Sultân Husain Mirzâ, ib. 2844. Another Nihânî Âtun, ib. 2845. Maulânâ Diyâi Nuzhati, ib. 2846. Maulânâ Nâzimi, ib. 2847. Maulânâ Nafisi of Kâshân, on fol. 463b. 2848. Maulânâ Nakhatî, ib. 2849. Nûribegkhân, ib. 2850. Nûrî Lâri, contemporary with Taki Auhadî, ib. 2851. Na'îm Khayyât (the tailor) of Kazwîn, fell from a roof; Takî Auhadî saw him, ib. 2852. Mir Nûr-allâh of کفران (near Isfahân), ib. 2853. Ra'is Nûr-aldîn of Hurmuz, with the takhallus Nûri, a relation of Takî Auhadi's, ib. 2854. Mullâ Farrukh Husain of Harât, with the takhallus Nâzim, author of the mathnawi یوسف و زلیخا, pupil of Maulânâ Fasihi of Harât, went to India at the end of Shâhjahân's reign and entered the service of prince Shujâ'; he died A. H. 1060 (read 1081), ib. 2855. Mîr Nizâm Tabâtabâ'i, lived in Gujarât, on fol. 464b. 2856. Nazmî of Balkh, lived in India under Jahângîr, ib. 2857. Nazmi Bahbahâni, ib. 2858. Mullâ Nûrî of Nishâpûr, ib. 2859. Nûrbakhsh, ib. 2860. Rashîdâi Nauras, of Kazwîn, lived in Bijâpûr in the Dakhan under the 'Âdilshâhs, ib. 2861. Najaf Kulikhân, one of the Safawî Amirs, ib. 2862. Nâji of Tabriz, ib. 2863. Âkâ Muhammad Husain Nâjî of Andujân, the brother of Muhammad Isma'il Ghâfil, who was munshî of 'Âlamgîr, ib. 2864. Maulânâ Nâzukî, on fol. 465a. 2865. Mîr Najât of Lâhûr, brother of Mîr Siyâdat of Lâhûr, ib. 2866. Muhammad Sâlih, with the takhallus Nisbat, of Shûshtar, ib. 2867. Nusrat-allâhkhân, with his real name, Mirzâ Lutf-allâh, pupil of 'Abd-allatif-khân Tanhâ, the nephew of Mirzâ Jalâl Asîr Shahrastânî; he was for some time in the service of Bahâdurshâh's son, Sultân Rafi'-alshân Bahâdur, ib. 2868. Dilâwar-khân Nusrat, on fol. 465b. 2869. Another Nusrat, who is apparently identical with Nusrat-allâhkhân in No. 2867, ib. 2870. Mîr Najât, that is, Mîr 'Abd-al'âl, of the mount کیلویه in Fârs, lived in Isfahân, a friend

of Mirzâ Tâhir Wahîd, and author of the mathnawî on wrestling, کُل کشتی; he is mentioned in 'Alî Hazîn's tadhkirah, ib. 2871. Najibâ of Shîrâz, on fol. 468^{b}. 2872. Najib of Kâshân, king of poets under Sultân Husain Safawî, ib. 2873. Mîr Nâ'ib of Hamadân, on fol. 469^{a}. 2874. Hâjî Muhammad of Damâwand, with the takhallus Nashâtî, ib. 2875. Muhammad Ridâ Nâ'ib of Isfahân, mentioned in 'Alî Hazîn's tadhkirah, ib. 2876. Mullâ Ni'mat Na'imâ of Samarkand, under 'Abd-al'azîzkhân, pâdishâh of Bukhârâ, ib. 2877. Kâdî Nâsir of Bukhârâ, at the same time, ib. 2878. 'Abbâsbeg Nâsikh, one of the Turks of Îrân, ib. 2879. Nahif, ib. 2880. Mu'minâi Nisbat of Shîrâz, lived at first in Isfahân, went then to India, made the pilgrimage to Makkah and returned to India, ib. 2881. Nâfi' of Kumm, a baker, contemporary with 'Abd-alrazzâk of Gîlân, on fol. 469^{b}. 2882. Muhammad Naki Nashâ, went to India under 'Âlamgîr, ib. 2883. Mirzâ 'Abd-alrazzâk of Tabrîz, with the takhallus Nashâ, ib. 2884. Mirzâ Zain-al'âbidîn Nashâ, ib. 2885. Mullâ Ibrâhîm Nasir, ib. 2886. Nakhlî of Bukhârâ, ib. 2887. Zamânâi Nakkâsh (the painter), mentioned in the مجمع النفائس, ib. 2888. Muhammad Kâsim, with the takhallus Nakkâsh, of Isfahân, mentioned by 'Alî Hazîn, ib. 2889. Muhammad Tâhir Nakkâsh of Kâshân, ib. 2890. Nuzhat of Dâmaghân (in Khurâsân), ib. 2891. Muhammad Husain of Damâwand, with the takhallus Nauras, a pupil of Mirzâ Sâ'ib, ib. 2892. Shâh Kâsim Nâjî of Mashhad, wandered thirty years through India, settled then at Shâhjahânâbâd, where Nawwâb Burhân-almulk erected a convent for him, but left it again, went to Lucknow and at last to Akbarâbâd, on fol. 470^{a}. 2893. Muhammad 'Alîkhân, with the takhallus Nizhâd, one of the Safawî princes, went as envoy to Shâhjahânâbâd, under Muhammadshâh, ib. 2894. Kâdî Nizâm-aldîn of Khwânsâr, mentioned by 'Alî Hazîn, ib. 2895. Mirzâ Nasîr of Khurâsân, ib. 2896. Nasîrâ of Nâ'in, ib. 2897. Na'imâ of Kumm, went to India, ib. 2898. Nikûi Halwâ'î, ib. 2899. Najaf Gâdhur of Isfahân, ib. 2900. Nasîrkhân of Tabrîz, ib. 2901. Murtadâ Kulikhân, with the takhallus Nâmî, one of the Safawî princes, mentioned by Wâlih, ib. 2902. Mirzâ 'Arab, with the takhallus Nâsih, one of the Tabrizians of Isfahân, ib. 2903. Muhammad Nasîb of Sabzwâr, on fol. 470^{b}. 2904. Mirzâ Zakî, with the takhallus Nadîm, of Isfahân, was on intimate terms with the Amirs of Sultân Husain Safawî; later on he entered the service of Nâdirshâh, ib. 2905. Mirzâ Muhammadbeg Nakhat, prefect of Kirmân, was killed by the pâdishâh, on fol. 471^{a}. 2906. Muhammad Yûsuf Nakhat, got under Muhammadshâh the epithet Sakhunwarkhân, ib. 2907. Sayyid Nâkâm of Bukhârâ, was in the service of Imâm Kulîkhân, the pâdishâh of Bukhârâ, according to Khân Ârzû, ib. 2908. Nadîm of Kashmîr, wrote a chronogram on the death of Kamâl Nâmî, ib. 2909. Nâfi' of Kashmîr, brother of Mullâ Tâhir Ghanî, ib. 2910. Farhâdbeg Niyâz, originally of Kashmîr, ib. 2911. Miyân Nûr-allâh Nuzhat, of Kashmîr, a pupil of Mirzâ 'Abd-alghanîbeg, ib. 2912. Mirzâ Asad-aldîn Nasîr, in Kashmîr, ib. 2913. Mullâ 'Abd-alghafûr, with the takhallus Nâmî, ib. 2914. Nasîrâ of Isfahân, ib. 2915. Mirzâ Zain-al'âbidîn, with the takhallus Nayyir, nephew of Sâdâtkhân Bahâdur Dhû-alfakârjang; he went in the middle of Muhammadshâh's reign to Dihlî and was honoured by the title of Shujâ'khân, on fol. 471^{b}. 2916. Shâh Nasîb, ib. 2917. Hâjî Tâlib Nasîb, ib. 2918. Mîr Muhammad Samî' Niyâzî of Dihlî, whose father had gone thither from Bukhârâ; he was 'Alî Hazîn's pupil, and got his takhallus from him, ib. 2919. Sayyid Ghulâm-i-Nabî, with the takhallus Nasîm, a descendant of Muhyî-aldîn 'Abd-alkâdir Gîlânî, ib. 2920. Nizâmâi Nâzim of Shîrâz, contemporary with Nâzim of Harât, ib. 2921. Sayyid Ni'mat-allâhkhân, son of Rûh-allâhkhân, with the takhallus Ni'mat; with the grandson of this poet, Mîr Muhammad Ja'farkhân, the author of this tadhkirah was intimately acquainted, ib. 2922. Nawwâb 'Imâd-almulk Âsafjâh, the son of Fîrûzjang, wrote poetry in four languages, in Persian, Arabic, Turkish, and Hindûstânî, died A. H. 1215, 67 years old; in poetry he had been the pupil of Mîr Shams-aldîn Fakîr of Dihlî, ib. 2923. Nawwâb Nasîr-aldaulah, son of Nawwâb 'Imâd-almulk Bahâdur Âsafjâh, with the takhallus Nâzim, on fol. 473^{b}. 2924. Muhammad Ridâi Niyâz, a merchant in Gujarât, ib. 2925. Sâyyidî 'Atâ-allâh Nâsir, pupil of Mîr Abû-alfaid Mast Ma'nâ, ib. 2926. Ahmad Mirzâ, with the takhallus Niyâzî, a descendant of Khalîfah Sultânî Safawî, ib. 2927. Mirzâ Lutf-allâh Niyâz, a pupil of Mirzâ 'Abd-allatîfkhân Tanhâ, on fol. 474^{a}. 2928. Khwâjah Rahmat-allâh, with the takhallus Nâtik, born in Lâhûr, went when young to Tûrân and stayed there thirteen years; he then returned and travelled to the Dakhan; at present he lives in Lucknow, ib. 2929. Amîr Wâlihî گره جاری, mentioned in the Haft Iklîm, ib. 2930. Wâlihî of Harât, in Sultân Husain Baikarâ's time, ib. 2931. Wâlihî of Bukhârâ, known as Khwâjah 'Atâ, ib. 2932. Mîr Wâlihî of Kumm, ib. 2933. Shaikh Zain-aldîn Khâfî (or Khwâfî), with the takhallus Wafâ'î, under Bâbar; a mosque and a madrasah exist of him in Âgra; he is the author of a ta'rîkh, براحوال فتح هندوستان وشرح غرائب آن; he died A. H. 940, and is buried in his own madrasah, on fol. 475^{a}. 2934. Wafâ'î of Isfahân, lived some time in Kashmîr, went then to Lâhûr, under Akbar, and entered the service of Zainkhân Kûka, ib. 2935. Wafâ'î of Harât, a pupil of Maulânâ Fasîhî of Harât, lived at the same time at Âgra, ib. 2936. Wafâ'î of Shîrâz, ib. 2937. Wafâ'î of Mashhad, on fol. 475^{b}. 2938. Fadl-allâh Wajhî, in Sultân Muhammad Khudâbanda's time, father of the author of the تاریخ وصّاف, ib. 2939. Maulânâ Walî Kalandar, mentioned by Daulatshâh, ib. 2940. Wukû'î of Nîshâpûr, according to Badâ'ûnî a relation of Shihâb-aldîn Ahmadkhân; his real name was Muhammad Sharîf, ib. 2941. Shaikh Wâhid, originally of Isfahân, on fol. 476^{a}. 2942. Wadâ'î of Harât, went to India under Akbar and died there, ib. 2943. Wajhî of Tafrush, one of Akbar's attendants, mentioned in the Haft Iklîm, ib. 2944. Maulânâ Wajhî Kurd, mentioned by Takî Auhadî, ib. 2945. Maulânâ Wajhî of Harât, went to India under Akbar, ib. 2946. Maulânâ Wukû'î of Tabrîz, retired at the end of his life to Karbalâ; Takî Auhadî saw him, ib. 2947. Maulânâ Walî of Dasht-i-Bayâd (in

Khurâsân), on fol. 476b. 2948. Wâki'i of Tûs, with his real name, Ibn 'Alî, a protégé of Akbar, on fol. 477b. 2949. Mullâ Wârithî of Ardabil, mentioned in the Haft Iklîm, ib. 2950. Wârithî of Sabzwâr, under Akbar, ib. 2951. Mîr 'Abdallâh Wasfî, pupil of Shâh 'Inâyat-allâh and Maulânâ Râkimî, flourished under Akbar; he was from his mother's side a kinsman of Mirzâ Nizâm-aldîn Ahmad, ib. 2952. Maulânâ Wasfî, on fol. 478a. 2953. Amîr Zahîr-aldîn Wasfî Râminî, ib. 2954. Muhammad Amîn, with the takhallus Wajd, ib. 2955. Mîr Waisî, one of Humâyûn's Amîrs, ib. 2956. Waisî of Harât, under Sultân Husain Mirzâ, ib. 2957. Waslî Sarrâf (the money-changer), went from the 'Irâk to Hijâz and from there by sea to India; the ship was wrecked, but he gained the shore safely; he was poisoned in the Dakhan, under Kutbshâh, A.H. 977, by one of the wrestlers, who was vexed at having been defeated by him, ib. 2958. Wukû'î of Harât, lived in Badakhshân, on fol. 478b. 2959. Wâhid of Kirmân, ib. 2960. Maulânâ Wâhidî, in Akbar's time, ib. 2961. Wâhid of Isfahân, ib. 2962. Wahdati of Khurâsân, one of the old poets, ib. 2963. Wasfî, an old poet too, ib. 2964. Mukirr-aldîn Wakârî, of Isfahân, went to India, ib. 2965. Mirzâ Ghâzî Wakârî, son of Mirzâ Jânî, a protégé of Akbar, ib. 2966. Wali Kulibeg, flourished in Harât, mentioned in the مجمع النفائس, ib. 2967. Maulânâ Wahshî Bâfikî, had poetical contests with Mullâ Muhtasham; he wrote two mathnawis, viz. ناظر و منظور and شیرین و فرهاد, the latter of which was left unfinished; large extracts are given here from both of them, ib. 2968. Wahshî of Daulatâbâd, on fol. 492a. 2969. Mullâ Wahshî of Jûshkân, died A.H. 1012, ib. 2970. Wahshî of Kâshân, on fol. 492b. 2971. Waslî of Rai, with his real name, Mirzâ Muhammad Tâhir, son of Khwâjah Muhammad Sharîf Wazîr, and elder brother of Mirzâ Ghiyâthbeg I'timâd-aldaulah, the wazîr of Jahângîr and uncle of the emperor's wife, Nûr Jahân Begam, ib. 2972. Mîr Waslî of Isfahân, ib. 2973. Waslî of Kâbul, mentioned in the Haft Iklîm, ib. 2974. Walikhân of Karaj, under the Safawî Shâhs, ib. 2975. Tahmâsp Kuli Turk (in the index, Kulibeg), with the takhallus Wahmî, one of Jahângîr's officials; Takî Auhadî saw him in Ahmadâbâd, in Gujarât, A.H. 1030; he wrote a famous kasîdah in celebration of the wedding-banquet of prince Dârâ Shukûh, which procured him a handsome present from the emperor Shâhjahân; in this marvellous poem the letters of each hemistich, the dotted letters of each bait, and also the undotted letters of each, represent alike in their numerical value the year in which the festivity took place (viz. A.H. 1043); it is besides an acrostic, and the initial letters of all the hemistichs put together give the following verse: 'بصد تزیین بلوح محمل شاه - رقم دیدم قران مهر با ماه'; comp. Rückert-Pertsch, Grammatik, Poetik, etc., 1874, p. 246 sq., ib. 2976. 'Imâd-aldaulah Mirzâ Tâhir Wahîd, a great poet and Inshâ-writer; 'Alî Hazîn saw him, on fol. 493a. 2977. Walâ'î of Ardastân, on fol. 494b. 2978. Mîr Hâjî Muhammad of Sîstân, with the takhallus Walâ'î, ib. 2979. Mirzâ Hasanbeg Wâthik, in the beginning of 'Âlamgîr's reign, ib. 2980. Mullâ Mahdî Wâthik of Isfahân, ib. 2981. Mullâ Wâthik of Nîshâpûr, went to India, and died on the return journey to his native town, ib. 2982. Miyân Muhammad Ikhlâs Wâmik, was at an early age acquainted with Shaikh Muhammad Salîm Darwîsh, and became a devotee; the anger of his father, who made a murderous attempt upon him, forced him to flee; through the assistance of Maulawî 'Abdallâh, the son of Mullâ 'Abd-alhakîm of Siyâlkût he obtained 'Âlamgîr's favour, on fol. 495a. 2983. Walâ'î of Astarâbâd, ib. 2984. Mirzâ Imâm Kulî, the brother of Khalîlkhân Bakhtiyârî, who founded the city of Khalîlâbâd, ib. 2985. Mirzâ Muhammad Rafî' Wâ'iz of Kazwîn, the author of the ابواب الجنان, ib. 2986. Mullâ Wâkif of Khalkhâl, on fol. 496a. 2987. Mullâ Wâsib of Kandahâr, was in Lâhijân with Muhammad Kulî Salîm before Mirzâ 'Abdallâh Wazîr, on fol. 496b. 2988. Maulânâ Muhammad Amîr Wakârî, a great Inshâ-writer, ib. 2989. Âkâ Zamân, with the takhallus Wâdih; both his grandfather, Pahlawân Kâsim, in Shâh 'Abbâs' time, and his father were prefects of Isfahân, but he himself renounced worldly affairs and became a dervish, ib. 2990. Mirzâ Mubârak-allâh Wâdih, of an old princely family of India, with the honorary title of Irâdatkhân, the same by which his grandfather was known already; his mother was the daughter of Mirzâ Ja'far of Kazwîn, known as Âsafkhân; Wâdih died in old age, during the reign of Muhammad Farrukhsiyar, ib. 2991. Mirzâ Shâh Takî Wâhid of Isfahân, on fol. 497a. 2992. Maulânâ Rajab 'Alî Wâhid of Tabrîz, under Shâh 'Abbâs II; he died at Isfahân, A.H. 1080, ib. 2993. Muhammad 'Alî Wâhid of Kumm, ib. 2994. Wijdân of Tabrîz, ib. 2995. Kâdîzâda Wijdân, ib. 2996. Muhammad Ma'sûm Wijdân, known as 'Âlinasabkhân, son of Muhammad Zamân Râsikh (see No. 886); he was the friend and companion of Nawwâb Saif-aldaulah 'Abd-alsamadkhân Bahâdur, the governor of Lâhûr and Multân, ib. 2997. Mullâ Hasan, with the takhallus Wârasta (others call him Imâm Kulî), went to India; he wrote a satire against Muhammad Kulî Salîm, ib. 2998. Nawwâb Hafîz 'Alîkhân Wârasta, went with Nawwâb 'Abd-alsamadkhân to Kashmîr, and returned afterwards, on fol. 497b. 2999. Mîr Jamâl-aldîn Wahshat, who, being a relative of Mîr Jumlah Shahrastânî, went to India, but soon returned, ib. 3000. Shaikh 'Abd-alwâhid Wahshat, a descendant of Imâm Muhammad Ghazâlî, flourished in Thânîsar, ib. 3001. Muhammad Thanâkhân Wahshat of Kashmîr, in 'Âlamgîr's service, ib. 3002. Mirzâ Yûsuf Wâlih, the brother of Mirzâ Tâhir Wahîd, on fol. 498a. 3003. Darwîsh Wâlih of Harât, a pupil of Maulânâ Fasîhî Ansârî of Harât; he went to India, under Shâhjahân, and met with Mirzâ 'Abd-alkâdir Bîdil, who mentions him in his چار عنصر, ib. 3004. Khwâjah Nûrallâh, of Kashmîr, ib. 3005. Mullâ Muhammad Amîn, with the takhallus Wâsil, originally of Lâhijân in Gîlân, ib. 3006. Najaf Kulibeg, with the takhallus Wâlî; his father was a native of Rasht, his mother had obtained her freedom from Shâh 'Abbâs' daughter, ib. 3007. Mirzâ Afdal of Bukhârâ, with the takhallus Wâlî, ib. 3008. Mirzâ Hasan, with the takhallus

Wâhib, a great chronogram-writer, ib. 3009. Hakîm 'Abdallâh Wahdat, originally of Gîlân, flourished in Kumm; he used first Râghib as takhallus, on fol. 498b. 3010. Mullâ Wâsifî of Harât, mentioned by Taķî Auhadî, on fol. 499a. 3011. Mirzâ Sharaf-aldîn 'Ali, with the takhallus Wafâ, a descendant of Mirzâ Muhammad Hâshim Husainî Kummî from father's side, and of Maulânâ 'Abd-alrazzâķ Fayyâd from mother's side; went to Dihlî in Muhammadshâh's reign, ib. 3012. Mirzâ Husain Farâhânî, with the same takhallus Wafâ, was wazîr of Sâdikkhân Zand and his son Ja'farkhân, the pâdishâh of Shîrâz, on fol. 500a. 3013. Mirzâ Ibrâhîm Wafâ, lived in Zamîndâwar, and was for some time chief munshî under the Afghânshâhs, ib. 3014. Mullâ Muhammad Kâzim Wafâ, lived in Tûsirkân, a village near Hamadân, ib. 3015. 'Alîmardânbeg Wafâ, cousin of Nawwâb Kulikhân, who mentions him in his رياض الشعرا, ib. 3016. Another poet, with the takhallus Wafâ, ib. 3017. Wahîdî of Kumm, ib. 3018. Nawwâb 'Alikulikhân Shamkhâlî, with the takhallus Wâlih, the well-known author of the رياض الشعرا and the hero of the mathnawî واله سلطان, ib. 3019. Shaikh 'Abdallâh, with the takhallus Wahdat, a son of Shaikh Ahmad Sirhindî; he made the pilgrimage to Makkah and Madînah, on fol. 502b. 3020. Murtadâ 'Alibeg, with the takhallus Walâ, a companion of Nawwâb Sarbalandkhân, on fol. 503a. 3021. Shaikh Nûr-al'ain, with the takhallus Wâkif, lived in a village near Lâhûr, where his father acted as kâdî; he was contemporary with Mirzâ Muhammad Furûghî of Isfahân, late of Kirmân, who was king of poets at Kâbul, ib. 3022. Shaikh Wajh-aldîn of the Panjâb, a pupil of the preceding poet, on fol. 503b. 3023. Mullâ Tabîb Wâfî of Kashmîr, ib. 3024. Wâsil of Kashmîr, lived in Shâhjahânâbâd, ib. 3025. Mirzâ Muhammad Zamân Widâd, in Ahmadshâh's reign, on fol. 504a. 3026. Mirzâ Wirdibeg, with the takhallus Wâsilî, pupil of Mîr Shams-aldîn Fakîr of Dihlî, died A.H. 1215, three years before the composition of this tadhkirah, in Lucknow, 92 years old, ib. 3027. Mirzâ Hâtimbeg Wâfî of Dihlî, pupil of the same Shams-aldîn, personally known by the author, ib. 3028. Muhammad Wâsilkhân, with the takhallus Wâsil, lived in Kashmîr, and was a pupil of Mirzâ Kirâmî; he died, 82 years old, in Lucknow, A.H. 1217, ib. 3029. Khwâjah Humâm-aldîn of Tabrîz, contemporary with Sa'dî; according to Daulatshâh he was a pupil of Khwâjah Nasîr of Tûs, and contemporary with Maulânâ Kutb-aldîn 'Allâmah; he died A.H. 713, ib. 3030. Sayyid Haibat-allâh, on fol. 504b. 3031. Haibat-allâh Hamgar, ib. 3032. Haibatbeg, the grandson of Tahmâsp Kuli Sultân, the Shâh of Bandar-i-Lâr, ib. 3033. Maulânâ Badr-aldîn Hilâlî, in Mîr 'Alîshîr's service, author of the mathnawîs شاه و گدا and صفات العاشقين, ib. 3034. Hadrat Humâyûn pâdishâh, fell from the roof of his castle A. H. 962 (chronogram: همايون پادشاه از بام افتاد), on fol. 506b. 3035. Mirzâ Hindâl, Humâyûn's younger brother, on fol. 507a. 3036. Maulânâ 'Abdallâh Hâtifî, Jâmî's nephew and pupil, author of the تيمور نامه, died A.H. 927 (double chronogram: شه شاعران and شاعر شهان), ib. 3037. Maulânâ Ghiyâth of Balkh, with the takhallus Himmatî, on fol. 508a. 3038. Khwâjah Hâshimî, son of Khwâjah 'Ismat of Bukhârâ, and grandson of Khwâjah Muhammad Pârsâ, in 'Ubaid-allâhkhân's time, mentioned in the Haft Iklîm, ib. 3039. Amîr Hâshimî, known as Shâhjahângîr, one of Kâsim-alanwâr's sons, pupil of Jâmî, and mentioned by Taķî Auhadî; he is the author of the mathnawî مظهر الآثار and of a khamsah in imitation of Nizâmî's, ib. 3040. Hâshimî Farâhî, mentioned in the Haft Iklîm, ib. 3041. Maulânâ Sadr-i-Jahân Hâshimî, of Isfahân, on fol. 508b. 3042. Hâshimî, a gold-beater, ib. 3043. Hâshimî Dâr-almarzî, ib. 3044. Amîr Hâshimî Kâshî, during the reigns of Shâh Isma'il and Shâh Tahmâsp, had poetical contests with Kalâmî and Salâmî, ib. 3045. Maulânâ Hâshimî, identical with Muhammad Hâshim, who was patronised by Bairâmkhân (see No. 332); he was a nephew of Maulânâ Shâh Muhammad Unsî, and used at first sometimes Bismilî, sometimes Amânî as takhallus; at last he fixed upon Hâshimî; he died at Lâhûr, A. H. 970, ib. 3046. Hamdamî, with the epithet Khân'âlam, son of Hamdambeg, who was one of Humâyûn's Amirs, ib. 3047. Khwâjah Hijrî, mentioned by Badâ'ûnî, ib. 3048. Khwâjah Hârûn, son of Khwâjah Shams-aldîn, the prime minister, on fol. 509a. 3049. Amîr Humâyûn (according to Taķî Auhadî, of Samarkand; according to Sâ'ib, in his بياض, of Asfarâ'in), ib. 3050. Hamdam Kûka, the kûka or foster-brother of Mirzâ Kâmrân, Bâbar's son, on fol. 509b. 3051. Khwâjah Muhammad Yûsuf Hijrî of Rai, was in Tahmâsp's time wazîr of Isfahan, and died A. H. 984 (chronogram: گرديد يكي كم زملاذ وزرا); his son went to India, became prime minister, and got the honorary title of I'timâd-aldaulah; most of the Amirs in Shâhjahân's, 'Âlamgîr's, and Bahâdurshâh's reign belong to his offspring, ib. 3052. Hijrî of Kumm, a sword-maker, on fol. 510a. 3053. Hijrî of Rai, may be identical with No. 3051, ib. 3054. Hûshî of Hamadân, ib. 3055. Hûshî of Shîrâz, ib. 3056. Maulânâ Hawâ'î, the brother of Maulânâ Mashrikî of Mashhad (comp. Rieu ii. p. 683), ib. 3057. Hawâ'î, an Indian poet, mentioned in the نفائس المآثر, ib. 3058. Hawâ'î of Tûn, ib. 3059. Maulânâ Halâkî of Hamadân, ib. 3060. Maulânâ Harâtî, in Mîr 'Alîshîr's service, on fol. 510b. 3061. Muhammad Hâshim, ib. 3062. Mîr Abû-alhâshim of Abarkûh, ib. 3063. Mîr Hâshim Mûsawî, ib. 3064. Mirzâ Hâshim of Hamadân, mentioned by 'Alî Hazîn, ib. 3065. Mirzâ Hâshim of Artîmân, the grandson of Mirzâ Ibrâhîm Adham, ib. 3066. Mirzâ Hâshim, ib. 3067. Khwâjah Hâshim, lived in Kashmîr, ib. 3068. Mîr Muhammad Hâshim, in Kashmîr, ib. 3069. Mîr Hidâyat-allâh of Badakhshân, had under Jahângîr a jâgîr in ردولي, and died there, ib. 3070. Khwâjah Hidâyat-allâh of Rai, under Shâh Tahmâsp and Shâh 'Abbâs, author of a khamsah, four mathnawîs of which bear the well-known titles: سكندر نامه, ليلي و مجنون, شيرين وخسرو, and هفت پيكر, on fol. 511a. 3071. Mîr Hâdî of Kazwîn, ib. 3072. Mirzâ Hâdî of Shahrastân, went to India, on fol. 511b. 3073. Mîr Hâdî Yazdajirdî, ib. 3074. Mîr Muhammad Hâdî Kâshî, ib. 3075. Mîr Hâdî Mûsawî, ib. 3076. Shaikh Hâdî of Astarâbâd, ib. 3077. Mîr Hâdî, brother of the poet Mirzâ Bur-

hân, ib. 3078. Another poet, with the takhalluṣ of Hâdî, ib. 3079. Mirzâ 'Abd-alhâdî, son of 'Alî Riḍâî Tajallî, ib. 3080. Muḥammad 'Âshiḳ, with the takhalluṣ Himmat, a pupil of Miyân Nâṣir 'Alî, was in the service of Himmatkhân Bahâdur, son of Khânjahân Bahâdur Kokultash 'Âlamgîrî, the principal of the Amîrs of his age, ib. 3081. Mirzâ Himmat, of the princely family of Nîmrûz, traced his descent back to Jamshîd; his ancestors had gone to India in Jahângîr's time, ib. 3082. Mirzâ Himmat, that is, Khwâjah Muḥammad; his father had been in Shâh 'Abbas' service, and he was in that of 'Abbâs II, ib. 3083. Himmatkhân, son of Islâmkhân, in Aurangzîb's service, died A. H. 1091 (chronogram: هاى همت خان رفت, that is, the Hê of همت خان is gone, viz. 1096 minus 5), ib. 3084. Hidâyatkhân (in the index, Hidâyat Ḥusain) of Shîrâz, ib. 3085. Mirzâ Hidâyat, son of the Shaikh-alislâm of Mashhad, on fol. 512a. 3086. Humâî of Astarâbâd, ib. 3087. Maulânâ Hamdamî of Hamadân, ib. 3088. Hamdamî of Shîrâz, ib. 3089. Hamdamî of Harât, ib. 3090. Hâtifî of Ḳazwîn, ib. 3091. Muḥammad Zamânbeg Himmat, a Turk of Ardabîl, ib. 3092. Mirzâ Abû 'Alî Hâtif, grandson of Mirzâ Isma'îl Îmâ, who had gone in early youth with his father from Iṣfahân to India, in Muḥammadshâh's reign; Hâtif was in the service of Mîr Shams-aldîn Faḳîr of Dihlî, and died, a few years before the date of this book, in Lucknow, ib. 3093. Sayyid Aḥmad Hâtif, contemporary with Mîr Mushtâḳ, Mirzâ Ṭûfân, Ḥâjî Luṭf 'Alî Âdhur, Muḥammad 'Âshiḳ, and Mirzâ Ṣabûḥ, in Iṣfahân, ib. 3094. Hijrî of كوبنان (probably كوپانان near Iṣfahân), met with the author of this tadhkirah several times in Allâhâbâd, on fol. 512b. 3095. Nawwâb Sa'd-allâhkhân Hidâyat, son of 'Inâyat-allâhkhân Kashmîrî 'Âlamgîrî; he fell a victim to the calumny of the Amîrs under Muḥammad Farrukhsiyar, who put him to death, ib. 3096. Maimanatkhân Humâî of Kashmîr, on fol. 513a. 3097. Sayyid Hâdî 'Alîkhân bin Amîrkhân, with the takhalluṣ Hâdî, cousin to Nawwâb Ni'mat-allâhkhân (see No. 2921), ib. 3098. Humâyûn Majîd of Hamadân, ib. 3099. Ḳâḍî 'Abdallâh Yaḳînî Lâhijî, ib. 3100. Ḳâḍî Yaḥyâ Lâhijî, the nephew of the preceding poet, went to India in the beginning of Shâhjahân's reign; later on he settled in Kâshân, and is therefore often styled Kâshânî, ib. 3101. Mîr Yaḥyâ Kâshî, is, according to Naṣîrâbâdî (so here, see with regard to this spelling, Rieu i. p. 368), identical with Yaḥyâ Lâhijî; he went in Shâhjahân's time to India, became his librarian as well as the panegyrist of Sulṭân Muḥammad Dârâ Shukûh, and died A. H. 1074 (chronogram: احياى سخن چوكرد يحيى جانداد); his family was originally of Shîrâz, but his father had settled in Kâshân; he is the author of a mathnawî, on fol. 513b. 3102. Ḥâjî Ismâ'îl, with the takhalluṣ Yaḥyâ, on fol. 514a. 3103. Amîr Yaḥyâ of Ḳazwîn, mentioned in the Haft Iḳlîm, ib. 3104. Maulânâ Yârî of Shîrâz, mentioned in the same work, ib. 3105. Maulânâ Yârî of Astarâbâd, ib. 3106. Yaḥyâ Lârî, on fol. 514b. 3107. Yâr Muḥammad Âkhta, in Ḥusain Mirzâ's service, ib. 3108. Mullâ Yaḥyâ Jân Lâhijî, ib. 3109. Sulṭân Ya'ḳûb bin Ḥasanbeg bin 'Uthmânbeg, the protector of Bâbâ Fighânî of Shîrâz, Ḳâḍî 'Îsâ, and Bâbâ Naṣîbî; he had poetical contests with Sulṭân Ḥusain Mirzâ, ib. 3110. Yûsuf 'Âdilshâh of the Dakhan, ib. 3111. Ya'ḳûb Mirzâî Ustajlû Ḳizilbash, ib. 3112. Mîr Ya'ḳûbî of Ḳumm, ib. 3113. Maulânâ Yaḳînî of Yazd, wrote Persian and Turkish poetry, praised by Mîr 'Alîshîr, ib. 3114. Shaikh Jamâl-aldîn Yaḳînî, ib. 3115. Maulânâ Yârî of Yazd, mentioned by Taḳî Auḥadî, ib. 3116. Maulânâ Yamînî of Simnân, in Shâh Ṭahmâsp Ṣafawî's reign, ib. 3117. Mîr Yûnus of Abhar, went to India under Jahângîr, on fol. 515a. 3118. Maulânâ Yûsufî, a physician, in Bâbar's service, and friend of Mîr 'Alîshîr, a clever rubâ'î and ḳiṭ'ah writer, ib. 3119. Amîr Yûsuf Aṣamm (the deaf one), of Astarâbâd, ib. 3120. Khwâjah Yûsuf, son of Khwâjah Rukn-aldîn of Khurâsân, a descendant of Abû Sa'îd bin Abû-alkhair, ib. 3121. Yûsufbeg Ćâwushlû (چاوشلو), one of Shâh Ṭahmâsp's Amîrs, ib. 3122. Khwâjah Yûsuf Jûbârî of Bukhârâ, mentioned by Ṣâ'ib, ib. 3123. Shaikh Yûsuf of Patna, mentioned by Taḳî Auḥadî, ib. 3124. Muḥammad Yûsuf of Jarbâdḳân, in Shâh 'Abbâs' time, mentioned by Taḳî Auḥadî, ib. 3125. Mirzâ Yûsufkhân, went to India under Akbar, mentioned in Mîr 'Alâ-aldaulah's tadhkirah, on fol. 515b. 3126. Muḥammad Yûsuf of Kashmîr, ib. 3127. Yûsufbeg, may be identical with No. 3121. 3128. Muḥammad Yûsufbeg Shâmlû; his poetry is in the style of Mirzâ Jalâl Asîr, ib. 3129. Mîr Yûsuf 'Alî, ib. 3130. Yûsuf 'Alî Jalâir, ib. 3131. Yûsuf Kûsa (كوسه, beardless; in the index, كوشه) Ḳarâbâghî, ib. 3132. Yaḥyâ Uzbeg, in Shâh 'Abbâs' service, ib. 3133. Yamînî of Karaj, in Shah Ṭahmâsp's service, ib. 3134. Yûsuf of Khwânsâr, ib. 3135. Mullâ Yagâna of Balkh, ib. 3136. Yaḥyâkhân Munshî, of the Afshâr tribe, son of Mirzâ Bâbar, who had gone to India; he was born A. H. 1079, in Lâhûr; went, twenty years old, to Îrân; then returned to India, and entered A'ẓamshâh's service; under Muḥammad Farrukhsiyar he was Ḳausbegî, and under Muḥammadshâh he became chief munshî; he died at Shâhjahânâbâd (the date given here, 1102, is of course a mistake); his son, Munshî Kalîm Allâhkhân, was the author's friend, ib. 3137. Jalâlâî Yaḳîn of Kâshân, on fol. 516a. 3138. Maḥmûd, with the takhalluṣ Yatîm, went to India, but returned afterwards to his native place Yazdajird, ib. 3139. Yazdân Ḳulî, a Turk of Bukhârâ, ib. 3140. Mirzâ Yaḥyâ, a nephew of Mirzâ Ṭâhir Waḥîd, ib. 3141. Yârak of Ḳazwîn, ib. 3142. Jamâl-aldîn Yûsufî, ib. 3143. Muḥammad Ashraf Yaktâ of Kashmîr, was still alive in the beginning of Muḥammadshâh's reign, ib. 3144. Kisrâsingh, with the takhalluṣ Yaksân, a Khatrî, lived in Shâhjahân(âbâd), ib. 3145. Muḥammad 'Âḳil Yaktâ, ib. 3146. Aḥmad Yârkhân Yaktâ, son of Allâhyârkhân; his ancestors had gone from Turkistân to India, and become Amîrs under the Tîmûride Sulṭâns; he was a contemporary of 'Âḳil Yaktâ, and lived till the end of Muḥammadshâh's reign, ib. 3147. Shâh Yaḳîn, went as dervish to Dihlî, on fol. 516b. 3148. Yûsufbeg of Bukhârâ, died a few years before the completion of this tadhkirah. This copy (which appears to be unique, in Europe at least) was finished the 11th of Ṣafar, A. H. 1224=A.D. 1809, March 28.

Ff. 516; 4 cols., each ll. 25; Nasta'lîḳ; size, 15 in. by $8\frac{1}{2}$ in.
[ELLIOT 395.]

IX. Geography, Cosmography, and Topography.

396

Ṣuwar-albuldân (صور البلدان).

A work on geography in Persian, translated from Iṣṭakhrî's Arabic book Masâlik-al Mamâlik, see Rieu i. p. 416. The Persian editor calls himself, on fol. 2ª, l. 3, Muḥammad bin Asʿad bin ʿAbdallâh.

The title given above is written on the first page, perhaps by another hand, if it is not simply retraced by a second hand; it does not occur in the book itself, but is confirmed by Sir W. Ouseley in his Travels, vol. i. pp. xix, 328, 340, and vol. iii. p. 554.

Beginning: شکر وسپاس بی حدّ واحصا خداوندی را که آستانهٔ نِعَمش منبع زُلال امانی وآشیانهٔ کرمش الخ.

It is dedicated to a prince, whom he calls, on fol. 2ª, سلطان اعظم ولی النعم الخ مولی ملوك العرب والعجم الخ قزان ابن الامیر الکبیر الاجلّ الاوحد الامجد المؤیّد المظفّر توکلتمور, 'Kazân, son of Tûkultimûr.'

This prince finds a geographical work with maps, written in Arabic, on fol. 2ᵇ: تا وقتی در کتابی که وضع اقالیم وشرح ممالیك (!) وجداول وبحور دران مقرّر ومذکور بود خدمت اورا نظر افتاذ فرموذ که در مطالعهٔ این کتاب خدمت مارا فایدهٔ بسیار خواهد بوذ امّا چون مولّف ومُصَنِّف آنرا بعَربی ساخته وپرداخته است الخ. He orders Muḥammad bin Asʿad to translate it into Persian in an accurate, but simple way, omitting the rhetorical ornaments and obscure words. As to the use which his work is to afford, he says, on fol. 2ᵇ: ومقصود ازین دانستن مسافت طرق واوضاع بلدان وبسط اطراف مملکت واوطانست نه اِظهار بیان فصاحت واِیراد تبیان بلاغت.

As to his disposition he explains, that he first gives a survey of the whole, afterwards proceeding to details, on fol. 3ª: اوّل تمامت ممالك واقالیم بطریق اجمال وایجاز گفته اند واز هر طرقی طرفی نموذه شد با علم ویقین ناظر در ادراك کیفیّت وضع آن مبادرت نمایذ وبعد ازان هر یکی را علی حدّه مشرّح ومنقّح گفته آیذ.

This version, being closely related to that other Persian abridgment of Iṣṭakhrî's work, which Sir W. Ouseley edited under the title, 'The Oriental Geography of Ibn Haukal, etc.,' London, 1800, has the same arrangement of materials. The maps are carefully drawn.

This copy is throughout very carefully written. The date, however, is so badly written, that we are not quite certain how to read it. It seems to be A.H. 670, Dhû-alkaʿdah = June, A.D. 1272; we read: فی تاریخ ذی قعده سنه سبعین وستمائه الهلالی.

This is the author's autograph, as is evident from the following note, written on the last page in the original handwriting:

تمت المقابله والتصحیح بقدر الوسع والطاقه واسال الله تعالی ان یعطی لصاحبه غایه امله ونهایه سوله انه ولی الاجابه وجدیر به وقادر علیه ورحم الله لمن نظر فیه وقرا فیه دعا لصاحبه ولآمره و . . . .[1] دعا حسنا ویعفو ویغمض عن زلاته فان اکثر احواله اخباری وهو غیر معتمد علیه او نظری وهو ایضا لا یستحق ان یعول علیه فان فی زمان قلیل یقلب تقلبا کثیرا فربما کان من البلدان والمواضع فی الزمان معمورا وفی الماضی مغمورا وبالعکس والعذر فیه واضح ومع هذا یحلو الهموم بقرائه ویفرح البلاد وهو قاعد ولا یخفی فی العقول مد . . . . .[2] والعهده علی الراوی والحذر علی الراوی کاتب هذه الاسطر فی تاریخ المذکور اضعف عباد الله واحقر خلق الله محمد بن اسعد [بن عبد[3]] الله المعروف بالحفظی وهو محوّله.

In order to enable the reader to compare this version with the Arabic text and with the other Persian translations we add the following passages:

Fol. 5ᵇ, beginning of the work; comp. Ouseley, Oriental Geography by Ibn Haukal, p. 3: در جدول اوّل صورت تمامت زمین معمور وخراب بطریق اجمال گفته می شوذ وآن منقسم است بر ممالك وراهها بزرگ بر چهار قسمت امّا آنچ معمورتر وخیر وخصب آن بیشتر واستقامت سیاست آن نیکوتر وعمارت درآن قایم‌تر مملکت ایران شهر است وبابل قطب واصل آن اقلیم است وآنرا مملکت پارس می گویند وحدّ آن مملکت در ایّام عَجَم وجاهلیّت مَعلُوم بوذ چون اسلام شَیَّدَ اللّٰهُ اَرکَانَها رَسِید از هَرْ مَملکتی نَصیبی گرفته شُدْ اَز مملکت رُوم شام ومصر ومغرب واندلس را گرفتند واز مملکت هند آنچ بزمین منصورَهْ ومُلتان پیوسته است تا بکابل وقدری از طَخیرستان گرفته شد واز مملکت صین ما وراى النّهر را گرفتند واین ممالکها که یاذ کرده شذ هر یکی اقلیمی بزرگ اند در مملکت روم داخل است تمامت حدود صقالبه وآنچ نزدیك آنست مثل رُوس وسریر والآن وارمن وآنك دین ترسایان دارذ ودر مملکت هند داخل است سند وقشمیر وطرفی از تبت وآنك دین ایشان دارذ وشهرهای سیاهان ونَجّه وزنج را که در زمین مغرب است وآنچ در بَهنای آن از مردم وطن دارند شرح داذه نَشُد جهت آنك انتظام احوال ممالك جهان بِدِین ودِیانت وحکم وسِیَاسَت مستقیم است وایشان ازین خصال بی بهره وازین قبیل هیچ خطی ندارَند پس واجب شذ مملکت ایشانرا جذاگانه یاذ کردن امّا بعضی از سیاهان الخ.

[1] Rubbed out. [2] Hole in the paper.
[3] Rubbed out, but the traces of these two words seem to be visible.

Fol. 70ᵇ, l. pen.; comp. Ouseley, Oriental Geography by Ibn Haukal, p. 134:

یاذ کردن نقود وکیل ووزن ایشان در تمامت اضعاف وحوالی پارس بیع وشری بدرهم می کنند ودرآن دیار دینار مانند عرض (fol. 71ᵃ) می باشد وهر درهم که در پارس ضرب می کنند الی یومنا هذا از ایّام سجریه بنام امیر المومنین می باشد ووزنهاء ایشان هر ده درم بوزن هفت دینار است ومقدار وزن درهمها ایشان متساوی است وزیادة ونقصان کمتر می باشد چنانك در یمن وتمامت مواضع دیگر وآنچ قماشات وامتعه واطعمه درآن کیل می کنند در شیراز دو منّ می باشد یکی کوچك ویکی بزرگ وسنگ بزرگتر از هزار وچهل درهمْ می باشد ودر همه موضع سنگ در بزرگی بذین مقدار کس نشان نداذه است مگر سنگ اردبیل وسنگ کوچکتر سنگ بغداذست وآن دویست وشصت درهم می باشد واین سنگ در تمامت شهرها اسلام وپارس مستعمل است واگرچه ایشانرا وزنها دیگر هست امّا معروف ومشهور این سنگست ودر صفا هریك من هشتصد درهم است وباصطخر چهار صد درهم ودر جزیرهٔ دویست وهستاد درهم ودر سابور سیصد درهم ودر بعضی از دواحی اردشر خره دویست وچهل درهم است یاذ کردن کیلها آن اقلیم الخ.

Sir W. Ouseley acquired this MS. in Shîrâz, September, 1811.

Ff. 159, ll. 17; large, clear Naskhî; size, 13 in. by 9⅝ in. [OUSELEY 373.]

397

'Ajâ'ib-almakhlûkât (عجائب المخلوقات).

Persian translation of the *first part* of the Arabic cosmography of Zakariyyâ bin Muhammad bin Mahmûd Alkazwînî (زکریّا بن محمّد بن محمود الکموی القزوینی, Ouseley 313 has instead of الکمو—الکموی), who died A.H. 682 = A.D. 1283. The name of the translator is not known. According to a note in a MS. at Vienna (see G. Flügel, ii. p. 506) the title of this translation would be تحفة الغرائب. This version, along with all the illustrations, was printed in Lucknow, A.H. 1284 = A.D. 1866; another edition was lithographed at Taharân A.H. 1264 = A.D. 1847; see Trübner's Record, No. 45 (May 15, 1869), p. 467. The original work was edited by F. Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie, Erster Theil کتاب عجایب المخلوقات), and partly translated into German by Dr. H. Ethé, Kazwînî's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868. See Rieu ii. p. 462 sq.; Catalogue des Manuscrits et Xylographes, p. 258; H. Khalfa, iv. p. 188; S. de Sacy, Chrestomathie Arabe, 1st ed. iii. p. 414 sq.

Beginning: العظمة لك والکبریاء لجلالك اللهمّ یا قائم الذات ومفیض الخیرات واجب الوجود وواهب العقول وفاطر الارض والسموات الخ.

The average of the pictures in this volume does not stand on the highest level of Eastern art, though a great many of them are executed very accurately and carefully. The first two pages are surrounded by a richly ornamented border.

The MS. is not dated; we find, however, the following note on the first page: دوازدهم ۱۲ سوال سنهٔ ۱۱۹۷ داخل سده ('entered [the library] on the 12th of Shawwâl, A.H. 1197'). It is very carefully written, and may be from two to three centuries old.

A quite modern hand has prefixed to the whole a table of contents on five leaves.

Ff. 331, ll. 14; written in a very careful Nasta'lîk; size, 11⅜ in. by 6¾ in. [OUSELEY 312.]

398

Another copy of the same work.

The wording here sometimes differs from Ouseley 312, but we do not consider these discrepancies sufficient ground for assuming another translation.

The numerous illustrations of this copy are very bad. It is of a much later date than the previous copy.

Ff. 283, ll. 19; cursive Nasta'lîk; size, 11½ in. by 7¼ in. [OUSELEY 313.]

399

A large portion of another Persian paraphrase of the *first part* of Kazwînî's cosmography, different from the preceding one. Beginning and end wanting.

Initial words: مبدل شود و از آن جمله اخبار کاهنانست الخ, corresponding to p. 10, l. 6, in the original text, edited by Wüstenfeld.

Last words: حقوق مردم ضائع شود و جامهای نفس ضائع کند الخ, corresponding to p. 440, last line but two, in the Arabic original. There is, however, a large portion missing on fol. 345; for the translator goes suddenly over from ایل to عقرب (that is, from p. 386 in the original to p. 439).

Ff. 346, ll. 17; Nasta'lîk; illustrations throughout; size, 9⅞ in. by 5⅝ in. [LAUD. 132.]

400

Sair-albilâd (سیر البلاد).

Persian translation of the *second part* of Kazwînî's cosmography, the آثار البلاد, entitled Sair-albilâd, and composed by Muhammad Murâd bin 'Abd-alrahmân (see the author's name and the title on fol. 2ᵃ, ll. 7 and 8, and fol. 3ᵃ, last line but one).

Beginning: حمد عالی اساس و سپاس بیرون از حدّ و قیاس مالك الملکی را الخ.

The first of the three mukaddimât of the original work: مقدّمهٔ اولی در حاجهٔ داعیّه بسوی احداث, begins on fol. 3ᵇ, l. 4.

Iklîm I on fol. 8ᵇ, II on fol. 64ᵇ, III on fol. 122ᵇ,

IV on fol. 250[b], V on fol. 443[a], VI on fol. 522[b], VII on fol. 551[a]. It is dedicated to Nawwâb Mûsawîkhân. No date. Fol. 102[a] is left blank, and consequently there is a small lacuna. Some of the first and last pages are more or less effaced and damaged. Ff. 8[a], 560[b], and 561[a] are quite illegible.

Ff. 561, ll. 14; large Nasta'lîk; size, 13¼ in. by 8 in.; illuminated frontispiece. [OUSELEY ADD. 45.]

401

Âthâr-albilâd wa akhbâr-al'ibâd (آثار البلاد واخبار العباد).

Another abridged Persian paraphrase of the *second part* of Ḳazwînî's cosmography, beginning with the same Arabic preface as the original work, viz.: العزّ لك والجلال لكبريآئك و العظمة لشأنك والدوام لبقائك يا قائم الذات الخ.

Then follows, instead of the three muḳaddimas, which are entirely omitted here, a short preface of the translator, who hides his name; and immediately after that begins the *first Iḳlîm*, on fol. 3[a]. The *second* begins on fol. 34[b], the beginning of the *third* is not found, as there is a large lacuna between ff. 64 and 65 (fol. 64 corresponding to p. 90 in Wüstenfeld's edition, and fol. 65 to p. 104 of the same, so that a small remainder of the second and a good portion of the *third* Iklîm are missing). The *fourth* Iklîm begins on fol. 142[b], the *fifth* on fol. 307[a], the *sixth* on fol. 376[b], the *seventh* on fol. 409[b]. The right order of ff. 218–223 is: 218, 220, 219, 222, 221, 223. This translation is much shorter than the original work, many less important parts of the Arabic text having been left out entirely, and many others given in a more concise form. Copied A. H. 1021 = A. D. 1612, 1613.

Ff. 423, ll. 15; small, but clear Nasta'lîk; illuminated frontispiece; size, 7¼ in. by 3¾ in. [FRASER 149.]

402

Gharâ'ib-aldunyâ (غرائب الدنيا).

A poetical abridgment of the second half of Ḳazwînî's عجائب المخلوقات (the first or cosmographical part of his famous work), by Jalâl-aldîn Ḥamzah Âdhurî of Asfarâ'in, who lived in the time of Shâhrukh and died A. H. 866 = A. D. 1461, 1462 (comp. A. Sprenger, Catal., p. 315, and the colophon of this copy, fol. 192[a]). The same author's name appears in another copy of this work, India Office, No. 191. We learn at the same time from that copy, No. 191, and another in the same library, No. 78, that this work forms only the second bâb of a much larger poetical cosmography by Âdhurî, entitled مرآت, the mirror. Âdhurî divided his whole composition into the four following bâbs:

1. طامّة الكبرى; 2. غرائب الدنيا; 3. عجائب الاعلى; 4. كتاب سعى وصفا; comp. India Office, No. 78, fol. 5[a], ll. 1–11. Our copy contains only the *second bâb* of this مرآت, beginning:

ابتدا ميكنم به بسم اللّه - كوست بر كلّ كائنات گواه

and concluding with the following bait:

چون غرائب نداشت او انجام - ختم كرديم و الصلوة و السلام

It begins with two chapters in praise of God and Muḥammad, the third opens thus:

بعد حمد مفتّح الابواب - بشنو از من مقدّمات كتاب
دو كتاب و نمونهٔ دو جهان - اين غرائب شد آن عجائب دان
چون كه عالم همه دو قسم آمد - آن يكى گنج واين طلسم آمد
قسمت اصل او مغيباتست - وان چه فرعست وآن شهاداتست
هريك از اصل و فرع شد قسمى - كردمش زانسبب جدا اسمى
اسم اوّل غرائب الدنيا - اسم ثانى عجائب الاعلى

(comp. fol. 3[b], l. 2). In this division we recognise the Muḳaddimât and the two Maḳâlât of the original, the order being inverted, غرائب الدنيا corresponds to the second maḳâlah, في السفليّات, and عجائب الاعلى to the first maḳâlah, في العلويّات. That agrees completely with the above-given division of the whole مرآة and with the contents of this copy, which comprises in the main only the second maḳâlah of the original (the first maḳâlah was reserved for the *third* bâb). The author, however, does not seem to have confined himself to the information given by Ḳazwînî, but to have used other works besides, as he sometimes makes additions, which are not found in the Arabic original. After having given the division the author proceeds to state that he does not intend to write a highly polished poem full of pleasing tales, but a plain, instructive work, and commences the book with an explanation of the words غريب and عجيب, the creator and creation, followed by a poetical description of all the wonderful things in this world, arranged upon the whole in the same manner as Ḳazwînî's work, viz. inanimate things (جمادات), general geography, about longitude and latitude, mountains, wells, lakes, seas, islands, minerals, plants, birds, huge beasts, Ghûls, monkeys, different sorts of men, and man himself. A lacuna after fol. 191.

This work is styled in the colophon, غرائب الاعلى; by Daulatshâh, عجائب الغرائب; and by Sir Gore Ouseley (Catal., p. 2), عجائب المخلوقات.

This copy was finished the 25th of Ramaḍân, A. H. 1015 = A. D. 1607, January 24.

Ff. 192, 2 coll., each bordered by small gold stripes, ll. 15; small illuminated frontispiece; Nasta'lîk; size, 8½ in. by 4½ in. [ELLIOT 47.]

403

A shorter copy of the same work.

Another copy of the same *second bâb* of Âdhurî's Mirât, entitled Gharâ'ib-aldunyâ, beginning and ending in the same way as the preceding MS.; but much shorter than that, and differing from it in the subdivisions and the number of baits in each chapter. For instance, on fol. 9[a] there are wanting, between ll. 2 and 3, 18 baits (comp. Elliot 47, fol. 7[b], l. 8–fol. 8[a], l. 11); on fol. 18[b], between ll. 15 and 16, 9 baits (comp. Elliot 47, fol. 28[a], l. 4 sq.); on fol. 19[a], between ll. 5 and 6, 18 baits; on fol. 24[a], between ll. 1 and 2, 6 baits; between ff. 52[b] and 53[a], 5 baits; and so on through the whole

copy. Besides that, there are entirely missing in this copy the following parts of Elliot 47:

The chapter سیرالحدیث, fol. 8^b, last line–fol. 11^a, l. 13 (probably there is a lacuna in this copy after fol. 5).

The chapter فصل فی اوصاف, fol. 19^b.
„ اشارة اخری, ff. 30^a–32^b, last line.
„ اشارة اخری, fol. 35^b, l. 7–fol. 36^a, l. 10.
„ نظرة, fol. 38^b.
„ اشارة, fol. 42^a, l. 9–fol. 44^a, l. 2.
„ وجه نظیر, fol. 48^a, l. 5–fol. 48^b, l. 6.
„ „ fol. 54^b, l. 10.
„ „ fol. 57^a, l. 9–fol. 57^b, l. 12.
„ تمثیل, fol. 59^a, l. 9–fol. 60^a, l. 8.
„ „ fol. 61^b, l. 3–fol. 64^a, l. 6.
„ سرّ الاشارة, fol. 64^a, l. 11–fol. 64^b, last line.
„ „ fol. 65^a, l. 6–fol. 66^a, last line.
„ „ fol. 66^b, l. 1–fol. 67^b, l. 8.
„ „ fol. 76^a, ll. 5–13.
„ „ fol. 76^b, l. 9–fol. 86^a, l. 12.
„ „ fol. 86^b, l. 10–fol. 87^a, l. 13.
„ حکایت, fol. 89^a, l. 10–fol. 90^a, l. 3.
„ „ fol. 94^a, l. 2–fol. 94^b, l. 3.
„ „ fol. 94^b, l. 6–fol. 96^a, l. 8.
„ „ fol. 96^b, l. 1–fol. 97^a, l. 8.
„ „ fol. 103^a, ll. 6–12.
„ الفصل از غرائب, fol. 104^a, l. 8–fol. 107^a, l. 10.
„ „ fol. 108^a, last line–fol. 110^a, l. 8.
„ „ fol. 110^b, ll. 3–12.
„ „ fol. 111^a, l. 14–fol. 113^a, l. 6.
„ „ fol. 113^a, ll. 10–15.
„ „ fol. 114^b, l. 12–fol. 115^a, last line.
„ „ fol. 115^b, l. 14–fol. 116^a, last line.
„ „ fol. 117^a, ll. 4–14.
„ سرّ الاشارة, fol. 119^b, l. 10–fol. 121^b, l. 7.
„ تمثیل, fol. 122^b, l. 9–last line.
„ „ fol. 124^b, l. 4–fol. 128^a, l. 10.
„ „ fol. 128^b, l. 8–fol. 129^a, l. 9.
„ حکایت, fol. 133^a, l. 14–fol. 133^b, l. 9.
„ سرّ الاشارة, fol. 133^b, l. 11–fol. 134^b, l. 14.
„ „ fol. 136^a, l. 7–fol. 137^b, l. 3.
„ „ fol. 139^a, ll. 1–6.
„ „ fol. 139^b, l. 12–fol. 141^b, l. 4.
„ „ fol. 142^b, l. 9–fol. 144^a, l. 8.
„ سرّ التقاول, fol. 145^b, l. 10–fol. 146^a, l. 12.
„ „ fol. 147^a, last line–fol. 147^b, l. 7.
„ در میان الخ, fol. 148^a, l. 12–fol. 149^a, l. 11.
„ „ fol. 151^b, l. 1–fol. 152^a, l. 1.
„ حکایت, fol. 153^b, l. 7–fol. 154^a, l. 8.
„ „ fol. 154^a, l. 10–fol. 154^b, l. 8.

The chapter حکایت, fol. 154^b, l. 10–fol. 155^b, l. 8.
„ سرّ الاشارة, fol. 157^a, l. 13–fol. 157^b, l. 14.
„ حکایت, fol. 158^a, l. 7–fol. 160^a, l. 10.
„ „ fol. 161^a, ll. 3–9.
„ „ fol. 162^b, l. 9–fol. 163^a, l. 2.
„ فصل الخ, fol. 166^a, l. 7–fol. 171^b, l. 1.
„ „ fol. 173^b, l. 4–fol. 174^a, l. 1.
„ „ fol. 176^a, l. 13–fol. 178^a, l. 10.
„ „ fol. 178^b, l. 4–fol. 179^b, l. 4.
„ „ ff. 180^a–181^b, l. 13.
„ „ fol. 183^a, l. 9–fol. 187^a, last line.
„ „ ff. 188^b–189^b, l. 10.

On the other hand, ff. 86^a–87^a, l. 6 of this copy have another place in Elliot 47, see there, fol. 189^a, l. 13–fol. 191^a, last line; and fol. 88^b, l. 5–fol. 89^b of this copy are not found in Elliot 47.

This copy contains a considerable number of very remarkable illustrations, many of which are not badly done; they are painted in gold ink on white ground, and except the brown and flesh-colour, other colours appear very rarely.

There is no date, but a note (of a different hand) on fol. 1^a: 'examined on the 23rd Muḥarram, A. H. 1105' = September 24, A.D. 1693. This copy is very carefully written, and may be 300 years old.

Ff. 91, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by $5\frac{1}{8}$ in. [OUSELEY 48.]

404

'Ajâ'ib-albuldân (عجائب البلدان).

An anonymous Persian compendium of cosmography, partly based on the صور اقالیم and the تحفة الغرائب (see Nos. 396 and 397 above), and dedicated to Khwâjah Ḥabîb-allâh. It is divided into a mukaddimah (on mathematical and physical geography), two makâlas (the first containing a short description of the principal countries and cities in the seven climates, the second being an astronomical abridgment), and a khâtimah.

مقدّمه در بیان اشیای که مقاصد برآن موقوف است, on fol. 4^b.

مقالهٔ اوّل در مساحت ارض وتعیین اقالیم وآنچه بآن متعلّق است, on fol. 11^a.

مقالهٔ دویم در معرفت افلاك وکواکب وآنچه بآن متعلّق است, on fol. 156^a.

خاتمه در تحقیقات در مادّهٔ خفیّات در علم فروع دین, on fol. 178^b in several mas'alas.

Beginning: بسم اللّه الخالق الحیّ الرؤف الحمد للّه الذی کال الماء بیده الخ.

Although the beginning differs, there is scarcely any doubt but that it is identical with the cosmographical treatise noticed in Rieu i. p. 417, and compiled about A. H. 908 or 909 = A. D. 1502, 1503, for the wazir of Khurâsân, Ghiyâth-aldin Khwâjah Ḥabîb-allâh.

The contents of all the single paragraphs of this work are marked in Latin on the margin, probably by Sir Gore Ouseley.

No date.

Ff. 192, ll. 9; large Nasta'lîk; worm-eaten; size, $6\frac{1}{4}$ in. by $4\frac{3}{8}$ in. [OUSELEY ADD. 90.]

405

Risâla-i-'Ajâ'ib-almakhlûkât (رسالهٔ عجائب المخلوقات).

Another anonymous treatise on the wonders of the creation, beginning: شکر و سپاس خداوندی را که وجود ما از مشتیٔ خاك تیره پدید کرد الخ.

The division of this risâlah is not quite clear, there are rukns, fasls, dhikrs, etc., but the headings being very often omitted, it is impossible to trace them. It begins with some wonderful stories from the lives of Iskandar, Lukmân, etc.; then follows, on fol. 34a, the *first rukn* on the superlunary things (الرکن الاوّل فی عجائب الاجرام العلویّة), interspersed also with a great number of short stories. A chapter on angels, an account of thunder and lightning, etc., are likewise found in this rukn.

The *second rukn* on the sublunary things seems to begin on fol. 39a (heading wanting), and contains many subdivisions. We quote the more important ones: فی عجائب البحر, on fol. 39a, arranged alphabetically, like all the following ones; عجائب الانهار, on fol. 41b; فی عجائب الآبار و العیون, on fol. 43b; فی عجائب الجبال, on fol. 44b; فی عجائب الاحجار و الجواهر, on fol. 47b; فی ذکر الصخور المنقورة و غیرها, on fol. 51a.

The *third rukn* is not found; the *fourth*, on cities, mosques, and churches, begins on fol. 52a (الرکن الرابع فی البلاد و المساجد و الکنائس) with the following subdivisions: فی ذکر البلاد والاقالیم, on fol. 54b; ذکر خسف بالصعید, on fol. 65b; فی الاشجار و الثمار, on fol. 67a; فی عجائب الاشجار المجهولة, on fol. 68a; فی عجائب الصور, on fol. 69a; فی ذکر القبور و عجائبها, on fol. 69b; ذکر ابن سام و خلافته, on fol. 72b; ذکر الرجل الابلق, on fol. 73a; فی ذکر النسناس, on fol. 75b, etc.

No date.

Ff. 31–83, ll. 18; Naskhî; size, 7⅝ in. by 4¾ in. [Ouseley Add. 115.]

406

Nuzhat-alkulûb (نزهة القلوب).

A cosmography by Hamdallâh bin Abî Bakr bin Ahmad Almustaufî Alkazwînî (see No. 54, fol. 3a), the author of the Ta'rîkh-i-guzîda, who died A. H. 750 = A.D. 1349. H. Khalfa describes the work in tom. vi. p. 330. The author quotes a poem of his own, called Zafar-nâma, No. 54, fol. 4b (mentioned in H. Khalfa iv. p. 176). On fol. 5a (No. 54) he mentions the death of Sultân Abû Sa'îd, A. H. 736.

In the preface on fol. 3b he enumerates several works, which he used in compiling this book:

صور الاقالیم بتألیف ابی زید بن سهل بلخی وکتاب تبیان بتألیف احمد بن ابی عبد اللّه ومسالك الممالك بتألیف ابی قاسم عبد اللّه بن خرداد خراسانی وجهان (here is a lacuna in the MS.) نامه بتألیف.

And the following on fol. 4b:

طبقات همدانی تألیف عبد اللّه الکاتب الواقدی وعجائب المخلوقات وآثار البلاد وفارس نامه ودر ذکر ولایات کرمان وعجائب البحر وآثار الباقیه وکتاب تفهیم وکتاب ارشاد در ذکر قزوین ورسالهٔ ملك شاهی ودر تأریخ اصفهان ورسالهٔ سنجریّة فی الکائنات العنصریّة وعجائب الاخبار وتحفة الغرائب وصور الکواکب الشیخ ابو الحسن الصوفی وتأریخ مغرب واخلاق ناصری وتنسیخ نامهٔ ایلخانی هم بتألیف او ودیگر کتب تفسیر وحدیث وفقه واصول کلام وفلاحت وغیر آن که هر یك بوقت معاحت (read حاجت) می آید مسطور بتألیف استاد الحکماء خواجه نصیر الدین طوسی بوده الخ.

See Rieu i. p. 418 sq.; G. Flügel ii. pp. 514, 515; J. Aumer, p. 64; S. de Sacy, Mémoires sur diverses antiquités de la Perse, pp. 234, 235; an extract is published by B. Dorn, Auszüge aus den Muhammedanischen Schriftstellern, etc., pp. ٨١ to ٨٧.

The whole is divided into an introduction (مقدّمه), a preface (دیباجه), three chapters (مقاله), and a conclusion (خاتمه). See the table of contents on ff. 5b–7a.

Introduction on fol. 7a: در ذکر ترتیب ابداع افلاك وانجم وعناصر وما یتعلّق بذلك من الآثار العلویّة والسفلیّة 'on the order in the creation of spheres, stars, elements, and other super- and sublunarian creations connected with this.'

Preface, on fol. 49b: در ذکر ربع مسکون وشرح طول وعرض اقالیم ووصف اطراف آن 'περὶ τῆς οἰκουμένης, about longitude and latitude of the parts of the world, and description of the different parts of the former.'

The first chapter, on fol. 54b: در ذکر تکوین موالید ثلثه (و) معادن ونبات وحیوان 'on the creation of the three reigns of natural life, minerals, plants, and animals.'

The second chapter, on fol. 112b: در ذکر نوع انسان 'on the species of man.'

The third chapter, on fol. 181a: در وصف بلاد وولایات وبقاع 'about towns, realms, and valleys,' specially concerning Îrân.

Conclusion, on ff. 323a–337a, about the wonders of the world. Beginning: چون واهب مواهب بیعلّت علّت کلمته که مبدع مخترعات الخ.

According to the colophon on fol. 337a, this copy was made in Lâhûr. The date was originally destroyed, but was retraced by a later hand and restored as 121 (the last number being torn off). This would be A. H. 1210–1219, but evidently the MS. is considerably older. The scribe's name seems to have been Khidr Kulî (العبد اللّه الباقی حضر فلی (!) المخلص الدارین). On the first page are seals of former possessors, with the dates A. H. 1112 and 1188.

The first volume ff. 1–180, the second ff. 181–337, ll. 19; Nasta'lîk of two different hands, the first, No. 54, ff. 1–140, the second the rest; size, 8½ in. by 4½ in. [Ouseley 54, 55.]

407

The same work.

The list of the works used by Ḥamdallâh is more complete in this copy and in Ouseley 230, the names of the authors being added. From the comparison of the three MSS. we give the following survey:—

Ṣuwar-alaḳâlîm, by Abû Zaid bin Aḥmad bin Suhail Balkhî; Ouseley 230, Abû Zaid Aḥmad bin Suhail Balkhî.

Kitâb-altibyân, by Aḥmad bin Abî 'Abdallâh (so Ouseley 230; Ouseley 229 has here misplaced the names).

Masâlik-almamâlik, by Abû Ḳâsim 'Abdallâh bin Khurdâd Khurâsânî.

Jahân-nâma, by —— (the name missing in all three copies, and in Rieu too).

Ṭabaḳât-i-Hamadânî, by Abû 'Abdallâh, the scribe of Alwâḳidî (كاتب الواقدى, Ouseley 229, 230; الكاتب الواقدى, Ouseley 54).

'Ajâ'ib-almakhlûḳât, by Abû Zakariyyâ Muḥammad bin Maḥmûd Kirmânî Ḳazwînî (Ouseley 230, بكومى فروينى).

Âthâr-albilâd, by the same author.

Fârs-nâma, by Ibn-Albalkhî, comprising Îrân at the time of the Saljûḳ Sulṭân Muḥammad.

Dhikr-i-wilâyat-i-Kirmânî, by Khwâjah Nâṣir-aldîn Munshî-i-Kirmânî.

'Ajâ'ib-albaḥr by 'Alî bin 'Îsâ Alḥarrânî, dedicated to the Khalîf Almuḳtadir (Ouseley 230, للمقتدر; Ouseley 229, المقتدر).

Âthâr-albâḳiyah, by Abû-Raiḥân Muḥammad bin Aḥmad Bîrûnî Khwârizmî the astronomer.

Kitâb-altafhîm, by the same author.

Kitâb-i-irshâd dar dhikr-i-Ḳazwîn, by Jalîl Ḥâfiẓ Ḥalîlî (so Ouseley 229; Ouseley 230, Khalîlî) Ḳazwînî.

Risâla-i-Malikshâhî, description of those countries which the Saljûḳ Sulṭân Malikshâh had seen; the name of the author is not given.

Ta'rîkh-i-Iṣfahân, by Ḥâfiẓ 'Abd-alraḥmân Muḥammad bin Isḥâḳ Aliṣfahânî.

Risâlat-alsanjariyyah fî alkâ'inât-al'unṣuriyyah, by 'Umar Sahlânî Sâwajî (Ouseley 230, Sahlân Sâwajî).

'Ajâ'ib-alakhbâr, Tuḥfat-algharâ'ib, Ṣuwar-alkawâkib, by Shaikh Abû-alḥusain Ṣûfî, dedicated to 'Aḍud-al-daulah. (Ouseley 230 has instead of this: 'Ajâ'ib-alakhbâr and Tuḥfat-algharâ'ib, by —— and Ḍau'-alkawâkib, by Abû-alḥusain Ṣûfî, dedicated to 'Aḍud-aldaulah.)

Ta'rîkh-i-Maghrib (Ouseley 230 adds, 'by ——').

Akhlâḳ-i-Nâṣirî and Tanassukh-nama-i-Ilkhânî (Ous. 54, Tansîkhnâma), by Khwâjah Naṣîr-aldîn Muḥammad Ṭûsî.

Contents:

Introduction on fol. 5ᵇ.

Preface on fol. 40ᵇ.

The first chapter on fol. 44ᵃ.

The second chapter on fol. 101ᵃ.

The third chapter on fol. 153ᵇ.

Conclusion on ff. 219ᵇ–225ᵃ.

This carefully written copy is not dated; it is of a more recent date than either Ouseley 54 and 55, or Ouseley 230. It is collated throughout. The name of the scribe is Muḥammad Alshîrâzî.

Ff. 225, ll. 25; Nashkî; size, 9½ in. by 5 in. [Ouseley 229.]

408

A third copy of the same work.

Introduction on fol. 7ᵃ to fol. 8ᵃ, l. 4; this is only the beginning of the introduction, the greater part being wanting.

Preface on fol. 8ᵃ, l. 5.

First chapter on fol. 13ᵇ.

Second chapter on fol. 110ᵃ.

Third chapter on fol. 192ᵃ.

Conclusion on fol. 298ᵃ.

This copy begins with امّا بعد مسوّد اوراق اين اطباق, omitting the customary introductory prayer.

No date. There are, however, several notes on the fly-leaf (fol. 1ᵃ). عرض ديده 'examined' with the dates 2, 3, 13, 14, 23, that is, A. H. 1002, 1003, 1013, 1014, 1023. Accordingly this copy must have been finished before 1002 = A. D. 1593. There is no sign of a collation.

Besides the above-noticed lacuna there seem to be other minor lacunas, where the original of this copy appears to have been destroyed or illegible; see ff. 143, 145, 148.

Ff. 311, ll. 19; Nasta'lîḳ; size, 9½ in. by 6 in. [Ouseley 230.]

409

Another copy of the same work.

Contents:

A complete table of contents on fol. 1ᵇ.

A fragment, treating of cosmographical matters, several stones, etc., on fol. 5ᵇ, beginning: آورده اند كه عارفى طبيبى رفت الخ.

Introduction on fol. 9ᵇ.

Preface on fol. 59ᵇ.

First chapter on fol. 64ᵃ, *second* chapter on fol. 150ᵃ, *third* chapter on fol. 225ᵃ. Conclusion on fol. 355ᵇ.

Beginning: چون واهب مواهب الخ.

The Arabic paging is wrong from the beginning down to fol. 53, and from fol. 227 down to the end. Finished on a Friday, the 27th of Rajab, A. H. 1024 = August 21, A. D. 1615, for the library of Mirzâ Aḥmad Ṣâliḥ Ibn Ghufrânpanâh Mirzâ Mu'în-aldîn Muḥammad, by Mirzâ 'Alî bin Muẓaffar Kâtib.

Ff. 368, ll. 23; Nasta'lîḳ; many marginal glosses and additions; size, 10 in. by 7 in. [Elliot 283.]

410

The same.

Introduction on fol. 7ᵇ; Preface on fol. 48ᵃ; Chapter I on fol. 51ᵇ; Chapter II on fol. 120ᵇ; Chapter III on fol. 180ᵃ; Conclusion on fol. 283ᵇ.

Copied A. H. 1082 = A. D. 1671, 1672.

Ff. 311, ll. 21; Nasta'lîḳ; illuminated frontispiece; the first two pages adorned; size, 10¾ in. by 6¼ in. [Fraser 187.]

411

The same.

This copy is arranged in the same way as Elliot 283, beginning with the table of contents on fol. 1ᵇ, and the fragment on fol. 6ᵇ. Introduction on fol. 11ᵇ; Preface

on fol. 81^b; Chapter I on fol. 87^a, II on fol. 203^b, III on fol. 311^b (without a heading); Conclusion on fol. 505^b. Many marginal glosses and additions. Finished on a Friday, the 5th of Dhû-alka'dah, in the 30th year of the reign of معلی ('Âlamgir?) that would be A. H. 1098 = A. D. 1687, Sept. 12.

No. 281, ff. 1–259; No. 282, ff. 261–523, ll. 17; careless Nasta'lik; written by different hands; size, 9⅝ in. by 6⅛ in. [ELLIOT 281, 282.]

412

A defective copy of the same.

Introduction on fol. 5^b, being incomplete in consequence of a lacuna after fol. 10; Preface and beginning of the first chapter are also entirely missing; Chapter II on fol. 70^b, III on fol. 124^a (heading forgotten); Conclusion on fol. 203^b.

Copied A. D. 1646. Fol. 10^b and a part of fol. 190^a are left blank.

Ff. 211, ll. 24; European handwriting; size, 12½ in. by 7⅝ in. [MARSH. 190.]

413

Kitâb-i-Masâlik-almamâlik (كتاب مسالك الممالك).

A geographical work by Abû-alhasan Şâ'id bin 'Alî aljurjânî, who wrote after A. H. 850 = A. D. 1446, and died probably A. H. 881 = A. D. 1476. Comp. Rieu i. p. 425; H. Khalfa v. p. 509, No. 11869; Hyde, De religione veterum Persarum, pp. 132 and 170; Catal. Lugd. Batav. v. p. 321; Mélanges Asiatiques, vol. vii. pp. 36–43, etc.

Beginning: سپاس و ستایش خدایرا که مارا بخرد مخصوص گردانید و منزلت مارا از دیگر حیوانات در گذرانید الخ.

It contains a general description of the seven climates with various tables, and a special description of all the wonderful and remarkable countries, islands, towns, etc. in each of them, together with legends and traditions of renowned places, and a sort of cosmographical account of the world, its products, etc. For further details see Rieu, loc. cit.

No date.

Ff. 49–146, ll. 15; Nasta'lik; size, 6½ in. by 4⅛ in. [SELD. 95 SUP.]

414

Jâm-i-gîtînumâ (جام گیتی نما).

A sort of cosmographical primer, treating in thirty small maksads, an introduction, and a khâtimah, of all the questions discussed, for instance, in Kazwînî's cosmography. It begins with a *fâtihah*, which gives an explanation of the two kinds of existence, the واجب الوجود and the ممکن الوجود; the first maksads discuss theosophical, metaphysical, and physiological matters; the following ones the superlunary affairs, the spheres, stars, etc.; afterwards come the sublunary things, the elements, etc. The author is Mîr Ghiyâth-aldîn Manşûr, no doubt identical with the author of the famous work on ethics, اخلاق منصوری, Ghiyâth-aldîn Manşûr bin Mîr Şadr-aldîn Muhammad alhusainî alshirâzî, who died A. H. 948 or 949 = A. D. 1541 or 1542; comp. Rieu ii. p. 826, and G. Flügel iii. p. 292.

Ff. 10–15^b and ff. 73^a–74^b, ll. 23; Nasta'lik; size, 10¾ in. by 5¾ in. [LAUD. 313.]

415

Majma'-algharâ'ib (مجمع الغرائب).

Part of a work on cosmography, which according to Rieu i. p. 426 was compiled by Sultân Muhammad bin Darwish Muhammad al-Muftî al Balkhî for his sovereign, Pîr Muhammadkhân (A. H. 963–974 = A. D. 1556–1566). The preface, however, of this copy seems to have been composed at a later time, because it is dedicated to 'Abdallâhkhân bin Iskandarkhân, a prince of the Shaibâniyyah dynasty, who reigned over Transoxania, Kipčak, Khurâsan, and Turkistân, A. H. 990–1006 = A. D. 1582–1597. His history is related in Ous. 269 on ff. 126^a–149^a. His full name was Abû-almużaffar 'Abdallâhkhan Bahâdur Ghâzî bin Iskandarkhân bin Jânî Bêg Sultân bin Khwâjah Muhammad Sultân bin Abû-alkhairkhân.

Beginning: امّا بعد معروض ضمیر منیر مهر تنویر نکته دانا سخن شناس ومشروح رای الخ.

The work is divided into fifteen chapters:

باب ١ دربیان غرائب وعجائب که در افلاك واقع است, on fol. 4^b.

باب ٢ در ذکر انساب ومعجزات وشمائل انبیا وفضائل خلفا, on fol. 16^b.

باب ٣ در بیان یقین بلاد وامصار وعجائبی که در آنجا واقع است, on fol. 26^b.

باب ٤ در ذکر عجائب آدمی, on fol. 55^b.

باب ٥ در عجائب حیوانات, on fol. 65^b.

باب ٦ درعجائب نباتات, on fol. 72^b.

The end of this and all the following chapters, the contents of which are stated on fol. 4^a, are wanting.

According to a note on the last page this copy was finished the 12th of Rajab, A. H. 1085 = A. D. 1674, October 12. It once belonged to the library of the emperor Ahmadshâh, according to a seal with his name and the date 1164 on the first page. This copy is very bad; many blanks are left towards the end.

Ff. 76, ll. 15; Nasta'lik; size, 8 in. by 5¾ in. [OUSELEY 47.]

416

Haft Iklîm (هفت اقلیم).

A geographical encyclopædia, describing the seven Iklîm (κλίματα) of the world, their chief countries and towns, giving at the same time the past and present history of each town and full biographical notices regarding their celebrated men. It was compiled in six years by Amîn Ahmad Râzî, and finished, according to the following chronogram:

گر از تو کسی سؤال تاریخ کند
تصنیف امین احمد رازی گو

A. H. 1002 = A. D. 1594, not 1010, as H. Khalfa states, v. p. 501, comp. Sitzungsberichte der Münchener Academie, philosoph.-philol. Classe, 1873, p. 626, and Rieu i. p. 335 sq. This copy begins with an incomplete index (only comprising the four last Iklîm and opening with مرو شاهجهان), on ff. 1–11[b].

Preface on fol. 12[b], beginning: خرد هر کجا گنجی آرد پدید - بنام خدا سازد آنرا کلید الخ.

First Iklîm on fol. 14[a].
Second Iklîm on fol. 23[b].
Third Iklîm on fol. 48[a].
Fourth Iklîm on fol. 206[a].
Fifth Iklîm on fol. 501[a].
Sixth Iklîm on fol. 581[a].
Seventh Iklîm on fol. 603[a].

A small blank on fol. 207[b]. A large portion of the contents of this eminent and extremely valuable work is scattered in the notes of Barbier de Meynard's translation of Yâkût: 'Dictionnaire géographique etc. de la Perse,' Paris, 1861.

This copy was finished the 11th of Rajab, A. H. 1039 = A. D. 1630, February 24th, only thirty-seven years after the composition of the work itself.

Ff. 606, ll. 21; Nasta'lîk, written by different hands; old mounted MS., without any ornaments; size, 12¼ in. by 6¾ in. [Elliot 158.]

417

Another complete copy of the same work.

The text of the Haft Iklîm begins on fol. 13[b]: خرد هر کجا الخ.

Two indices on ff. 1[b]–12[a], a geographical one on ff. 1[b] and 2[a], and a biographical one on ff. 2[b]–12[a]; the former contains the names of all the countries and cities described in this work, the latter those of all the famous persons born in each of them.

Iklîm I on fol. 14[b], Iklîm II on fol. 22[b], Iklîm III on fol. 41[b], Iklîm IV on fol. 166[b], Iklîm V on fol. 396[b], Iklîm VI on fol. 455[b], Iklîm VII on fol. 471[a]. This copy was finished the 4th of Dhû-alka'dah, A. H. 1075 = A. D. 1665, May 19th.

Ff. 473, ll. 25; Nasta'lîk; large waterspots throughout, many pages severely damaged; small illuminated but rather effaced frontispiece on fol. 13[b]; size, 9¾ in. by 5⅝ in. [Walker 95.]

418

The same.

Iklîm I on fol. 3[a], Iklîm II on fol. 13[b], Iklîm III on fol. 37[b], Iklîm IV on fol. 196[b], Iklîm V on fol. 487[b], Iklîm VI on fol. 564[b], Iklîm VII on fol. 584[b]. It was copied between the 15th of Sha'bân and the last of Dhû-alhijjah, A. H. 1199 = 23rd June–3rd November, A. D. 1785, by Muhammad Sa'îd-aldîn جیسری, for a certain Shâh Hamzah.

Ff. 588, ll. 21; Nasta'lîk; size, 12½ in. by 7⅞ in. [Ouseley 377.]

419

The *third* and *fifth* Iklîm of the same.

Third Iklîm on fol. 1[a]; *fifth* Iklîm on fol. 143[a].

No date.

Ff. 207, ll. 20; large and distinct Nasta'lîk; the original leaves are put into a modern margin; bound in linen with flower; some corners injured; size, 13¼ in. by 9⅜ in. [Elliot 159.]

420

The *fourth* Iklîm of the same.

No date. Both this and the preceding MS. are parts of the same copy, no doubt, and it is a matter of regret that there are wanting in our collections the remaining four Iklîms of it, as it proves to be one of the most correct and excellent copies of Râzî's work. The beginning in both quite agrees with that in Elliot 158 and Ouseley 377. The Arabic paging is wrong from fol. 42 to fol. 138.

Ff. 251, ll. 20; paper, handwriting, and size exactly the same as in the previous copy; mounted MS. [Elliot 160.]

421

Tuhfat-'ain-alhayât (تحفة عین الحیات).

A cosmographical tract, compiled from older standard works, by an anonymous author. It is dedicated to a Sultân Mahmûdkhân, but since there is neither date nor any kind of pedigree added to this name, it is rather difficult to say which Mahmûd the sovereign in question is. We suppose Mahmûd of Kandahâr is meant, who was proclaimed king A. H. 1130 = A. D. 1718; see Malcolm, History of Persia, i. p. 613, London, 1815.

This little tract is divided, according to fol. 2[a], l. 11, into a mukaddimah, three makâlas, and a khâtimah; but in fact there are *four* makâlas, since two different chapters appear, both styled مقالهٔ دویم.

مقالهٔ اولی در معرفت مبداء سالها و تواریخ, on fol. 2[b].

مقالهٔ دویم در معرفت بیان افلاك كواكب سبعه سیّاره بطریق اجمال, on fol. 4[b], in ten fasls.

مقالهٔ سیوم (so must be read instead of دویم) در معرفت زمین و اقسام آن, on fol. 10[a], subdivided into seven Iklîm.

مقالهٔ چهارم (so to be read instead of سیوم) در تعداد بلاد و ولایات و جبال و بحار و بحیرات که در ربع مسکون واقع است, on fol. 35[a], in six fasls.

خاتمه در بیان سمت قبله, on fol. 42[b].

The proper order of the leaves is ff. 1–9, 13–15, 10–12, 16–43.

Beginning: شکر و سپاس و حمد بی قیاس مرصانعی را که نقّاش قدرت او الخ.

Copied by an inhabitant of Gujarât, Sayyid Husain, and dated the 27th of Jumâdâ-alawwal, A. H. 1205 (? ۱۲۰۵). Several illustrations.

Ff. 43, ll. 19; Nasta'lîk, mixed with Shikasta; size, 12¾ in. by 7¾ in. [Ouseley Add. 142.]

422

Hadîkat-alakâlîm (حديقة الاقاليم).

A large modern geographical encyclopædia by Kâdî Murtadâ Husain Balgrâmî, entitled Hadîkat-alakâlîm, or the garden of the (seven) climates. The author tells us in the introduction that he was from his tenth year (A.H. 1142 = A.D. 1729, 1730, in Muhammadshâh's reign), to his fifty-fifth year (A.H. 1187 = A.D. 1773, 1774, in Shâh 'Âlam's reign), in the service of many Indian Amîrs, a detailed list of which, together with some other biographical details of the author, is given by Rieu iii. p. 992 sq.; comp. Elliot, History of India, viii. pp. 180–183. Some time after he made the acquaintance of some Englishmen, principally of Captain Jonathan Scott, and having entered this gentleman's service, A.H. 1190, he began to compile this encyclopædia on the basis of all the books written on the same subject, in order to offer a comprehensive manual of science to Arabic and Persian scholars. It therefore contains not only a general geographical description of the countries, cities, etc., but an abridgment of their political and literary history, biographies of learned men, poets, etc. This copy seems to be the author's autograph.

Contents:

A complete index of the whole work, on fol. 1b, with a short preface, beginning: بعد حمد وثنای قادر ذو الجلال الخ.

Introduction, containing the author's life and life-events, on fol. 37b (١), beginning: حمد بیحد مر خدای عزّ وجلّ را الخ.

First Iklîm, on fol. 41b (۴), containing among other subjects: یمن, on fol. 41b; عدن, on fol. 45a; ذکر قرامطه, on fol. 45b; بلاد الزنج, on fol. 47a; جزیرة جزیرة الحروف, مملکت چین, بلادنوبه, سکیبار (سگسار?), on fol. 47b; on fol. 48a; اخبار انبیا, beginning with Âdam, on fol. 49a; ذکر ملوک پیشداد, from Gayûmarth to Biwarâsp, on fol. 54b; جابلسا, on fol. 56a, etc.

Second Iklîm, on fol. 57b (٢٠), containing: مکّه, its history, celebrated men, etc., on fol. 57b; Muhammad's life, on fol. 61b; the first four Khalîfs, on fol. 72a; the Imâms, on fol. 74b; هرمز, on fol. 77b; دکن, the Bahmanî, 'Âdilshâhî, Barîdiyyah, and other dynasties, on fol. 78b; دولت‌آباد, on fol. 99a; ارکات, on fol. 107a; برار, on fol. 108b; خانديس and its Sultâns, on fol. 109b; مالوه and its kings, on fol. 113b; احمدآباد and its rulers, on fol. 120a; سومنات, گجرات, on fol. 131b; ملتان, on fol. 134a; بنگ و بنگاله, on fol. 135b; آشام (Assam), on fol. 138a; عظيم‌آباد (Patna), on fol. 142b; الدآباد, on fol. 145a; سورام و سنکرور و سکندره, on fol. 151a; بنارس, on fol. 153b; جونپور, صراط المستقيم, on fol. 155b; the Sharkî Sultâns, on fol. 156a; the celebrated men of the second Iklîm, on fol. 157b.

Third Iklîm, on fol. 163b (١٢٦), containing: احوال مملکت هندوستان, on fol. 163b; شاهجهان‌آباد (Dihlî) and its different dynasties before and after the Islâm, in three fasls, on fol. 169b; اخبار سلاطين گورگانيّه, beg. with Bâbar, on fol. 199a; Humâyûn, on fol. 201b; Akbar, on fol. 204a; Jahângîr, on fol. 208a; Shâhjahân, on fol. 209b; 'Âlamgîr, on fol. 221a; his correspondence, on ff. 222a–231b; Bahâdurshâh, on fol. 233a; Mu'izz-aldîn Jahândârshâh, on fol. 236a; Farrukhsiyar, on fol. 237b; Muhammadshâh, on fol. 238b; Ahmadshâh, on fol. 239b; 'Âlamgîr II, on fol. 240a; Shâh 'Âlam, on fol. 241a; مرادآباد, on fol. 241b; other towns in the province of Dihlî, etc., on ff. 242a–245a; لاهور, on fol. 247b; سند, گجرات, on fol. 249b; اوده, on fol. 251a; سرکار حيدرآباد, on fol. 252b; الکنوه, on fol. 253b; بلرام, on fol. 254a; اکبرآباد (Âgra), on fol. 257b; گواليار, on fol. 258b; فرّخ‌آباد, on fol. 265b; ولايت شام, بيت المقدس, on fol. 269a; history of the prophets, a continuation of the list in the first Iklîm, from Ibrâhîm to 'Îsâ, on fol. 271a; دمشق, on fol. 274b; the history of the Banû Umayyah, on fol. 275b; the most celebrated Amîrs of the Umayyades, on fol. 278b; طرسوس, حلب, on fol. 279b; Egypt and its dynasties, جزيرة الطريقه, جزيرهٔ سقليّه, on fol. 280b; بغداد, عراق عرب, on fol. 285b; the history of the Banû 'Abbâs, on fol. 286a; the most celebrated wazîrs, etc., of the 'Abbâsides, on fol. 292a; کوفه, on fol. 295b; بابل, روميه, مدائن, on fol. 296a; بصره, on fol. 297a; ايران, عراق عجم, on fol. 297b; the history of the ancient kings of Îrân, a continuation of the list in the first Iklîm from Dahhâk to Iskandar, on fol. 298a; celebrated men, principally of the Greeks, before the Islâm, for instance, لقمان, فيساغورس, ديمقراطيس, اقليدس, ارسطاليس, افلاطون, تاليس مليطى, سقراط, بطليمس, etc., concluding with حاتم طائى, on fol. 305a; celebrated men of the Islâm, for instance, Suhrâwardî, on fol. 329a; the dynasty of the Ashkânians, on fol. 336b; the Sâsânians, on fol. 337a; the Banû Lakhm, on fol. 345a; اصطخر, ولايت فارس, on fol. 346b; شيراز, on fol. 347a; خوزستان, on fol. 347b; کرمان, on fol. 348a; ذکر رستم واسلافش, on fol. 348b; قندهار, on fol. 350b; غزنين and the Ghaznawide dynasty, on fol. 351a; famous Shaikhs, philosophers, poets, etc., of the third Iklîm, on fol. 356a.

Fourth Iklîm, on fol. 371b (٣٣١), containing: اصفهان, on fol. 372a; جرپادقان, on fol. 372b; همدان, on fol. 373a; طهران, دماوند, on fol. 373b; طبرستان, استراباد, on fol. 374a; مازندران, on fol. 376a; گيلان, Dailam and the Dailamites, on fol. 377a; قزوين, on fol. 379b; زنجان, سنجاس, and سهرورد, on fol. 380a; آذربايجان, تبريز, on fol. 380b; اردبيل, the Safawî dynasty, on fol. 381a; خراسان, on fol. 387b; Saljûk and the Saljûkîs, on fol. 388a; بلخ and the Sâmânide dynasty, on fol. 392b; کابل, on fol. 394a; کشمير and its history, on fol. 396b; غور and the Ghûrides, on fol. 399b; بادغيس, on fol. 401a; خواف and its rulers, on fol. 402a; تون, on fol. 404b; نيشاپور, on fol. 405b; سبزوار and its kings, on fol. 407b; قهستان and the Isma'îlîs (حسن صبّاح, etc.), on fol. 409a; the learned men, poets, etc. of the fourth Iklîm, on fol. 411b.

Fifth Iklîm, on fol. 421ᵇ (٣٨٠), containing: شروان and the poet Khâkânî, on fol. 421ᵇ; بيلقان, گنجه, ايران, خوارزم, on fol. 422ᵇ; the Khwârizmshâhs, on fol. 423ᵇ; some of their wazîrs, on fol. 426ᵇ; سمرقند, ماوراء النهر, on fol. 427ᵃ; بخارا, on fol. 428ᵇ; فرغانه, on fol. 429ᵃ; خجند, شاش, on fol. 429ᵇ; the celebrated men of the fifth Iklîm, beg. with Rûdagî, on fol. 430ᵇ.

Sixth Iklîm, on fol. 437ᵇ (٤٩٢), containing: تركستان and its different dynasties, on fol. 437ᵇ (see Cingizkhân and his sons, on fol. 440ᵃ); the Caghatâikhâns, on fol. 447ᵇ; Ilkânians, on fol. 452ᵃ; Cûpânians, on fol. 452ᵇ; Muzaffarides, on fol. 453ᵃ; Timûr, on fol. 453ᵇ; his Amîrs and wazîrs, on fol. 461ᵇ; ختن, on fol. 462ᵇ; ختاى, on fol. 463ᵇ; روس, on fol. 465ᵇ; خلخ, on fol. 466ᵃ; كيماك, قسطنطنيّه, on fol. 466ᵇ; its Christian emperors, on fol. 467ᵃ; its 'Uthmânî Sultâns, on fol. 468ᵇ; روميه (Rome), on fol. 469ᵇ.

Seventh Iklîm, on fol. 471ᵇ (٤٢٧), containing: باطن الروم, on fol. 471ᵇ; سقلاب, on fol. 472ᵃ; ياجوج و ماجوج, on fol. 472ᵇ; احوال ذوالقرنين وسدبستن او, on fol. 473ᵃ; اندلس, افريقيّه, etc., on fol. 474ᵇ; ذكر ملوك بنى لخم, on fol. 476ᵃ; ذكر ملوك الملثمين, on fol. 476ᵇ; جابلقا, ملوك بنى مرين, ذكر حكّام موحّد, on fol. 477ᵃ; on fol. 478ᵇ; جزيرهٔ برتانيّه, on fol. 479ᵃ; some celebrated men of the seventh Iklîm, on fol. 479ᵃ. This Iklîm concludes with a great number of curious notices, principally on European countries and cities, the states of all the occidental reigns, etc., beginning with an account of the four other parts of the world, and the Christian chronology. There is discussed, for instance, the papal territory (ملك خليفهٔ پاپا), Rome, the cardinals (كاردنالا), etc. etc.

Khâtimah, or conclusion of the whole work, on fol. 503ᵇ (٤٥٧), containing both general observations on the seven climates, particularly on their extent, etc., and some detailed additions to the single ones; see, for instance, معرفت مابين خطّ اسطوا واقليم اوّل, on fol. 506ᵃ; اقليم اوّل, on fol. 506ᵃ; اقليم دوم, on fol. 506ᵇ; اقليم سيوم, on fol. 507ᵃ; اقليم چهارم, on fol. 507ᵇ; اقليم پنجم, on fol. 508ᵃ; اقليم ششم, on fol. 508ᵇ; اقليم هفتم, on fol. 509ᵃ. Lithographed in Lucknow, 1881.

Not dated.

Ff. 510, ll. 21; Shikasta, ff. 58–63 and 65–130 written by another hand in careless Nasta'lîk; richly illuminated frontispieces on ff. 1ᵇ, 37ᵇ, 57ᵇ, 163ᵇ, 371ᵇ, 421ᵇ, 437ᵇ, 471ᵇ, and 503ᵇ. There are left blank ff. 36, 37ᵃ, 39ᵇ, 40, 41ᵃ, 57ᵃ, 162ᵇ, 163ᵃ, 367ᵇ, 368–370, 371ᵃ, 420, 421ᵃ, 433–436, 437ᵃ, 470ᵇ, 471ᵃ, 501ᵇ, 502, and 503ᵃ; size, 14 in. by 8¾ in. [Elliot 157.]

423

A memoir by Muhammad Mufîd Mustaufî bin Najmaldîn Mahmud Bâfikî, who held the office of an administrator of the Wakfs of Yazd (منصب استيفاى موقوفات دار العبادهٔ يزد, on fol. 6ᵃ); he lived at the time of Shâh Sulaimân, A. H. 1077–1106 = A. D. 1666–1694, who is mentioned in the preface on fol. 5ᵇ; comp. Rieu i. pp. 207 and 427.

Beginning: حمد وسپاس بى قياس مالك الملكى را كه رفعت سراپرده عظمتش برتر الخ.

In the memoir, very rich in words and poor in facts, the author speaks of his office, of the favour which he enjoyed with high personages, on the administration of Wakfs; certain documents he has inserted. The chief part, however, is the description of a journey to India during A. H. 1081–1085; he visited Isfahân, Baghdâd, Basrah, Sûrat, Shâhjahânâbâd, Haidarâbâd, Sârangpûr, Burhânpûr, Aurangâbâd, Gulkundah. The memoir extends over the time A. H. 1077–1085.

Not dated.

Ff. 91, ll. 11; Nashkî; size, 7¼ in. by 4⅛ in. [Ouseley 90.]

424

Mirât-i-Wâridât (مرآت واردات).

A memoir of very various contents, by Muhammad Shafî' bin Sayyid Muhammad Sharîf, with the takhallus Wârid; see Rieu i. p. 275. It was finished the 27th Sha'bân, A. H. 1142 = A. D. 1730, March 16, see fol. 416ᵇ. In several places entire pages are left blank, for instance, ff. 30ᵇ, 307ᵇ, 371ᵇ; consequently it is impossible to state exactly which of the four Tabakas of the work this copy contains, most likely the *fourth*.

Beginning: الحمد للّه ربّ العالمين والعاقبت للمتّقين والصلوة والسلام على رسوله الخ بر دشخوار پسندان وبرف نگاهان پوشيده نماند كه بعد الخ.

In the preface the author states, that he has travelled much, and that he wants to write on a subject neglected by others, viz. a description of those islands which, according to his view, belong to India. On fol. 5ᵃ he begins to give a geographical and historical account of the following islands and countries: لامى, جاوه, چين, بلاد فرنگ, ارخنگ, آچين, پيكو, بلاد اديسه, پرطايل. Speaking of the European settlements in India, he proceeds to report on Europe (فرنگستان), on fol. 27ᵃ.

On ff. 31–60ᵇ a memoir on contemporary history of India, imperfect at the beginning.

On ff. 60ᵇ–417ᵃ a biographical work, chiefly on Indian poets and authors.

Not dated.

Ff. 417, ll. 15; Nasta'lîk; size, 9¼ in. by 5¼ in. [Ouseley 213.]

425

Gharâ'ib-i-rûzgâr u 'ajâ'ib-i-âthâr (غرائب روزگار و عجائب آثار).

An account of remarkable and wonderful places, towns, islands, mountains, etc., which the author Hadrat Ashraf (حضرت اشرف) has seen himself and describes in this little work. It begins on fol. 2ᵇ thus: در بيان غرائب روزگار و عجائب آثار كه حضرت اشرف ديده اند و انواع مقامات كه از آكابر كوهستان معمّر ورزيده، قال الاشرف ما رأيت من غرائب الموجودات وعجائب المخلوقات الخ.

An index on ff. 1b–2b. The author, also known as a poet (see Rieu ii. p. 712), lived in Muhammadsháh's reign (A. H. 1131–1161).

Ff. 20, ll. 11; Nasta'lîk; size, 8⅛ in. by 5⅝ in. [Bodl. 588.]

426

A description of Makkah, its sanctuaries and holy places (in size, length, etc.), especially of the Ka'bah and its relics, etc. No title nor author's name appears.

Beginning: بسم اللّه الرحمٰن الرحيم الحمد للّه ربّ العالمين والعاقبة الخ.

A preface of a few lines states that this short treatise was written در بيان مقدار زراع (read ذراع) مكّهٔ معظّمه حرسها اللّه تعالى عن الآفات والبليّات ومساحت مسجد الحرام كه عبارتستاز حرم كعبهٔ مشرّفهٔ معظّمه زادها اللّه تشريفًا وتعظيمًا وغير ذلك الخ.

Copied in the forty-fifth year of the emperor 'Âlamgir's reign, A. H. 1112=A. D. 1700.

Ff. 8, ll. 23; Nasta'lîk; size, 8½ in. by 4½ in. [Walker 42.]

427

Kiblat-alâfâk (قبلة الآفاق).

A treatise on the real meaning of the Kiblah, that is, the direction towards the Ka'bah at Makkah, and the position of all remarkable places in the world with relation to that spot, by an anonymous author, divided into four ركن, and subdivided into many فصول.

Beginning: اللهمّ كما ولّيت نبيك قبلة يرضاها انزل عليه وآله من الصلوات ازكاها ومن البركات افضلها الخ.

ركن اوّل در بيان حقيقت قبله وما يناسبها, on fol. 1b.

ركن ثانى در بيان تحصيل سمت قبله بطريق مشهور, on fol. 5b.

ركن ثالث در بيان تحصيل سمت قبله بطريق جديد, on fol. 7a.

ركن رابع در تفصيل بعضى امور مستخرجه ازكرهٔ مجمع البلاد الخ, on fol. 10a.

No date.

Ff. 24, ll. 21; small Nasta'lîk; size, 7⅞ in. by 5 in. [Fraser 120.]

428

Topographical sketch of Shîrâz, Iṣfahân, and of other places between these two towns, by Mirzâ Jân Shîrâzi, who travelled from Shîrâz to Iṣfahân with Mr. Lochat in July, 1811. In the same year, August 4th, Sir W. Ouseley received it from Mr. Lochat; see the note on the first page.

Beginning: اين چند كلمه ايست در بيان بعضى از كيفيّت حالات واخبار دار العلم شيراز ومنازل متعلّقه بآن وسائر منازل متعلّقه باصفهان الى دار السلطنهٔ اصفهان الخ.

In describing cemeteries and other places, the author adds some biographical notes.

Ff. 1–18, ll. 10; Nasta'lîk; size, 8⅜ in. by 5⅜ in. [Ouseley 158.]

429

A short geographical tract on deserts, beginning with the بيابان مغرب, and followed on fol. 42b sq. by an account of some cities, viz. Ardabîl, Kazwîn, Nahâwand, Hamadân, and two others, the headings of which are left blank.

No date.

Ff. 37–46, ll. 12; European handwriting; size, 8¼ in. by 6⅛ in. [Marsh. 42.]

X. Tales.

430

Kitâb-i-Kalilah wa Dimnah (كتاب كليله و دمنه).

The Persian translation of Kalilah and Dimnah, made from the Arabic version of Abû-alhasan 'Abdallâh bin Almukaffa' (see his preface here on fol. 16b), by Abû-alma'âlî Naṣr-allâh bin Muhammad bin al-Hamîd, about A. H. 539, during the reign and at the request of the Ghaznawide Sultân Bahrâmshâh, who reigned A. H. 512–547=A. D. 1118–1152; comp. on this translation Rieu ii. p. 745 sq., and S. de Sacy in Notices et Extraits x. pp. 94–196, where a full account of it and many extracts in Persian and French are given.

Beginning of this copy: سپاس و ستايش مر خدايراست عزّ و جلّ كه آثار قدرت او بر چهرهٔ روز روشن الخ.

The index of the sixteen bâbs is found on ff. 23a and 23b.

Bâb I begins on fol. 23b, II on fol. 26b, III on fol. 35b, IV on fol. 73a, V on fol. 90b, VI on fol. 102b, VII on fol. 124b, VIII on fol. 131b, IX on fol. 135a, X on fol. 143a, XI on fol. 152a, XII on fol. 168a, XIII on fol. 171b, XIV on fol. 176a, XV on fol. 201b, XVI on fol. 209a. Many lacunas, for instance, after ff. 46 and 50, and many slight injuries. Ff. 104 and 105 are greatly damaged. After fol. 206 there must be read immediately fol. 208, and fol. 207 is to be placed after fol. 215, being the last leaf of the copy. Many little drawings throughout.

No date.

Ff. 215, ll. 15; Naskhi on ff. 40–198 (the original part of the MS.) and, by another hand, on ff. 199–206; Nasta'lîk on ff. 1–39 and 207–215, which are supplied by a modern hand; size, 9⅛ in. by 6⅝ in. [Fraser 100.]

431

Anwâr-i-Suhaili (انوار سهيلى).

The Persian translation of Kalilah and Dimnah, made by Husain Wâ'iẓ alkâshifi, who died A. H. 910=A. D. 1504, see H. Khalfa v. p. 239; Rieu ii. p. 756, and i. p. 9; Zenker i. pp. 83, 84; J. Aumer, p. 46; Catal. des

MSS. et Xylographes, p. 409. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford, 1805 (by Charles Stewart), and 1851 by J. W. J. Ouseley; translated by E. B. Eastwick, Hertford, 1854, and by A. N. Wollaston, London, 1877.

Beginning: حضرت حکیم علی الاطلاق جلّت حکمته که وظائف لطائف حمد وثنای او الخ.

Copied in the month Rabî'-alâkhar, A. H. 929 = A. D. 1523, February–March, by 'Imâd bin Fakhr-aldîn Khayyâm.

Ff. 335, ll. 18; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 6 in. [Grave 8.]

432

The same.

Another complete copy of the same, not dated. Beginning the same as in Grave 8. The right order of ff. 152–170 is: 152, 154–156, 161, 167, 162–166, 168, 157–159, 153, 160, 169, 170.

Ff. 472, ll. 15; clear Nasta'lîk; size, 9 in. by 6¼ in. [Ouseley Add. 160.]

433

The same.

Another copy of the same, not dated. Collated. Index on ff. 6^b and 7^a.

Ff. 345, ll. 21; Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 4⅞ in. [Marsh. 553.]

434

The same.

Another copy, dated the 27th of Rabî'-althânî, A. H. 1112 = A. D. 1700, October 11th, but on account of its bad handwriting and the damaged condition of several leaves, inferior to the preceding ones.

Ff. 283, ll. 17–25; very badly and carelessly written in Shikasta and Nasta'lîk by many different hands; many leaves greatly damaged; size, 11 in. by 6¾ in. [Bodl. 645.]

435

The same.

Complete copy. Not dated.

Ff. 254, ll. 19; careless Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 5¼ in. [Fraser 99.]

436

An incomplete copy of the same.

This copy contains from the beginning to the middle of the ninth chapter.

End: ومباشرت مهمّ موعود وارتکاب شغلی را که مقصود خواجه, corresponding to p. ۴۲۲, l. 19, in the edition of J. W. J. Ouseley.

Ff. 327, ll. 15; Nasta'lîk; size, 9½ in. by 5½ in. [Ouseley 261.]

437

Another incomplete copy of the same.

This copy is imperfect both at the beginning and end.

Beginning: بدین نوع خطاب فرموده وآن دانش (see Ouseley's edition, p. ۳, l. 17).

End: دل در پیمان او بسته وسر بر خط فرمان او نهاده زمام (see Ouseley, p. ٥۴۲, l. 10).

No date.

No. 271, ff. 228; No. 272, ff. 241; ll. 16; Nasta'lîk; size, 9¾ in. by 5 in. [Ouseley 271, 272.]

438

'Iyâr-i-Dânish (عیار دانش).

The Persian translation of Kalilah and Dimnah, made by Abû-alfadl, Sultân Akbar's prime minister, and author of the Akbarnâma, etc., A. H. 996 = A. D. 1588, on the basis of the former translations by Nasr-allâh and Husain Wâ'iż, comp. Rieu ii. p. 756 sq.; S. de Sacy, Notices et Extraits, x. p. 197 sq.; G. Flügel iii. p. 286; J. Aumer, p. 47. It contains sixteen chapters, and begins: سپاس ازل وابد خداوندی را که کران تا کران از آشکار و پنهان الخ.

This copy is complete, but not dated.

Ff. 302, ll. 19; Nasta'lîk; size, 9½ in. by 5⅛ in. [Fraser 98.]

439

Another copy of the same.

This copy is somewhat incomplete; the first leaf is missing, and besides, there is a lacuna of two pages after fol. 31. The first chapter begins here on fol. 6^a, the sixteenth or last on fol. 213^b, the conclusion on fol. 220^b. Dated the 15th of Rabî'-alawwal, in the sixteenth year of Shâh 'Âlam's reign, A. H. 1189 = A. D. 1775, May 16th.

Ff. 223, ll. 17; Shikasta; size, 10 in. by 5¾ in. [Ouseley Add. 161.]

440

A fragment of the same.

This fragment contains the introduction and the first five bâbs complete. It breaks off in the first half of the sixth bâb (on fol. 242^b), corresponding to Fraser 98, fol. 164^a, line 10, and begins again (on fol. 243^a) in the middle of the Khâtimah, corresponding to Fraser 98, fol. 300^b, line 3, so that little less than half of the whole book is missing in this copy.

No date.

Ff. 245, ll. 15; Nasta'lîk; size, 8¾ in. by 6¼ in. [Bodl. 771.]

441

Another anonymous Persian translation of Kalilah and Dimnah in a very plain style, beginning with a chapter on the سبب تألیف کتاب کلیله ودمنه' امّا راوی این کتاب گوید که چون معلوم شد که بقای عالم در سبب عدل الخ.

The translator's name does not occur, but he is probably identical with the transcriber of this copy, حق ویردی, Hakwirdî (Olearius' Persian friend), who finished this copy at Leyden in Holland (لیدا من اعمال

(ولنديس) the 23rd of Rabi'-althâni, A. H. 1052 = A. D. 1642, July 21st. In the text the author says only (on fol. 5b, l. 5 sq.): این کتاب را اهل فارس از زبان هند بزبان پهلوی ترجمه کرده اند واز او بزبان فارس ترجمه کرده اند وازو بزبان ترکی ترجمه کرده اند واز ترکی بزبان فارس ترجمه شد که بر خوانندهٔ روشن شود تا فائده گیرند انشاء الله تعالی.

These words indicate that our copy contains a retranslation from a Turkish version, probably that of Mas'ûd, made before A. H. 750 (see Marsh. 180), into Persian. It is divided into sixteen bâbs, with the following headings (according to the index on fol. 3b, last line, and fol. 4a):

1. در شرح کتاب, on fol. 4a.
2. در برزویهٔ طبیب, on fol. 5b.
3. در کلیله و دمنه, on fol. 29a.
4. آشتی کردن شیر با دمنه و کشتن وی, on fol. 36a.
5. در زاغ وموش و کبوتر وسنگ‌پشت و آهو, on fol. 43b.
6. در زاغان وبومان, on fol. 49b.
7. در سنگ‌پشت و بوزینه, on fol. 53a.
8. در زاهد و راسو, on fol. 54b.
9. در گربه و موش (in the text: در ملك و فنّتر), on fol. 56b.
10. در ملك و فِنّزه (in the text: در شیر و شغال), on fol. 58b.
11. در شیر و شغال (in the text: در شیر و تیرانداز), on fol. 62a.
12. در شیر و مرد تیرانداز (in the text: در زاهد ومهمان), on fol. 62b.
13. در زاهد و مهمان (in the text: در هیلار و برهمن), on fol. 63b.
14. درهیلار و براهمه (in the text: در بوزینه و زرگر و ببر ومار), on fol. 68b.
15. در زرگر وبوزینه و سیّاح ومار و پلنگ (in the text: در پادشاهزاده و یارانش), on fol. 69b.
16. در پادشاهزاده و یارانش.

We see from the above, that the original ninth bâb is entirely missing in the text, and that consequently all the following chapters are wrongly numbered.

Ff. 74, ll. 25; Naskhî, on European paper; size, 12⅞ in. by 8⅛ in. [Marsh. 455.]

442

Kitâb-i-Samak 'Iyâr (کتاب سمك عیار).

Three volumes of a large novel, called Kitâb-i-Samak-'Iyâr. The preface, written by the same hand, but probably added after the whole was finished, is by a mistake prefixed to No. 381, not to 379. It was written by the collector (راوی and جمع کننده) of this story, Farâmurz bin Khudhâdâdh bin 'Abdallâh Alkâtib Alarajânî (فرامرز بن خذاداذ بن عبد الله الکاتب الارجانی), who at the request of his friends commenced to collect it on the 4th Jumâdâ, A. H. 585 = A. D. 1189, June 20; the name of the author (مصنّف) is Ṣadakah bin 'Abî-alkâsim Shîrâzî (صدقه بن ابی القاسم شیرازی). Comp. 381, fol. 1b, ll. 7, 8; 379, fol. 34a, and ib. fol. 40b.

Beginning of the preface (No. 381): چون معلوم شد که بنام خذای جهان آفرین پدیذ آرند کریمی کی در میدان صفاتش دلاوران در مانند منعم وروزی رسانندهٔ جانوران افریدگار آدم وآدمیان پدیذ آرندهٔ عالم وعالمیان مقدّس از شریك الخ امّا بعد چنین روایت کند راوی قصهٔ صدقه بن ابی القاسم شیرازی جمع آورندهٔ کتاب فرامرز بن خذاداذ بن عبد الکاتب الارجانی کی وقتی از اوقات جماعتی از دوستان موافق حکایتی از من در خواست کردند الخ.

This work is not complete. At the beginning one page was wanting, but was added by a later hand. Between Nos. 380 and 381 the continuation is disturbed, and No. 381 again is imperfect at the end. There are additions in a more modern hand in No. 379, ff. 16–26, and No. 380, ff. 435–450.

The MS. is not dated, but it seems to have been copied in the sixth or seventh century of the Hijrah. As two peculiarities of this copy may be mentioned the careful distinction between د and ذ in Persian words, and the constant way of spelling کی instead of که.

Hâji Khalfa does not seem to know the work, nor is it mentioned in any other collection. In the following we give a short account of the beginning:

Three hundred and eighty years before Muḥammad[1], Ḥalab was ruled by a king, Marzubânshâh, and his wazir, Hâmân. The king had no son, but wished for one. Hâmân, on inquiring into his horoscope, finds that he will have a son by a lady, a native of 'Irâk. In 'Irâk there was a king called سمارق, who had a beautiful daughter named گلنار. Marzubânshâh sends one Jumhûr to this king, asking for his daughter. Samârik, after having treated him hospitably, agrees and sends him back along with his daughter and his wazîr, شروان. Gulnâr had already ere this a son, called فرّخ روز. Marzubânshâh marries her, and she gives birth to a child called Khurshîdshâh. He is educated together with Farrukh-rûz. At the age of seventeen he gets up a great hunting party. On the seventh day he pursues a خرگور all day without catching it, and in the evening he has lost his way. The same scene is repeated the next day, when the wild ass vanishes; a desert appears before his eyes, and in it a splendid tent. On entering he finds there a beautiful lady, with whom he falls in love. When she gives him drink, he falls down senseless.

His suite, getting alarmed, set out in search of him, and find him in that state, but tent and lady have vanished. The prince is inconsolable at the loss of the lady. They try to persuade him that it was a dream;

[1] A more modern hand adds two thousand years more.

he, however, finds the ring which she gave him. They return home and the whole affair is reported to the king. Nobody can read the legend of the ring. The prince gets desperately sick. The ring is exposed in a public place, and a great sum offered to him who will decipher it.

The astrologers are consulted, and they say that the prince *will* be healed, *will* be a great king, etc. Finally, a Pir comes, professing to know the owner of the ring, to understand the inscription, etc. On being led into the presence of the king and his son, he explains that the ring belongs to the daughter of the Shâh of Čin, مه پری. Her nurse is a powerful sorceress, called شروانه. If she is not sufficiently honoured, she takes the princess away to some remote place. Her name is on the ring, and it is a talisman with powerful signs. He knows the man who wrought it. The nurse puts three questions to the lovers of the princess, and as nobody is able to solve them, she destroys them all.

This Pir is in reality the nurse-sorceress herself.

The prince recovers. After long resistance on the part of the king, he sets out for China with Farrukh-rûz, two Amirs, اليان and اليار, etc. These latter make a conspiracy to kill the prince and to take his treasures. However, a slave, Timurtâsh, the ساقی of the prince, who was to poison him, reveals the secret to him. اليان and اليار are poisoned, and Timurtâsh becomes their successor.

Finally they arrive in China. Before being admitted into the presence of the Faghfûr, the two brothers exchange *rôles*, Farrukh-rûz playing that of Khurshîdshâh. They are led before the princess. The result is this, that Farrukh-rûz is carried off by the sorceress. Khurshîdshâh in his distress makes friendship with خواجه سعد بزّاز. One day, sitting in his shop, he sees passing by in the street a brilliant suite of cavaliers, the Chinese nobility; at the head of them شغال پيل زور, and his son سمك عيار. Khurshîdshâh goes to them, and acquaints them with the real state of affairs. They take up his cause, and join their efforts for the purpose of freeing Farrukh-rûz, and gaining the princess for Khurshîdshâh, etc.

The story of Wis-u-Râmîn is quoted in No. 379, fol. 8b, l. 22.

No. 379, ff. 1–229; No. 380, ff. 230–450, ll. 27; size, $12\frac{1}{2}$ in. by $8\frac{1}{2}$ in.

No. 381, ff. 335, ll. 27; the handwriting is the same in all three volumes; large and very clear Naskhî; they are ornamented with many pictures of no artistic value; in Nos. 379, 380 the headings are written in red ink, in No. 381 they are painted in gold; size, $11\frac{1}{2}$ in. by $7\frac{3}{8}$ in. [OUSELEY 379, 380, 381.]

443

Ḳiṣṣa-i-Čahâr Darwish (قصهٔ چهار درويش).

Story of Âzâdbaksh, Sulṭân of Rûm, the four dervishes, and his son Bakhtyâr, commonly ascribed to the poet Amir Khusrau, who died A.H. 725=A.D. 1325. Compare Rieu ii. p. 762; E. B. Eastwick, Translation of the Bâgh-o-Bahâr, Hertford, 1852, preface, p. vii; A. F. Mehren, p. 32.

Beginning: راويان اخبار وناقلان آثار وطوطيان شكر شكن شرين گفتار ومحدّثان حديث كهن وخوشه چينان خرمن سخن وصرّافان دار العيار سخن دانى وجوهريان راست بازار معانى الخ چنين چيده اند كه در زمان قديم پادشاهى بود در اقصاى روم ومقرّ سلطنتش قسطنطيه در اوج شرف الخ.

This copy was made by one Jamâl-aldîn, and dated the 27th Sha'bân, A.H. 1141=A.D. 1729, March 28. Colophon on fol. 161a: تمام نسخهٔ قصهٔ چهار درويش بوقت دو گهرى روز يكشنبه بتأريخ بيست وهفتم شهر شعبان سنهٔ ١١٤١ على در مكتب دوسه سده (?) بعمل نوّاب مستطاب امارت وايالت مرتبت شجاع الدين محمّدخان ناظم صوبهٔ اوديسه بكاتب الحرف جمال الدين تحرير يافت.

Ff. 161, ll. 17; Nasta'lîḳ; ff. 103, 104, and ff. 134a–151a are written by two different hands, but probably nearly at the same time. [OUSELEY 221.]

444

Ṭûṭi-nâma (طوطى نامه).

The fifty-two tales of the parrot in the version of Ḍiyâi Nakhshabi, who wrote it A. H. 730=A. D. 1330. He states in the preface that this work before his time was translated from the 'Hindi' into Persian (واز اصطلاح هندى بزبان پارسى آورده است, fol. 2b, l. 10), and that he abridged and revised this translation (fol. 3a, l. 1).

Besides this, there exist two other versions, one by Abû-alfaḍl and another by Muḥammad Ḳâdiri (made in the seventeenth century). This latter (and shorter) version was edited and translated by Gladwin, Calcutta, 1800, and London, 1801; translated into German by Iken, Stuttgart, 1822. It was translated into Hindûstâni at the beginning of the present century by Sayyid Ḥaidar Bakhsh, under the title 'Totâ-Kahâni' (see the edition of D. Forbes, London, 1852, preface, p. 1). Another version of the Ṭûṭi-nâma is indicated by H. Khalfa iv. p. 172. Comp. Göttinger Gelehrte Anzeigen, 1858, p. 529; W. Pertsch in Zeitschrift der D.M.G. vol. xxi. p. 505 sq.; Rieu ii. p. 753; J. Aumer, pp. 53 and 54; Cat. Codd. Or. Lugd. Batav. i. pp. 355 and 356.

Beginning: (!) مناجات بحضرت خداوند رازق النعات فى عشّه كه رزّاق وحوش وطيور نعم عميم اوست وخلّاق ظلمت ونور حكم جسيم اوست الخ.

At the end there is a poem, which begins

جهان در رنگ شب شد اى برادر
بكش بر روى وقت خويش چادر

and concludes with

عجب افسانه ها گفتم به عالم زمن افسانه ها مانده بعالم

This copy seems to have been made by three different hands, not very far distant from each other in date; the first, ff. 1–25; the second, ff. 25–290; the third,

ff. 291–319; the rest, ff. 320–323, seems again to be written by the first hand. On the last page there is a colophon in the first handwriting, stating that this copy was finished by Shaikh Band-'Alî (شیخ بند علی), on the 5th of Dhû-alhijjah of the 22nd year of Muhammadshâh, A. H. 1152 = A. D. 1740, the 4th of March; then follow four verses in Hindûstânî.

In many places this MS. is injured by the worms, particularly at the bottom of the first twenty-five leaves. In this same part some of the leaves are of a dark violet colour.

Ff. 323, ll. 15; Nasta'lîk; size, 8⅝ in. by 4¾ in.
[OUSELEY 50.]

445

Another copy of the same work.

The same edition as Ouseley 50. Beginning: مناجات بحضرت رازق النعاب فی عشه که رازق وحوش وطیور الخ.

The concluding poem is here longer than in either Ouseley 50 or Ouseley 85, 86. End:

ولی بیداری از من نیست خالی
بیا در خواب شو این لحظه حالی

This copy seems to be collated throughout, and bears on the margin occasional explanatory notes. The last two leaves seem to be a later addition.

A more recent hand has prefixed on four fly-leaves a tale of the 'Gardener and the Nightingale,' beginning: آورده اند که دهگان باغی داشت خوش وخرّم وبوستان الخ, and on two fly-leaves at the end the famous ghazal by Hâfiż, beginning:

اگر آن ترك شیرازی بدست آرد دل مارا
بخالِ هندویش بخشم سمرقند وبخارا را

No date.

Ff. 183, ll. 17; Nasta'lîk; size, 10¼ in. by 5¾ in.
[OUSELEY 262.]

446

A third copy of the same work.

The first three and the last three leaves are added by a more modern hand. At the commencement there appears an addition, beginning: حمد وسپاس بی حدّ وبیقیاس مرخدایرا که گرد تفویز بر اوراق اجلال نه نشیند الخ (see Cat. Lugd. i. p. 356, ll. 2, 3).

Nevertheless this is the same edition as that of the two preceding copies; the usual beginning we find on fol. 3ª, l. 6:

مناجات بحضرت رازق النعمات بی عشٰ که رازق وحوش وطیور زانعام عمیم اوست الخ.

End:

ضیای نخشبی افسانه ها گفت
درین افسانه ها در خواب خوش خفت

Ouseley 85 comprises the tales Nos. 1–21; Ouseley 86 the tales Nos. 22–52. The text in all three copies is actually the same, and is more uniform than is usually the case in works or collections of a similar kind.

No date.

Vol. I, ff. 174; Vol. II, ff. 165; Nasta'lîk; size, 7½ in. by 4 in.
[OUSELEY 85, 86.]

447

The same.

A very modern copy of the Ṭûṭî-nâma, written A. H. 1222 = A. D. 1807, for an Englishman, مستر رول (Mr. Roll?).

Beginning: (sic) مناجات بحضرت رازق البقات فی عسه که رازق وحوش الخ.

Ff. 207, ll. 17; Nasta'lîk, worm-eaten throughout; size, 11⅝ in. by 6½ in.
[BODL. 760.]

448

The same.

The beginning of this copy, which represents the same edition as all the preceding, is different from the usual one, and runs thus: الحمد للّه ربّ العالمین والعاقبة للمتّقین . . . . میگوید قائل این رسائل الخ.

No date.

Ff. 201, ll. 17; Nasta'lîk; size, 9 in. by 5 in. [FRASER 102.]

449

Tales.

1. Ff. 1–16ª. Story of Mas'ûd the son of Sa'îd, a merchant in Samarkand; his travels to the town, where everybody is dressed in painted cloth and is painted in the face (شهر مُنَقّش پوشان); his adventures there.

Beginning: راویان اخبار وناقلان وثار (read آثار) وگذارندگان داستان الخ چنین روایت میکند که در ملك سمرقند بازرگانی بود مایان بسیار واسباب بیشمار نام او خواجه سعید بود الخ.

2. Ff. 16ᵇ–269. Kiṣṣa-i-Ḥâtim Ṭâ'i (قصّهٔ حاتم طائی). The Persian romance of Ḥâtim Ṭâ'i, the famous example of liberality and generosity, translated by D. Forbes, London, 1828. The text in an abridged form is edited by J. Atkinson, Calcutta, 1818; comp. Rieu ii. p. 764; Mehren, p. 33; and J. Aumer, p. 55.

Beginning: قصیهٔ (!) حاتم آن دخترعم خود را در نکاح خود آورده ازو پسر تولّد شد نامش حاتم نهادند وحکیمان وندیمان حاضر آمدند وطالع آن دید شاد شد الخ.

The present copy is dated at Murshidâbâd, the 26th Ṣafar, in the 13th year of Muhammadshâh, that is, A. H. 1144 = A. D. 1731, August 30. See the colophon on fol. 269ᵇ:

تمام شد قصّهٔ حاتم طی بتاریخ بیست وششم ماه صفر بروز آخری چهارشنبه بوقت ظهر در عمل پادشاه محمّد

شاه غازی مقام مرشد آباد در صوبه داری ذواب عالی القاب نوّاب شجاع الدین خان بهادر فیروز جنگ مطابق سنهٔ ۱۳ جلوس شاهی خط خام شیخ عنایت اللّه ساکن قصبهٔ یاکهه حق مالك این کتاب خان والا شان احمدخان من نوشتم صرف کردم روزگار، من نمانم خط بماند یادگار.

Ff. 269, ll. 15; cursive Nasta'lîk; size, 9½ in. by 6¼ in. [Ouseley 194.]

450

Kissa-i-Hâtim Tâ'i (قصّهٔ حاتم طائی).

Another copy of the same romance of Hâtim Tâ'i, beginning here: راویان اخبار و عاقلان دیار چنین روایت آورده اند که طی نامی پادشاه ملك یمن بود الخ.

This copy is dated the 6th of Safar, in the sixteenth year of Shâh 'Âlam's reign, A. H. 1189 = A. D. 1775, April 8.

Ff. 94, ll. 17; careless Nasta'lîk; size, 11⅝ in. by 8⅛ in. [Caps. Or. A. 2.]

451

Another copy of the same.

Beginning: سپاس بی قیاس مر پروردگار را جلّ سانه (read شانه) و جلاله و هزاران نعت برآن سرور کائنات احمد مصطفی و محمّد مجتبی صلّی اللّه علیه وسلّم امّا بعد حمد و سناء (read ثناء) راویان اخبار و ناقلان آثار چنین روایت کرده اند در بیان تولّد طی بن کهلان بن اس بن نخت بن نظرت الخ.

A very large lacuna after fol. 78, comprising eight leaves.

Ff. 1–198, ll. 12; Nasta'lîk, which is distinct in the beginning, but gets worse by degrees, and changes at last almost into pure Shikasta; size, 8⅝ in. by 6¼ in. [Bodl. 780.]

452

Kisas u Âthâr-i-Hâtim Tâ'i (قصص و آثار حاتم طائی).

A short collection of anecdotes and tales from the life of the same Hâtim Tâ'i, compiled at the request of Sultân Husain, A. H. 891 = A. D. 1486, by Husain alkâshifi, that is, Husain alwâ'iz alkâshifi, the author of the Anwâr-i-Suhaili, see fol. 50b, l. 12, and fol. 51a, l. 8.

Beginning:

بنام خدائی که بخشنده اوست
برآرندهٔ کار هر بنده اوست
کریمی که دل داد و جان آفرید
زجودش وجود جهان آفرید

Dated the 23rd of Rajab, A. H. 1033 = A. D. 1624, May 11, by Sadr-aldin bin Ja'far 'Ali.

Ff. 49b–77, ll. 15; Nasta'lîk; size, 8⅛ in. by 5½ in. [Bodl. 206.]

453

Ahsan-alkisas (احسن القصص).

The finest of the stories, that is, the story of Yûsuf and Zalikhâ in prose, interspersed with ghazals, kasîdas, mathnawî baits (for the greater part extracts from other Persian poets), verses of the Kurân, theological and mystical explanations, nuktas, latîfas, traditions, and other quotations, by Shaikh Mu'în almiskîn, that is, Mu'în bin Hâji Muhammad alfarâhî of Harât, the author of the معارج النبوّة, the معجزات موسوی, and a تفسیر قرآن, comp. Makhzan algharâ'ib, Elliot 395, No. 2291, fol. 384a. He died A. H. 907 = A. D. 1501, 1502; see Rieu i. p. 149.

Contents:

The author's preface on fol. 1b, beginning: ربنا آتنا من لدنك رحمةً و هیّئ لنا من امرنا رشدًا بسم اللّه الرّحمٰن الرّحیم الحمد للّه نحمده و نستعینه و نستغفره و نؤمن به و نتوکّل علیه و نعوذ باللّه الخ.

Introduction, containing the following chapters:

فصل در بیان فضائل این سورهٔ کریمه, on fol. 2a.

الحدیث فی فصل التسمیة, on fol. 5a (here is quoted the famous work زهرة الریاض فی الموعظة, by داوٗد بن سبتی or سلیمان سقسینی, according to H. Khalfa iii. p. 551, No. 6918).

فصل فی بیان فضائل القرآن, on fol. 14a (here is quoted the work خلاصة الحدائق).

بیان احسنیّت این قصّه, on fol. 17a.

Beginning of the story itself on fol. 51b: شروع در بیان این قصّهٔ شریفه وابتدا نمودن از انعلاق ولادت یوسف علیه السلام الخ.

Ff. 397–402 are misplaced, the proper order is: 397, 400, 401, 398, 399, 402.

No date. On the first page the date A. H. 1043 = A. D. 1633, 1634 appears, and on the last leaf two seals dated A. H. 1082 = A. D. 1671–1672.

Ff. 418, ll. 16; distinct Nasta'lîk; illuminated frontispiece; eastern binding with flowers and birds; size, 10 in. by 5¾ in. [Elliot 409.]

454

Latâ'if-altawâ'if (لطائف الطوائف).

A collection of tales, jokes, witticisms, etc., from the different classes of society, composed by 'Alî bin alhusain alwâ'iz alkâshifi, nicknamed alsafi, a son of the celebrated Wâ'iz Kâshifi (who died A. H. 910). The author tells us in the preface, that after many molestations and hardships (ریاضات و بلیّات), and a year's captivity at Harât, he went, A. H. 939 = A. D. 1532, 1533, into the service of Shâh Muhammad, Sultân of Gharjistân, where he wrote this book and divided it into fourteen chapters (باب); comp. Rieu ii. p. 757 sq.

باب اوّل در استحباب مزاج و ذکر بعضی از مطایبهای که پیغمبر باصحاب فرمودند, on fol. 2b, in eight fasls.

باب دوم در ذکر بعضی از نکات شریفهٔ وحکایات لطیفهٔ ائمّهٔ معصومین, on fol. 11b, in twelve faṣls.

باب سیم در ذکر لطائف ملوك وظرائف سلاطین, on fol. 23b, in ten faṣls.

باب چهارم در ذکر لطائف امرا و مقرّبان و ظرائف وزرا واریاب دیوان, on fol. 30b, in six faṣls.

باب پنجم در لطائف ادیبان و منشیان و ندیمان و سپاهان دلیران در مناظرهٔ پادشاهان, on fol. 37b, also in six faṣls.

باب ششم در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم امثال ایشان, on fol. 44a, in five faṣls.

باب هفتم در لطائف مشایخ و علما و قضاة و فقها و واعظین, on fol. 54a, in eight faṣls (not nine, as written here by mistake).

باب هشتم در لطائف حکماء متقدّمین و متأخّرین و حکایات عجیبهٔ اطبّا و معبّرین و منجّمین, on fol. 62b, also in eight faṣls.

باب نهم در لطائف شعرا و بدیهه گفتن ایشان در محلّها و ذکر بعضی از عجائب صنائع شعری و بدائع حکایات فکرئ ایشان, on fol. 72b, in nine faṣls.

باب دهم در لطائف ظریفان از مردان و زنان, on fol. 95b, in eleven faṣls.

باب یازدهم در حکایات و لطائف بخیلان و پرخواران و طفیلیان, on fol. 112b, in five faṣls.

باب دوازدهم در لطائف طامعان و دزدان و گدایان و کوران و کران, on fol. 117b, in eight faṣls.

باب سیزدهم در لطائف کودکان و غلامان و کنیزکان زیرك و تیز فهم, on fol. 125a, in seven faṣls.

باب چهاردهم در حکایات ابلهان و کذّابان و مدّعیان نبوّت و دیوانگان, on fol. 131b, also in seven faṣls.

Beginning: بعد از اداء لطائف تحمیدات الهی و وظائف الخ.

Dated the 3rd of Muḥarram, A. H. 1114 = A. D. 1702, May 30th.

Ff. 140, ll. 20; Naskhî; the original leaves put into another margin; no ornaments; size, $9\frac{1}{2}$ in. by $5\frac{5}{8}$ in. [Elliot 234.]

455

The same.

Bâb I on fol. 3b; II on fol. 15a; III on fol. 32a; IV on fol. 43a; V on fol. 52b; VI on fol. 61b; VII on fol. 73b; VIII on fol. 88b; IX on fol. 102b; X on fol. 137a; XI on fol. 161b; XII on fol. 169a; XIII on fol. 180b; XIV on fol. 190a. On fol. 101b there is wrongly written فصل ششم instead of فصل هشتم. Beginning the same as in the preceding copy. No date.

On fol. 1a a seal with the inscription: وحی اللّه و نعم الوکیل الشیخ محمّد نظمی ۱۲۷۸.

Ff. 201, ll. 17; distinct Nasta'lîk; illuminated frontispiece; size, $7\frac{3}{4}$ in. by 5 in. [Elliot 235.]

456

The same.

Bâb I on fol. 4b; II on fol. 20a; III on fol. 44a; IV on fol. 58a; V on fol. 70b; VI on fol. 83a; VII on fol. 102b; VIII on fol. 118a; IX on fol. 135b; X on fol. 174b; XI on fol. 202a; XII on fol. 210b; XIII on fol. 223b; XIV on fol. 234a. No date.

Ff. 247, ll. 13; Nasta'lîk, written by different hands, as it seems; size, $8\frac{5}{8}$ in. by $4\frac{5}{8}$ in. [Fraser 107.]

457

An incomplete copy of the same.

This copy, incomplete at the end, breaks off in the fourth faṣl of Bâb IX with the words مولانا ساغری ریش دراز داشت, corresponding to Fraser 107, fol. 147b, first line. A complete index on ff. 406b–409b. Beginning of the work itself on fol. 410a. Bâb I on fol. 412a; II on fol. 421a; III on fol. 433b; IV on fol. 441b; V on fol. 448b; VI on fol. 455a; VII on fol. 465a; VIII on fol. 473b; IX on fol. 483a.

Margin-column, ff. 406b–489a, very varying in the number of lines; large and distinct Nasta'lîk. [Fraser 124.]

458

Two short stories from Muḥammad's time; the *first* (styled غزای قلعهٔ بربر) begins on fol. 170b thus: راویان اخبار وناقلان آثار قصّهٔ احمد مختار از ولایت حیدر کران چنین روایت میکنند که روزی مهتر عالم و بهترین اولاد آدم الخ.

The *second* begins on fol. 177a, last line, thus:

راویان اخبار و ناقلان آثار و مذکران شیرین گفتار چنین روایت میکنند که روزی سیّد عالم علیه الصلوت والسلام در مسجد نشسته بودند الخ.

It ends on fol. 183b. Dated the 27th of Ramaḍân, A. H. 911 = A. D. 1506, February 21st. The rest of fol. 183b and fol. 184a filled with traditions.

Ff. 170b–184a, ll. 19; Nasta'lîk; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [Seld. Sup. 32.]

459

Kitâb-i-Dâstân (کتاب داستان).

A collection of anonymous romances, or tales of love and adventure, the titles of which are as follows:

1. داستان پیلتن و پیلکن, on fol. 4b, beginning: بنام آنکه تن را نور جان داد - خرد را سوی دانائی عنان داد - یکی را شمع وصل آرد شب افروز - دگر را زاتش هجران دهد سوز . . . جوهریان رشتهٔ بازار معانی وصرّافان دار العیار

سخن دانی وچهره کشایان غرائب و حکایات وصورت آرایان عجائب و روایات چنین روایت کرده اند که در زمین نوشیروان در اردهبیل پادشاهی بود الخ.

2. داستان فیروز شاه, on fol. 69^b, beginning: اوّل بنام آنکه بکس نیست مشترك - آن خالق خلائق و آن مالك ملك . . . درهم کشیدهٔ شقّهٔ ایوان نه فلك شهسواران میدان نکته پروری و صدر نشینان مجلس سخن وری و مشاطه گان حجلهٔ سخن وزیور آرایان اخبار نو وکهن نقاب از روی شاهد معنی چنین بر داشته اند که در زمان ملك اشرف که بر سرتیمور رفته بود در هندوستان پادشاهی بود که اورا فیروزشاه گفتندی الخ.

3. داستان رشك خسروانی, on fol. 84^b, beginning: بنام خداوند جان آفرین - حکیم سخن در زبان آفرین - خداوند بخشندهٔ دستگیر . . . جوهریان بازار معانی و صرّافان دار العیار سخندانی وچهره کشایان غرائب حکایات و صورت آرایان عجائب روایات عنوان جرائد اخبار را بدین گونه آرایش داده اند که در قدیم الایّام در اقصای مملکت مصر پادشاهی الخ.

4. داستان دختر سعلوك پادشاه زنگبار, on fol. 114^b, beginning: بسم اللّه الرّحمٰن الرّحیم - هست کلید در گنج حکیم . . . . امّا روایت کند جابر انصاری رحمه اللّه از صد رو بدر کائنات و خلاصهٔ موجودات آن ماه روی والضحا و آن خواجه الخ.

This copy is dated the 25th of Sha'bân, A.H. 972 = A.D. 1565, March 28th.

Ff. 171, ll. 17; clear and distinct Nasta'lîk; a vignette on fol. 3^a; ff. 3^b and 4^a beautifully ornamented; illuminated frontispiece at the beginning of each tale; pictures on ff. 1^b, 2^a, 6^a, 18^a, 52^a, 79^a, 91^b, 106^a, 124^a, 143^a, and 168^a; size, $12\frac{1}{8}$ in. by $7\frac{1}{2}$ in. [Ouseley Add. 1.]

460

Ḳiṣṣa-i-Badî'-aljamâl u Saif-almulûk (قصّهٔ بدیع الجمال و سیف الملوك).

The love story of prince Saif-almulûk (or, according to another reading, Saif-almulk) and the Badî'-aljamâl, a tale from the Arabian Nights, see Rieu ii. p. 764; G. Flügel ii. p. 27.

The preface begins thus: ناقلان آثار این حکایت و طوطی شکر شکن این روایت و مهندس داستان سخن و خوشه چین خرمن کهن، بیت چنین گفت آن سخندان الخ.

The story itself begins on fol. 2^a: راویان اخبار و ناقلان آثار و مهندسان داستان روزگار و طوطیان شکرین منقار و بلبلان شیرین گفتار و عندلیبان بازار فصاحت چنین روایت کرده اند که در عهد پیشین در مملکت . . . پادشاهی بود بداد و عدل و دانا و (the name is effaced) خردمند الخ.

No date.

Ff. 186, ll. 17; large Nasta'lîk; illuminated frontispiece; miniature paintings on ff. 20^b, 54^b (full size), 62^b (nearly full size), 121^b, 147^b (full size), and 183^a; size, $12\frac{1}{2}$ in. by $7\frac{1}{4}$ in. [Ouseley Add. 99.]

461

The same.

Another much shorter redaction of the same story, differing from the preceding one.

The preface begins here thus: سپاس و ستایش بی قیاس مر صانعی را که بقلم صنع خود این همه صورتهای و نقشهای عجیب بر لوح وجود ممکنات هویدا نموده . . . امّا بعد چنین گویند راویان اخبار و ناقلان آثار و حکما و بزرگان روزگار که در ایّام سلطان محمود غازی رحمة اللّه علیه روزی شاعری قصّه آورد الخ.

Dated the 26th of Rajab, A.H. 1019 = A.D. 1610, October 14th.

Ff. 1–64, ll. 17; careless Nasta'lîk; small illumination at the beginning; pictures on ff. 9^a, 9^b, 10^a, 10^b, 16^a, 16^b, 18^a, 18^b, 25^a, 25^b, 28^a, 28^b, 32^a, 32^b, 45^a, 45^b, 49^a, 49^b, 54^a, 54^b, 58^a, 58^b, 59^a, and 59^b; size, $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in. [Ouseley Add. 95.]

462

The same.

A third still shorter redaction of the same, also differing from both the preceding ones.

Beginning: قصّهٔ بدیع الجمال و سیف الملوك و احوال ایشان را چنین آورده اند که راویان اخبار و ناقلان آثار و خوانندهای تواریخ وقصص و متکلّمان این بوستان چمن و طوطیان شکرستان سخن چنین روایت کرده اند که سلطان محمود پادشاه الخ.

This copy was finished the 4th of Dhû-alḥijjah, A.H. 1082 = A.D. 1672, April 2nd, by an inhabitant of Aḥmadâbâd.

Ff. 54, ll. 14–21; Nasta'lîk; size, $9\frac{7}{8}$ in. by $5\frac{3}{4}$ in. [Walker 113.]

463

The same.

Another copy of the same third or shortest redaction, beginning like Walker 113.

No date.

Ff. 55, ll. 11–15; Nasta'lîk, written by different hands. Ff. 4–33 and 35–38 belong to an old copy, the rest is supplied later; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in. [Walker 57.]

464

Ma'dan-aljawâhir (معدن الجواهر).

A collection of tales, composed A.H. 1025 = A.D. 1616 (see the chronogram at the end of the work, on fol. 135^b:

تأریخ او کتاب جهانگیر پادشاه), and dedicated to the emperor Jahângîr. It begins:

جهان جهان نیایش جهانداری را سزد که رایات جهانگیری فرمان روایان والا شکوه بر اوج گنبذ گردان بر افراخت الخ, and is divided into seventeen bâbs, with the following headings:

1. در بیان درجهٔ شهادت قدرتی تصرّفی که آن زندهای معنوی راست, on fol. 8ª.

2. در عشق و محبّت که وسیلهٔ وصال بمطلوب حقیقی است, on fol. 12ª.

3. در بیوفائی و بی‌حقیقی و پاداش آن, on fol. 66ᵇ.

4. در فضیلت دیانت که صیقل مرآت ایمان و زیور مرآت صدق و بقا است, on fol. 84ᵇ.

5. در وفا و حقیقت‌پروری, on fol. 84ᵇ.

6. در پاداش تهمت و افترا, on fol. 92ᵇ.

7. در دادگستری و عدل‌پروری, on fol. 100ª.

8. در فضیلت توکّل و قناعت و عبادت, on fol. 103ª.

9. در فضیلت آکل حلال و صدق مقال, on fol. 106ª.

10. در بیان استغنای ایزدی, on fol. 108ᵇ.

11. در بیان بخشایش الهی در بارهٔ سرگشتگان بادیهٔ ضلالت و گمراهی, on fol. 111ª.

12. در بیان آنکه طینت آدمی زاد, on fol. 113ᵇ.

13. در مذمّت فقراء اضطراری, on fol. 116ᵇ.

14. در بیان عجائباتی که از پردهٔ غیب بظهور می آید, on fol. 120ᵇ.

15. در بیان حقیقت سرود, on fol. 124ᵇ.

16. در بیان کمال دانائی و رسائی اهل تنجیم, on fol. 127ᵇ.

17. در پاداش اندیشهٔ تباه در حق مردم بی گناه, on fol. 132ª.

The author of this work is named in the colophon of the following copy (the colophon of this one is too badly written); it is Mullâ Ṭarzî (ملا طرزی). For other copies, see J. Aumer, p. 60; comp. also Rieu iii. p. 1038ᵇ.

Ff. 135, ll. 19; very rude Nasta'lîḳ, sometimes Shikasta; many pages injured; size, 11 in. by 5½ in. [OUSELEY ADD. 61.]

465

Another copy of the same.

Beginning the same as in the preceding copy. Bâb I on fol. 11ª, II on fol. 17ª, III on fol 111ᵇ (there occurs by mistake another *second* bâb on fol. 77ᵇ, but that heading refers only to one of the stories included in the (باب دویم); the headings of bâbs IV–XV are all left blank; bâb XVI on fol. 176ᵇ, XVII on fol. 181ᵇ.

Dated by Muḥibb 'Alî of Jaunpûr the 2nd of Rajab, A. H. 1227 = A. D. 1812, July 12th.

Ff. 184, ll. 15; Nasta'lîḳ; the first seventy-eight leaves seem to be written by a still more modern hand than the rest; size, 9¾ in. by 6⅛ in. [OUSELEY ADD. 122.]

466

Bahâr-i-dânish (بهار دانش).

A collection of tales composed by 'Inâyat-allâh, A. H. 1061 = A. D. 1651; see fol. 3ª, l. 2. In the preface he mentions the emperor of Dihlî, Shâhjahân (fol. 5ª, last line). It is preceded by an introduction of the author's friend, Muḥammad Ṣâliḥ (fol. 3ª, l. 11).

Beginning: فاتحهٔ کتاب مستطاب آفرینش وپیرایهٔ صحیفهٔ دانش وبینش حمد خداوند خرد بخش سخن آفرین صورت نمای معنی الخ.

The work was translated by Jonathan Scott, 3 vols., Shrewsbury, 1799; part of it has been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in 'Classic Selections from some of the most esteemed Persian Writers,' Calcutta, 1828, vol. i. See Rieu ii. p. 765; J. Aumer, pp. 54, 55; C. Stewart, p. 84; A. F. Mehren, p. 32.

A good and not too modern copy, without date.

Ff. 332, ll. 15; Nasta'lîḳ; the margin, especially in the beginning, injured by the worms; size, 10⅜ in. by 6 in. [OUSELEY 233.]

467

The same.

Beginning the same. No date. The first forty-eight leaves collated. The last ten leaves supplied by another hand.

Ff. 283, ll. 17; large Nasta'lîḳ; illuminated frontispiece; size, 10 in. by 6¼ in. [OUSELEY ADD. 139.]

468

The same.

A third copy of the same work, with the usual introduction of Muḥammad Ṣâliḥ. According to the colophon on fol. 344ᵇ this copy was finished on the هفتدهم شهر ربیع الثانی سنهٔ ۱۱۸۹ هجری مطابق سنهٔ ۱۱۸۲ بنگله 'the 17th of the second Rabî', A. H. 1189 (A. D. 1775, June) = 1182 according to the Bangali era;' the name of the copyist is سیّد حجّت اللّه (Sayyid Ḥujjat-allâh).

Ff. 344, ll. 15; Nasta'lîḳ; size, 9 in. by 6¼ in. [OUSELEY 180.]

469

The same.

No date. The copyist was Ghulâm Ḥusain.

Ff. 231, ll. 21; Nasta'lîḳ; size, 12 in. by 8¾ in. [OUSELEY ADD. 58.]

470

The same.

This copy was finished the 13th of Muḥarram, in the second year of the reign of the والا اکبرشاه پادشاه غازی (that must be Akbarshâh II = A. H. 1223 = A. D. 1808, March 11).

Ff. 285, ll. 14–17; Nasta'lîḳ, by different hands; size, 9⅝ in. by 5⅝ in. [CAPS. OR. B. 5.]

471

The same.

Another modern but slightly defective copy, dated the 2nd of Jumâdâ-alawwal, A. H. 1220=Samvat, 1862= A. D. 1805, 29th of July. Beginning the same as in all the preceding copies. There is a lacuna of 7–8 leaves after fol. 32, corresponding to Ouseley Add. 58, fol. 18ª, l. 10, to fol. 22ᵇ, l. 9.

Ff. 1–344, ll. 13; Shikasta; size, 9½ in. by 6¾ in. [Bodl. 773.]

472

The same.

In this copy Muḥammad Ṣâliḥ's preface is wanting; it begins at once with the author's own introduction on fol. 1ᵇ: پیرایه ده دیباچهٔ سخن حمد حکیمی است الخ.

Collated. The first leaves greatly injured. Dated the 1st of Ramaḍân, A. H. 1122, fourth year of Bahâdurshâh's reign=A. D. 1710, October 24.

Ff. 349, ll. 15; Nasta'lîḳ; size, 8¾ in. by 5¼ in. [Bodl. 778.]

473

Ḳiṣṣa-i-Amîr Ḥamzah (قصّهٔ امیر حمزه).

The romance of Ḥamzah bin 'Abd-almuṭṭalib, the uncle of Muḥammad, divided into seventy-two chapters. The present copy ends in the seventieth chapter (هفتادم کشته شدن وشهادت یافتن امیر المؤمنین حمزه رضی اللّه عنه). The beginning is also wanting, but supplied (by Sir W. Ouseley?) from another copy.

Beginning: کشور دریای سخاوت گنج گهر پهلوان روز مصاف الخ.

Ous. 161 contains the chapters 1–29; Ous. 162 the chapters 30–70.

End: پس رسول صلّی اللّه علیه وسلّم با اصحاب کبار وامیر المؤمنین حمزه رضی اللّه عنه با یاران بیرون.

On other copies and the probable author of this romance, Mullâ Jalâl Balkhi, see Rieu ii. p. 760 sq., and J. Aumer, p. 55.

No date. It is in many places injured by the worms, but the text is completely preserved.

The first volume, ff. 1–125; the second, ff. 125–248; ll. 15; careless Nasta'lîḳ; size, 8¼ in. by 4¾ in. [Ouseley 161, 162.]

474

Two Persian stories, with interlinear Danish and Latin paraphrases, viz.:

1. مترلابهه (Mitralâbha, the acquisition of a friend), a Hindî version of which, probably translated from the Hitopadêça, was printed in Banâras, 1852; comp. Garcin de Tassy, iii. p. 443; and

2. سهرد بهید (the separation of friends, جدائی کردن میان دوستان), the latter beginning on fol. 111ᵇ.

Beginning of the first: . . . . آورده اند کو داوری نام لب آب بود در کرانهٔ آن یك درخت سنبل بزرگ بود الخ.

Ff. 48–180, ll. 11–12; European handwriting; size, 10¼ in. by 5⅝ in. [Marsh. 267.]

475

Tales.

1. Ff. 1–32. حکایت اشرف خان وسرگذشت سه درویش.

The story this: Ashraf Khân 'Âdil, king of Khurâsân, is in the habit of riding around his capital in order to ascertain for himself the real state of his people. One day he finds in the bazaar of the bankers (صرّاف) three dervishes sitting in a corner, each reciting a verse. The king's curiosity is roused; he orders them to court, and all three tell him their stories. Finally he tells one of his own, treats them hospitably, and sends them home; comp. a similar story in Rieu ii. p. 772.

2. Ff. 33–68ᵇ. حکایت عیّاری وطرّاری دلّه ومُختار وچستی وچالاکیٔ آن دو حیله جوی مکّار در بغداد.

Dallah (دلّه) is the daughter of a merchant of Baghdâd by the name of Khwâjah Ja'far. Her parents die. In a dream she sees a beautiful youth, Mukhtâr, whose occupation is swindling (عیّاری). She falls in love with him, desires him for her husband, and begins herself to swindle. A caravan arrives in the town, amongst them one Mukhtâr. The woman of the caravansarai tells him about Dallah; he goes to her house, and is recognised by her as the man of her dream. She promises to marry him, if he will give sufficient proof of his capacity for swindling. Then follows a grand display of swindling, by which many people are brought into distress. Even the Khalif interferes, but Mukhtâr always escapes. Finally he marries her, they go to Harât, and send a letter to the Khalif, informing him of the true aspect of the matter. See also Rieu ii. p. 760.

3. Ff. 68ᵇ–101ª. حکایت در قضیهٔ پرغصّهٔ بختیار پسندیده شعار وده وزیر نابکار وآمدن فرّخ سوار وبمراد رسیدن آن عالیمقدار وبیان حالات وزیران وخصومت ایشان.

Âzâdbakht, king of Persia, marries the daughter of his Sipahsâlâr during the absence of the latter. The offended father-in-law gets up a rebellion; the king and his wife flee to the king of Kirmân, abandoning their child in their flight by the wayside (with twelve pearls and a costly robe). Robbers take the child, amongst them Farrukh-suwâr. It grows up, and is called Khudâdâd. The robbers fight with a caravan, are taken prisoners, and brought before the king. He takes an interest in Khudâdâd, calls him Bakhtyâr, and elevates him to the highest post. Bakhtyâr one day gets intoxicated and offends the king. Now the ten wazîrs try to ruin him, persuading the queen according to their plans. Each wazîr urges the king to kill him, but then Bakhtyâr tells a tale. Finally his identity is proved by Farrukh-suwâr, by the pearls and the robe; the wazîrs are killed, etc.

This latter tale was edited by Sir W. Ouseley, text and translation, London, 1801.

No date; acquired by Sir W. Ouseley at Iṣfahân, October 11, 1811.

Ff. 101, ll. 14; Nasta'lîḳ; size, 8¼ in. by 5¾ in.
[Ouseley 389.]

476

Lam'at-alsirâj (لمعة السراج لحضرت التاج).

1. Ff. 1–85[a]. The Bakhtyâr-nâma in an enlarged and artificially got up redaction, which the author himself calls ترصیع وتسجیع بختیار نامه (on fol. 85[a], l. 9). The redactor's name is not stated; he wrote in Samarkand (fol. 3[a], l. 1), and dedicated his work to a nobleman or prince of Khurâsân and Transoxania, Muḥammad bin 'Abd-alkarîm (fol. 3[a], last line). The *title* occurs on fol. 12[b], l. 6.

He divides the book into ten chapters (باب). By a mistake of the binder the leaves are misplaced; the proper order is this: ff. 1–3, 12–15, 4–11, 16 sq.

Beginning: حمد وسپاس وستایش بی قیاس خالقی را که اساس از نقطهٔ نطفه نقوش نفوس انسان را از صفحهٔ عدم رقم فرمود الخ.

2. Ff. 85[b]–182. Collection of tales. The headings are the following:

a. Fol. 85[b]. حکایت زن اروبه پارسا با برادر شوهر وبا غلام زنگی وجوّارهٔ عمل دار وبازرگان و پادشاه ساحل وآن حکمتها.

b. Fol. 112[a]. حکایت یحیی ابن مکّی که حقّهٔ گوهر گم کرد ونابینا پدید آورد.

c. Fol. 113[b]. حکایت سلیم جوهری وسطی.

d. Fol. 151[b]. حکایت زین الاصنام.

e. Fol. 167[a]. حکایت ابو الفوارس ملّاح وخواجهٔ بازرگان.

f. Fol. 174[b]. حکایت خالد ومرد حجّام, imperfect at the end.

It must be noticed, that the character of these tales is entirely different from that of the Bakhtyâr-nâma (No. 1). The style of the tales is simple and without artificial ornaments, whilst the latter is an elaborate work of a refined style (according to eastern notions).

The MS. is not dated; it may, however, be as much as two centuries old.

Ff. 182, ll. 17; Nasta'lîḳ; size, 9⅜ in. by 4½ in.
[Ouseley 231.]

477

Collection of tales.

1. قصّهٔ خاقان شاه, story of Khâkân Shâh.

Beginning: در بلاد مغرب بمصر شام چار جوان شیفته حال دیدم که هر یکی پیرایهٔ غم اندوز نواساز است الخ on ff. 4[a]–52[a].

At the end the copyist (راقم) states his name, Khânzâd Muḥammad Jamâl; as date he mentions only the 26th Jumâdâ, without giving the year.

The following note on fol. 52[a]: بقیهٔ کتاب وتتمّهٔ حکایات صایر(!) که برحاشیهٔ آن کتاب مانده بود ازینجا برین حاشیه شروع شده. This note is headed by ملا حسن وغیره.

The original of this copy was not completely preserved; the copyist transcribed the remaining part (imperfect at the beginning).

2. The story of Bakhtyâr, from the midst of the sixth tale to the end; the same as No. 475, 3, but different in the wording. On ff. 52[a]–79[b].

Beginning: شاید بسمع پادشاه رسیده باشد اکنون از نکاح شاه داد نیم وسهوی الخ.

3. Story of the prince, who sets out to perform the pilgrimage. The caravan, with which he travels, is attacked, he is wounded, but escapes to Baghdâd. Here he goes to an acquaintance of his father's, نصر عیار, and is gradually healed by him. One day he sees a beauty on the roof of the house, he falls in love with her, etc. On ff. 79[b]–94[b].

Beginning: حکایت آورده اند که پادشاهی بود پسری داشت سخت عقل ومقبل وپارسا وخردمند الخ.

4. حکایت بیستم منصور ومشعر گنج یافتن, on fol. 94[b]–117[b].

Beginning: راویان اخبار وناقلان آثار چنین آورده اند که معتصم خلیفه بشنیدن حکایات غریبه میل تمام داشت الخ.

5. حکایت دختر ملك کشمیر وفرّخ شاه وفرّخ روز. Fragment consisting of only a few lines, on fol. 117[b].

6. حکایت بیست دویم, story of the ḥâfiẓ and the schoolmaster, on ff. 118[a]–120[a].

Beginning: گویند حافظی بدیهی رسید معلّمی را دید که کودکان را قرآن میخواند الخ.

7. حکایت بیست سیوم فضل اللّه پسر رئیس موصلی وابو الحسن پسر نهروان, on ff. 120[a]–150[b].

Beginning: ناقلان این داستان کهن حکایت آورده اند که در شهر موصلی رئیسی بود الخ.

8. حکایت بیست چهارم شاه شمشیر بند, on ff. 151[a]–186[b].

Beginning: راویان اخبار کهن وبلبلان گلستان سخن چنین آوردند که در شهر چین پادشاهی بود الخ.

9. حکایت بیست پنجم عزیز وزن, on ff. 186[b]–198[a].

Beginning: وروایت آورده اند که مردی بود عابد وزاهد وشب زنده دار وخدا ترس الخ.

10. حکایت بیست ششم اصحاب کهف ودقیانوس, on ff. 198[a]–256[a].

Beginning: آورده اند که در بنی اسرائیل مردی بود بغایت زاهد وپارسا روزها الخ.

11. حکایت بیست هفتم حکایت دلّه ومختار, on

ff. 256ᵃ–304ᵇ. Substantially the same as No. 475, 2, but different in the wording.

Beginning: راویان اخبار وناقلان آثار چنین آورده اند که در ایّام هارون الرشید مردی بود الخ.

Finally it remains to be noticed, that the tales Nos. 2–11 originally formed one collection. In this they were Nos. 18–27; these numbers are mentioned before Nos. 4 and 6–11, whilst they are wanting before Nos. 3, 5, and 2, the latter being imperfect at the beginning.

The copy is modern. There is a date at the end, mentioning the month Shaʿbân, but not the year, when this was copied.

No. 187, ff. 1–102; No 188, ff. 103–203; No. 189, ff. 204–305; margin-column, rude Nastaʿlîḳ. [Ouseley 187–189.]

478

Mikâ-u-Manûhar (میکا و منوهر).

The love story of Mîkâ (in many places called Minkâ) and the Râjâ Manûhar, a Persian novel, the author of which we have not succeeded in finding out. No date of composition. On the various Hindûstânî versions of the nearly-related story of Manohar and Madhumâlat see Garcin de Tassy, Histoire de la Littér. Hind., etc., 2nd edit., i. p. 388, ii. p. 485 sq.

Beginning: سخن است که آدمی زادرا از خفیف جوانی الخ.

Copied A.H. 1116=A.D. 1704, 1705.

Ff. 198, ll. 15–16; Shikasta; size, 7¾ in. by 4¼ in. [Walker 36.]

479

Nuh Manẓar (نه منظر).

A Persian novel, entitled Nuh Manẓar, or the nine pavilions, containing the nine fairy tales of the princess Gulshâd, which she told to her husband, the prince Shîrzâd of Darband, with a charming introductory story of the two wazîrs, Farrukh Bihzâd and Fârsbahrâm, copied like the Singhâsan Battîsî (comp. Caps. Or. D. 4) by Baron Lescallier, and accompanied with a French translation.

Beginning: راویان اخبار ونافلان اخبار(!) روایت میکنند که در شهر دربند پادشاهی بود الخ.

Another copy in Rieu ii. p. 773.

Ff. 85; European handwriting; size, 11⅞ in. by 8¼ in. [Caps. Or. A. 4.]

480

Bustân-i-Khayâl (بوستان خیال).

Bustân-i-Khayâl, the Garden of Imagination, one of the largest and most famous Persian romances, or rather a collection of different historical legends and fairy tales, contained in fifteen volumes or fourteen books, two of which are missing in this copy, by Mîr Muḥammad Taḳî aljaʿfarî alḥusainî of Aḥmadâbâd in Gujarât, with the takhalluṣ Khayâl, who lived under the reign of Muḥammadshâh and his successors, and devoted more than fourteen years to this work. The *first* volume was commenced A.H. 1155=A.D. 1742, 1743, at Shâhjahânâbad; the *last* at Murshidâbâd, A.H. 1169 =A.D. 1755, 1756; and completed in the month Dhû-alḥijjah of the same year; see No. 9, ff. 4ᵇ, l. 1, 5ᵇ, l. 25; No. 22, fol. 2ᵃ, ll. 7 and 8, and the chronogram at the end of No. 23. It is dedicated to his noble patron Nawwâb Rashîdkhân Bahâdur, well known as Mîrzâ Muḥammad ʿAlî Rafîʿ-allâh, at whose request it has been written, and his brothers Nawwâb Muḥammad Isḥâḳkhân Bahâdur and Nawwâb Mîrzâ ʿAlîkhân Bahâdur; it consists of three great *Bahârs* or Springs:

The *first Bahâr*, comprising the *first* and *second* volumes (Nos. 9 and 10), is styled *Mahdînâma* (مهدینامه), and forms the *muḳaddimah* or preface to the whole work. It relates the history of Sulṭân Abû-alḳâsim Muḥammad Mahdî and of the other ancestors and predecessors of Sulṭân Muʿizz-aldîn; see the conclusion of No. 10, fol. 249ᵇ:

مخفی نماند که در اصل خروج سلطان ابو القاسم محمّد مهدی گرفته تا آخر سلطنت القائم بامر اللّه هر مذکوری که هست تعلّق بمقدّمة الکتاب معزّنامه دارد و همه را مقدّمهٔ این کتاب توان گفت برای اینکه ذکر آبا واجداد هر صاحبقرانی در مقدّمهٔ آن صاحبقراننامه می نویسند افصح الکلام مولانا علی شرف الدین یزدی در کتاب ظفرنامه که مشتمل بر احوال صاحبقران گیتی‌ستان امیر تیمور علیه الرحمة و الغفران است بهمین دستور نوشته احوال آبا و اجداد صاحبقران را در مقدّمة الکتاب مستطاب یاد کرده'.

The *second Bahâr* or the *first Gulistân*, comprising the *third*, *fourth*, *fifth*, and *sixth* volumes (Nos. 11–14), is styled *Muʿizznâma* (معزّنامه) or *Ḳâʾimnâma* (قائمنامه), and relates the history of the Khalîf Muʿizz-aldîn, that is, Khalîf Alḳâʾim biamrillâh. It is subdivided into a *muḳaddimah* (*third volume*, No. 11) or *first book* (جلد اوّل) در ذکر سلطنت جدّ بزرگوار صاحب‌قران روزگار معزّ الدین یعنی سلطان فلك اقتدار القائم بامر اللّه قائم الملك و وفات آن بزرگوار و جلوس والد ماجد صاحبقران بر تخت سلطنت', and *two gulshan:*

First gulshan or *second book:* گلشن اوّل مخبرست از ابتدای نشو و نمای صاحبقران و بیان عاشق شدن او بر ملکه شمسهٔ تاجدار عذب البیان و مرخّص شدن آن جناب از خدمت پدر والا گهر خود سلطان اسمعیل المنصور بقوّت اللّه ببهانهٔ ملك گیری بتلاش محبوبه و ملاقات کردن او با حکیم قسطاس و سیر فرمودن عجائبات ارسطورا الخ, in *two gulzâr:*

First gulzâr (*fourth* volume, No. 12); *second gulzâr* (*fifth* volume, No. 13).

Second gulshan or *third book* (see the colophon at the end of No. 15: تمام شد جلد ثالث معزّ نامه):

گلشن دویم مشتمل است بر احوالی که صاحبقران‌را بعد از بر آمدن از عجائبات ارسطو رو داد تا رسیدن بمنزل معشوقه', also in *two gulzâr:*

First gulzâr (*sixth* volume, No. 14); *second gulzâr* (*seventh* volume, No. 15).

The *third Bahâr* or the *second Gulistân*, comprising the *eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth,* and *fifteenth* volumes (Nos. 16–23), is styled *Khurshîdnâma* (خورشیدنامه), and relates the stories of the two sovereigns, the major and the minor, the Ṣâḥibkirân-i-a'ẓam Sulṭân albaiḍâ Shâhzâda Khurshîd-i-tâj-bakhsh (صاحبقران اعظم سلطان البیضا شاهزاده خورشید تاج بخش) and the Ṣâḥibkirân-i-aṣghar Badr-i-munîr (صاحبقران اصغر بدر منیر), subdivided into seven books (جلد), viz.:

First book (*eighth* volume, No. 16).

Second book (*ninth* volume, No. 17) with a large supplement, comprising two Daftars or Shaṭrs (which form together, as it seems, the *tenth* volume, Nos. 18 and 19), and bearing the special title *Shâhnâma-i-buzurg* (شاهنامهٔ بزرگ), according to the colophon in No. 19: مسوّد این اوراق رنگین سیاق مناسب چنان دانست که شطر دوم از جلد دوم از بهار سیم کتاب بوستان خیال که خورشید نامه نام دارد درین مقام باتمام رساند و جلد سیوم مصدر باحوال صاحبقران اکبر نموده بفتح طلسم حکیم اشراق الخ.

Compare with this the beginning of No. 19, آغاز دفتر دویم از کتاب شاهنامهٔ بزرگ الخ; quite the same colophon and the same beginning occur in the India Office MS. of this book, No. 1769. However, at the end of No. 17 we find the following colophon: این جلد را درین جا باتمام رسانیده شروع در جلد سیوم کتاب بوستان خیال نمایم و آنجلد الخ; i.e. the second book is finished and we now begin the *third book.* The difficulty which arises from these contradictory statements can only be solved, it seems, in this way, that originally this supplement in two Shaṭrs or Daftars, called the شاهنامهٔ بزرگ, was destined to form the *third book,* and was afterwards attached to the second as a mere appendix.

The *third book* (*eleventh* volume) is therefore entirely missing in our copy, as the immediately following No. 20 contains, according to the colophon on fol. 317[b], تمام شد جلد چهارم خورشید نامه, the *fourth book* (*twelfth* volume, No. 20).

Fifth book (*thirteenth* volume, No. 21), see the introduction on fol. 1[b], l. 5: چون جلد چهارم بهار سیوم بوستان خیال که تمام وکمال مشتمل بر احوال صاحبقران اصغر شاهزاده بدر منیر بود باتمام رسید شروع در جلد پنجم الخ; and the colophon on fol. 239[a]: تمام شد جلد سیزدهم بوستان خیال.

Sixth book (*fourteenth* volume) is again missing in our copy.

Seventh book (*fifteenth* volume, Nos. 22 and 23) comprises two faṣls and a khâtimah, the latter styled in the colophon the *sixteenth* volume, although in fact it is nothing but the second half of the *fifteenth* (No. 22, containing the two faṣls, and No. 23 the khâtimah of the same book); see No. 22, fol. 2[a], ll. 5, 6, 11, and 12: بتوفیق ایزد بنده‌نواز وایمانت طالع کارساز چارده جلد از هرسه بهار کتاب بوستان خیال . . . . باتمام رسید و اینك شروع در تحریر جلد پانزدهم که مشتمل بر دو فصل و خاتمهٔ کتابست'; and the colophon on fol. 143[b]: باتمام رسید فصل دویم از جلد پانزدهم از کتاب بوستان خیال اکنون شروع به تحریر خاتمهٔ کلّ کتاب می شود'.

The *second* faṣl of the *fifteenth* volume begins in No. 22 on fol. 59[a], the *khâtimah* in No. 23 on fol. 1[b]: خاتمة الکتاب بوستان خیال در ذکر کتخدائیٔ صاحبقران الخ.

Beginning of the *first* volume: تبارك الذی جعل فی السّماء بروجًا و فعل فیها سراجًا و قمرًا منیرًا الخ.

This volume was written by Ḥaidar 'Ali Ghulâm (یکی از اهل بیت الطیّبین الطاهرین) for the Nawwâb Sayyid Muḥammad Riḍâkhân Nawwâb Muẓaffarjang Bahâdur at حیت پور in Nawwâb Mubârak-aldaulat's vice-royalty, and finished the 13th of Jumâdâ-althânî, in the twenty-ninth year of Shâh 'Âlam's reign, A. H. 1201 = A. D. 1787, April 2.

Beginning of the *second* volume: ذکر رفتن سلطان ابو القاسم محمّد مهدی و پادشاهزادگان و بعضی از امرا بزیارت حرمین شرفین و عتبات عالیّات و بیان وقائع که در آن سفر بایشان رو داد' نقلهٔ این اخبار از تشابه تحقیق چنین آورده اند الخ.

Dated the 22nd of Shawwâl, in the twenty-eighth year of Shâh 'Âlam's reign, A. H. 1200 = A. D. 1786, August 18, by Shaikh Luṭf-allâh.

Beginning of the *third* volume: هرگونه ستایشی که در دل هر ستایش کننده بگذرد و بر زبان او جاری گردد الخ.

Copied by the same Luṭf-allâh, and finished in the same year, 1200, the 27th of Jumâdâ-althânî, A. D. 1786, April 27.

Beginning of the *fourth* volume: ابتدای سخن بنام خداست' که کریم و رحیم راه نماست' خالق عقل و عرش و لوح و قلم' در وجود آوری (آور instead of) جهان زعدم'.

Dated by the same the 14th of Shawwâl, in the thirteenth year of Shâh 'Âlam's reign, A. H. 1185=A. D. 1772, January 20.

Beginning of the *fifth* volume : بعد از حمد و ثنای حضرت ربّ العالمین و نعت دلکشای سیّد المرسلین خاتم النبیّین الخ.

Not dated.

Beginning of the *sixth* volume : حمدیکه اگر تمام دریاهای روی زمین مرکّب شود جمیع شاخهای درختان ربع مسکون قلمها گردد به تحریر وفا نکند سزاوار جناب قادریست الخ.

Not dated.

Beginning of the *seventh* volume : بنام خدای که از مشت خاك٬ پدید آورد گوهر تابناك٬ بآن گوهر از لطف بی انتها٬ فروغ خردرا نماید عطا الخ.

Dated by the same Lutf-allâh the 19th of Jumâdâ-alawwal, in the seventeenth year of Shâh 'Âlam's reign, A. H. 1189=A. D. 1775, July 18th.

Beginning of the *eighth* volume : امّا رویان (? راویان) اخبار و ناقلان آثار و محدّثان این حدیث شیرین بیان و مخبّران داستان رنگین‌تر از بوستان و بلبلان گلزار فصاحت و طوطیان الخ.

Dated by 'Aziz-allâh the 5th of Shawwâl, A. H. 1185 =A. D. 1772, January 11th.

Beginning of the *ninth* volume : بعد از سپاس و ستایش خداوند غفور رحیم و الصلوات نامیات بر رسول واجب التعظیم و آل و اصحاب او الخ.

Written for Nawwâb Ghulâm Ḥasankhân ibn Nawwâb A'ẓamkhân Bahâdur, in the beginning of Dhû-alka'dah, in the first year of the reign of 'Âlamgir ('Âlamgir II ? A. H. 1167, or Shâh 'Âlam ? A. H. 1173 ; the first date would be an earlier one than this work's or at least the last volume's completion by the author himself). Collated A. H. 1185=A. D. 1771–1772.

Beginning of the *tenth* volume (*first* Daftar or Shaṭr) : نیکوترین محامد وعالی‌ترین اثنیه سزاوار جناب حضرت خالق البریّه است که مخلوقات ارض و سما و مافیها بذکر حمد و ثنای او خودرا مشغول می نمایند الخ.

Copied and collated A. H. 1186=A. D. 1772–1773.

Beginning of the *tenth* volume (*second* Daftar or Shaṭr) : آغاز دفتر دویم از کتاب شاهنامهٔ بزرگ که مشتمل است بر احوال ظفر مآل صاحبقران اعظم شاهزاده خورشید تاج بخش الخ.

Dated by Lutf-allâh the 24th of Dhû-alhijjah, A. H. 1185=A. D. 1772, March 29th. Collated A. H. 1186.

Beginning of the *twelfth* volume : زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدور حمد خداوند غفور شکور ادا نماید الحمد للّه ربّ العالمین الخ.

Dated by 'Azîz-allâh the 14th of Dhû-alhijjah, A. H. 1185=A. D. 1772, March 19th. Collated.

Beginning of the *thirteenth* volume : بعد از حمد و ثنای حضرت کریم کارساز بنده نواز خداوند جهان آفرین و نعت دلکشای پادشاه تختگاه حقیقت و مجاز الخ.

Dated the 4th of Ṣafar (the year omitted) by Lutf-allâh. Collated A. H. 1186=A. D. 1772.

Beginning of the *fifteenth* volume : الحمد للّه الاوّل بلا اوّل و الآخر بلا آخرله ما فی السّموات و ما فی الارض فی الباطن و الظاهر الخ.

Dated the 24th of Dhû-alhijjah, A. H. 1199=A. D. 1785, October 28th (the handwriting is quite different here from that in all the preceding volumes).

The *Khâtimah* (No. 23) is dated by the same hand, the 16th of Dhû-alka'dah, A. H. 1199=A. D. 1785, September 21st.

Still more incomplete copies of this large romance are found in the India Office Library, in the British Museum (see Rieu ii. p. 770 sq.), and in Munich (see J. Aumer, p. 57). An abridged translation of it in Urdû, by 'Âlam 'Ali of Karâya, styled Zubdat-alkhayâl, was edited at Calcutta, 1834, in one volume, comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc. i. p. 186.

Nos. 9 and 10, ff. 188 and 250, ll. 32 ; No. 11, ff. 155, ll. 19 ; Nos. 12, 13, 14, 16, and 17, ff. 155, 164, 164, 158, and 179, ll. 21 ; No. 15, ff. 394, ll. 19 ; Nos. 18, 19, 20, and 21, ff. 232, 346, 317, and 239, ll. 19 ; Nos. 22 and 23, ff. 143 and 82, ll. 21. Written by different hands (sometimes even in the same volume) in Nasta'lîk, both small and large, careful and careless, in the last two volumes almost equal to Shikasta ; no ornaments anywhere. Sizes : No. 9, $12\frac{5}{8}$ in. by $8\frac{3}{8}$ in. ; No. 10, $12\frac{3}{4}$ in. by $8\frac{1}{8}$ in. ; No. 11, $12\frac{5}{8}$ in. by $8\frac{3}{4}$ in. ; No. 12, $12\frac{7}{8}$ in. by $8\frac{5}{8}$ in. ; No. 13, 13 in. by $8\frac{3}{4}$ in. ; No. 14, $12\frac{1}{2}$ in. by $8\frac{1}{4}$ in. ; No. 15, $10\frac{3}{4}$ in. by $7\frac{5}{8}$ in. ; No. 16, $13\frac{1}{8}$ in. by $8\frac{7}{8}$ in. ; No. 17, $12\frac{3}{4}$ in. by $8\frac{3}{4}$ in. ; No. 18, $11\frac{1}{8}$ in. by $6\frac{7}{8}$ in. ; No. 19, $11\frac{1}{4}$ in. by $6\frac{7}{8}$ in. ; No. 20, $11\frac{1}{4}$ in. by 7 in. ; No. 21, $11\frac{1}{4}$ in. by 7 in. ; No. 22, $9\frac{1}{2}$ in. by $6\frac{1}{8}$ in. ; No. 23, $9\frac{1}{2}$ in. by $6\frac{1}{8}$ in.

[Caps. Or. D. 9–23.]

481

Nafâ'is-alakhbâr (نفائس الاخبار).

A collection of tales, the author of which is not mentioned. It is excerpted from the Diwân of one Mir Hidâyat-allâh ; cf. the following passage in the preface on fol. 4ᵇ, l. 5 : این نسخه مسمّی تواریخ نفائس اخبار را تحفهٔ محفل سامی وهدیهٔ مجلس کرامی آن منتخب دیوان اهلیّت وآگاهی شناسای حسنات هزار الهی معدن شرائف وجلائل حکم عبر نا متناهی میر هدایت اللّه که نطق تا بادب نام او کند تقریر رفع اللّه شانه وعظّم برهانه الخ گردانید که تواند بدین وسیله گاهی بر خاطر الخ.

Beginning : حمد بیحدّ وثناء بیعدّ نثار بارگاه سلطنت وعظمت ذو الجلالی که برید جلد کام عقل را در الخ.

The title occurs on fol. 3ᵃ, l. 1, and on fol. 4ᵇ, l. 5 (here تواریخ نفائس اخبار). The book is incomplete, containing only the first and the fourth chapters (باب) of a larger work :

باب اوّل در حکایات افضل المرسلین وخاتم النبیّین احمد مجتبی محمّد الخ, on fol. 4^b.

باب چهارم در بدائع نجات (!) و عجائب رموز کاتبان ودرین باب دو فصل است فصل اوّل در بدائع حکایات فصل دوم در عجائب رموز, on fol. 17^b.

Of this fourth book the present volume does not contain more than the first faṣl, a collection of anecdotes.

Dated A.H. 1197, the 21st Muḥarram = A.D. 1782, December 27. On fol. 22^b a blank; European paper.

Ff. 117, ll. 15; Nastaʿlîḳ; size, 8⅝ in. by 7⅝ in. [Ouseley 215.]

482

Shuʿla-i-âh (شعلهٔ آه).

The romance of the prince Malik Muḥammad and Shamsha Bânû (قصّهٔ شاهزاده ملك محمّد و شمشه بانو), called Shuʿla-i-âh, on fol. 3^b, l. 6, translated from the Hindûstânî by Munshî Ghayûrî (fol. 2^b, l. 12, منشی متخلّص بغیوری), by order of the emperor Shâh ʿÂlam, on fol. 3^b, l. 5.

Garcin de Tassy does not mention a Shuʿla-i-âh, but a mathnawî, Shuʿla-i-ʿishḳ, by Mîr Taḳî (Histoire de la Littérature, etc., i. p. 344).

Beginning: شگفتگی گلشن قصّه پردازی و تازگی چمن افسانه طرازی.

Preface on fol. 1^b.

The tale itself on ff. 4^a–98^a.

Conclusion on ff. 98^a–99^b.

It was edited at Lucknow, 1846, according to Zenker ii. p. 50.

Copied by Muḥammad ʿAzîm, and finished on the 3rd of the second Jumâdâ, A.H. 1198 = A.D. 1784, April 24, in the twenty-sixth year of Shâh ʿÂlam; see the colophon on fol. 99^b.

Ff. 99, ll. 15; Nastaʿlîḳ; size, 8⅝ in. by 7¾ in. [Ouseley 167.]

483

Ḥikâyat-i-Malik Muḥammad u pâdishâh-i-Kashmîr (حکایت ملك محمّد و پادشاه کشمیر).

Another tale of Malik Muḥammad and the king of Kashmîr, beginning without an introduction immediately thus: ناقلان حکایت عرقی (? غرقی) وگذارندگان داستان شوقی چنین گفت آن سخندان سخن سنج که درگنجینه بودش از سخن گنج که در روزگار سلف وایّام ماتقدّم در مملکت ایران پادشاهی بود دین دار الخ.

The Arabic paging is wrong from fol. 32 down to the end. There are lacunas after ff. 16, 39, and 44, but not after fol. 32, as it might seem. Dated the 5th of Rajab, which was a Thursday; the year is not mentioned.

Ff. 81, ll. 19; careless Nastaʿlîḳ; size, 8¾ in. by 5 in. [Elliot 150.]

484

Masʿûdnâma (مسعود نامه).

A Persian romance, celebrating the wonderful exploits and loves of Masʿûdshâh, by an anonymous author, defective at the beginning. It opens abruptly thus: روزگار ثبت کرد و آن دو پریزاد گفتند که ای برادر حصول این مقصود بزر خواهد شد الخ.

No date. The title given to this story appears only in the colophon: نسخهٔ مسعود نامه, comp. the قصّهٔ عزیز شاه و مسعود شاه in Rieu ii. p. 773.

Ff. 242, ll. 17; Nastaʿlîḳ; size, 9¼ in. by 6¼ in. [Ouseley Add. 71.]

485

Âthâr-i-ʿiṣmat (آثار عصمت).

A romance, entitled the vestiges of chastity, by an anonymous author.

Beginning: بعد از حمد و ثنای آفریدگارکه مهوشان زهره جبین را الخ.

The tale itself begins on fol. 6^b: آغاز داستان آثار عصمت, with two mathnawi baits. The title occurs also at the end of the preface on fol. 6^b, l. 6.

No date.

Ff. 1–57, ll. 11; large and clear Nastaʿlîḳ; illuminated frontispiece; size, 8⅝ in. by 5 in. [Fraser 101.]

486

Tale.

A tale, the name of which does not occur. A king has a son (Bahrâm) after having desired one for many years. At his birth it is prophesied that he will rule over all seven climates as soon as he is twelve years old. A short time before he reaches this age he goes out hunting, pursues a gazelle, captures it, and rides on its back in the struggle. The gazelle, being really the Dîw-i-safîd, carries him off to his abode. Here he finds another prince, Hilâl, whom he frees from his chains. The Dîw makes him the servant of Bahrâm; he allows them to pay a visit to the world. Before starting Bahrâm takes a bath, which gives him Parî-like beauty, etc. etc.

Beginning: الحمد لله ربّ العالمین الخ امّا بعد راویان اخبار چنین روابت میکنند که پادشاهی بود فرزند نداشت وهمیشه در آرزوی فرزند بود بعد از مدّت بسیار حقتعالی اورا فرزندی داد که در حسن وجمال الخ.

Though there is a تمام شد at the end, it does not seem to be complete.

No date.

Ff. 46, ll. 14; Nastaʿlîḳ. [Ouseley 72.]

487

Tales.

A collection of anonymous tales, some of which are taken from ʿAufî's جامع الحکایات.

Beginning of the *first* tale, containing the love story of Bahrâm and Âshûb, on fol. 88^b: پادشاهی بود

یزدجرد نام پسری داشت شاه بهرام نام پادشاه هفت اقلیم بود کنیزکی داشت آشوب نام نازنینی رعنائی زیبائی فتنهٔ دهر الخ.

Beginning of the *second* tale, on fol. 91[b]: حکایت در ولایت شام پادشاه زادهٔ بود روشن رای نام روزی با نازنینان بر جانب شکار بر آمد الخ.

Beginning of the *third* tale, on fol. 98[a]: آورده اند که پادشاهی بود در ولایت بصره که اورا جمشید شاه گفتندی ولی این پادشاه فرزندی نداشت الخ.

Beginning of the *fourth* tale, on fol. 113[b], last line: در جامع الحکایت (!) آورده اند که هرچه گوئی بهتر و خوبتر بخواجه حسن همراه کرده بجانب غزنی روان ساختند الخ.

Incomplete, breaking off on fol. 114[b].

Beginning of the *fifth* tale, on fol. 115[b]: در جامع الحکایت (!) آورده اند که در زمان سلطان محمود غازی روزی امراء سلطان گفتند ای پادشاه عالم پناه الخ.

Beginning of the *sixth* tale, the story of Farrukhzâd, on fol. 122[b]: در جامع الحکایت (!) آورده اند که پادشاهی بود در یونان که اورا فرّخ زاد یونانی میگفتند و اورا چهل حرم بود الخ.

Incomplete at the end.

Ff. 88–134, ll. 17; Nasta'lîḳ; small illuminated frontispieces on ff. 88[b], 115[b], and 122[b]; miniature paintings on ff. 90[b], 92[b], 95[b], 96[a], 104[b], 109[a], 120[a], 121[b], 122[a], 126[a], and 134[b]; size, 8¾ in. by 5¼ in. [OUSELEY ADD. 95.]

488

Tales.

1. Fol. 1[b]. حکایات شاهزادهٔ توران وسؤال وجواب ومکالمات وی با دختر فغفور چین وظفر یافتن.

Beginning: راویان اخبار الخ روایت کرده اند که در روزگار قدیم پادشاهی بود که بقدر وجاه وخزانه وسپاه وایل وحشم وغلام وخدم هیچ پادشاهی با وی برابری نتوانست کردن وهیچ الخ.

2. Fol. 30[b]. حکایات فغفور ورضوان شاه وروح افزا.

Beginning: آورده که در ولایت چین پادشاهی بود رعیّت پرور وعادل ودر جمیع امور کامل واین پادشاهرا نام فغفور بود خدای تبارك وتعالی فرزندی باو کرامت فرمود واورا نام رضوان شاه گذاشت الخ.

3. Fol. 49[a]. حکایت خواجه سعید جوهری وپسر او ملك محمّد ومقدّمهٔ ملك احمد پسر وزیر.

Beginning: راویان اخبار الخ در جامع الحکایات روایت کرده است که در مملکت مصر خواجه بود ومال واسباب چندان داشت که مال او حساب نبود الخ.

This story is said to be taken from the جامع الحکایات (fol. 49[a], l. 12). See No. 487 above.

4. Fol. 89[a]. حکایت بنّای نیکوکار صناعت آثار وداستان زن بنّا با وزیران نابکار وآمدن پادشاه معدلت دثار بخانهٔ بنّا بتفحّص حال وزیران از شهر ودیار.

Beginning: راویان اخبار وناقلان آثار چنین روایت کرده اند که در شهر سیستان مردی بنّا بود بغایت مهندس وزنا واین بنّا را زنی زیب منظر ولطیف پیکر بود که الخ.

No date.

Ff. 107, ll. 14; Nasta'lîḳ, written by the same hand as No. 475; size, 8¼ in. by 5¾ in. [OUSELEY 58.]

489

Fragment of a collection of short tales in the manner of the Jâmiʿ-alḥikâyât, etc. It begins immediately with a story: مردی با دوگانه زن خود که میان هردو چون نماز الخ.

Many marginal glosses and explanations. Copied probably A.H. 1229 = A.D. 1814.

Ff. 307–320, ll. 23; Nasta'lîḳ; size, 14½ in. by 8¾ in. [ELLIOT 413.]

490

Ḳiṣṣa-i-Duzd u Ḳâḍî (قصّهٔ دزد و قاضی).

The story of the thief and the judge.

Beginning: راویان اخبار و ناقلان آثار و مهندسان داستان کهن و خوشه چینان خرمن سخن چنین روایت کنند که در شهر بغداد قاضی بود الخ.

Edited at Ṭaharân, 1845; comp. Trübner's Record, Nos. 66, 67, p. 100; see also Rieu ii. p. 773, and Zenker ii. p. 51.

No date.

Ff. 28, ll. 11; small Nasta'lîḳ; illuminated frontispiece; size, 6¼ in. by 4⅛ in. [FRASER 103.]

491

1. Ff. 1–8. حکایت دزد وقاضی. The same story as in the preceding copy, but much shorter and abridged. Dated 1798.

Two other stories follow on fol. 9[a] sq., the second of which is told by 'Ubaid Zâkâni according to a note of Sir W. Ouseley.

2. Ff. 12[a]–101[a]. Story of Bakhtyâr. From this MS. Sir W. Ouseley published his edition. It does not seem to be a copy either of Ous. 389, 3, or Ous. 187–189, 2 (see Nos. 475 and 477 above), as the wording is different in both.

Dated 1797. On fol. 101[b], ۱۷۹۷ ولیم اوزلی.

Ff. 1–101; Sir W. Ouseley's writing; size, 7⅜ in. by 5½ in. [OUSELEY 87.]

B. POETRY.

I. Epic, Lyric, and Didactic Poetry.

492

Poetical extracts, consisting of some anonymous ḳaṣidas, on ff. 1^b–12^b, the first of which begins:

خوشا نواحیٔ بغداد جای فضل و هنر
که کس نشان ندهد در جهان چنان کشور

and very valuable specimens of the poetry of the old Sâmânide poet *Rûdagî*, the father of the Persian literature (on ff. 13^a–23^a), with a short account of his life, beginning: اسم اصلش عبد الله الخ; comp. H. Ethé's essay, 'Rûdagî der Sâmânidendichter' in 'Göttinger Nachrichten,' 1873, pp. 663–742, where all the contents of this MS. together with extracts from at least twenty other tadhkiras and anthologies are given in text and metrical German translation. It is very curious that the same extracts from Rûdagî's poetry appear here twice, viz. on ff. 13^a–19^b with a commentary, and on ff. 20^a–23^a exactly in the same order without the commentary. No date.

Ff. 23, 2 coll., each ll. 13; Nasta'lîḳ; size, $9\frac{1}{8}$ in. by $6\frac{1}{8}$ in.
[Ouseley Add. 127.]

Firdausî and Imitators (Nos. 493–520).

493

Shâhnâma (شاهنامهٔ فردوسی).

A complete copy of the Shâhnâma of Firdausî, who died A. H. 411=A.D. 1020; prefixed to it the دیباچهٔ بیسنغری (dated A.H. 829=A.D. 1426), on ff. 3^b–9^a, together with an index of all the Persian kings, quoted in this inimitable epic poem. For information regarding Firdausi and his work, we refer to the editions of Turner Macan, Calcutta, 1829; J. Mohl, Paris, 1838–1878; and J. A. Vullers (commenced 1876); to Sir Gore Ouseley, Biographical Notices, pp. 54–99; A. Sprenger, Catal., p. 405; Rieu ii. pp. 533–541; Görres, Heldenbuch von Iran, 1820; Schack, Heldensagen, 3rd ed., 1877, 3 vols., etc.

The *first half* of the Shâhnâma begins on fol. 9^b:

بنام خداوند جان وخرد ـ کزین برتر اندیشه بر نگذرد

The *second half* opens here with Luhrâsp's reign, on fol. 305^b:

چو لهراسپ بنشست بر تخت داد
بشاهنشهی تاج بر سر نهاد

This copy was finished on Wednesday, the 14th of Ramaḍân, A. H. 899=A. D. 1494, June 18, by Sulṭân Ḥusain bin Sulṭân 'Ali bin Aṣlânshâh.

Ff. 627, 4 coll., each ll. 23; distinct Nasta'lîḳ; two vignettes on ff. 1^b and 2^a; illuminated frontispieces on ff. 3^b, 9^b, and 305^b; ff. 3^b and 4^a richly adorned; miniature paintings on ff. 2^b, 3^a, 7^a, 12^b, 17^a, 23^b, 30^b, 38^a, 47^b, 60^a, 79^a, 86^a, 90^a, 99^b, 106^a, 115^b, 125^a, 146^b, 160^b, 180^a, 198^b, 208^b, 218^a, 224^b, 234^b, 260^b, 274^b, 290^a, 294^b, 302^a, 328^a, 337^b, 348^a, 360^b, 366^b, 379^a, 388^b, 396^b, 411^b, 428^b, 434^b, 446^b, 463^b, 471^b, 497^a, 503^a, 515^a, 525^b, 540^a, 560^a, 575^b, 582^a, 599^b, 606^a, 612^a, and 626^a; large water-spots throughout the whole copy; size, $13\frac{5}{8}$ in. by $8\frac{1}{2}$ in.
[Elliot 325.]

494

Another complete copy of the same.

Dated A. H. 959, Rabî' II=A. D. 1552, March, by احمد بن حسن بن احمد کاتب.

On the first page is a seal with the inscription محمّد غازی خان ۱۱۷۳, and a second which we read آصف الدوله جنگ یحیی خان بهادر—۱۱۸۲; besides two dates, Ramaḍân, 1186, and Ṣafar, 1187; and this note: 'Bought at Sir Elijah Impey's sale in London, May 21, 1810.' The Bâisunghari preface, on ff. 1^b–14^a.

Ff. 601, 4 coll., each ll. 23, written in small, clear Nasta'lîḳ: the first two pages are richly illuminated, but a little effaced; all the headings are nicely ornamented and written in blue ink; it contains a considerable number of pictures; size, $13\frac{1}{2}$ in. by $7\frac{1}{8}$ in.
[Ouseley 369.]

495

Another copy.

In this copy—an admirable masterpiece of eastern ornamentation, which we recommend to the attention of the students of the history of art—the preface added by command of Bâisungharkhân is wanting. Towards the end some half verses and also several entire verses are missing, where the copyist probably could not read his original.

The MS. is not dated, but it seems to have been copied in the tenth century of the Hijrah. A small part of the leaves at the beginning has suffered from wet. The last leaf seems to be added by a more recent hand.

Ff. 496, 4 coll., each ll. 25; small Nasta'lîḳ; the margins of the first forty-eight leaves are painted in different colours and many of them are ornamented with flowers and animals in a most beautiful and exquisite style; size, $15\frac{7}{8}$ in. by 11 in.
[Ouseley 345.]

496

Another copy.

With the Bâisunghari preface on ff. 1^a–13^a. The copyist محمّد القوّامی has added several verses at the end, where he gives the date of this transcript, A. H. 1010 =A.D. 1601.

Ff. 579, 4 coll., each ll. 26; small Nasta'lîḳ; the first two pages are most splendidly illuminated, and all the headings are written on a gold ground and adorned with flowers; besides many pictures of a not very high perfection; size, $15\frac{3}{4}$ in. by $9\frac{3}{4}$ in.
[Ouseley 344.]

497

Another copy.

This copy contains:

The list of the different dynasties and kings, on fol. 1^a.

A preface, beginning on fol. 3^a: سپاس مر خدایرا که خداوند در جهانست و آفریدگار زمین و زمانست الخ.

This preface contains Firdausî's well-known satire, on fol. 5^a.

The same older preface which is noticed in Mohl and Rieu as being anterior to Bâisunghar's, on fol. 5^b,

beginning: سپاس آفرین خدایرا که این جهان و آن جهان الخ.

Succinct account of the duration of the several reigns, on fol. 8^b.

A short vocabulary of ancient and obsolete Persian words occurring in the poem, styled کتاب لغت الفرس; comp. Gore Ouseley, Biographical Notices, p. 97; Rieu ii. p. 534 seq.

Beginning of the poem itself on fol. 11^b.

Copied A.H. 1022 = A.D. 1613. The proper order of ff. 17–29 is this: 17, 27, 19–26, 18, 28, 29.

Ff. 632, 4 coll., each ll. 25; careful Nasta'lîk; size, $14\frac{5}{8}$ in. by $9\frac{1}{2}$ in. [Hyde 49.]

498

Another copy.

It contains the text without the Bâisunghari preface. There is no date, but on the last page we have a note dated 22nd Bahman-mâh 49, A.H. 1049 = A.D. 1639. The text, however, may be somewhat older than this note.

Ff. 495, 4 coll., each ll. 25; small Nasta'lîk; except the illumination of the first two pages and of ff. 138^b, 274^b, and 388^b, the MS. has no ornaments; size, 13 in. by 8 in. [Ouseley 370.]

499

Another copy.

Contents:

Bâisunghar's preface, on fol. 1^b.

List of kings and heroes, on fol. 8^a.

Beginning of the poem on fol. 10^b. It consists here of two unequal parts, the first of which goes down to the end of Kubâd's reign (ff. 10^b–531^a); the second opens with Nûshirwân's accession. Beginning of the second part on fol. 531^b:

بنام خداوند خورشید وماه - که دلرا براهش خرد داد راه

The text differs in many places from that in Turner Macan's and Mohl's editions; comp. the last two baits of this copy—

سر آمد کنون قصّهٔ یزدگرد - بماه سفیدار(!) آورد زرد

زهجرت سه (!) صد سال و هفتاد و چار - بنام جهانداور کردگار

with Macan, vol. iv. fol. ٢٠٩٥.

No date; the Arabic paging is wrong from fol. 211 down to the end. This copy was presented to the Bodleian by C. A. Reade, Esq., C.B., of Ipsden Court, 1868.

Ff. 653, 4 coll., each ll. 25; small, very regular Nasta'lîk; illuminated frontispieces on ff. 1^b, 10^b, and 531^b; ff. 10^b and 11^a luxuriously ornamented; all the headings written on a gold ground; brilliant, but not very tasteful pictures on ff. 14^a, 18^a, 25^b, 27^b, 33^a, 41^a, 44^b, 50^a, 60^b, 71^b, 76^b, 79^b, 80^b, 83^b, 94^b, 100^a, 105^a, 107^a, 109^a, 113^a, 117^b, 122^a, 129^a, 135^a, 137^b, 139^b, 146^b, 148^b, 149^b, 155^a, 159^b, 164^b, 170^a, 177^b, 182^a, 185^b, 187^b, 191^b, 194^b, 197^b, 200^a, 200^b, 203^a, 208^b, 213^b, 215^b, 221^a, 231^a, 235^a, 240^b, 242^b, 249^a, 250^b, 255^a, 256^a, 256^b, 267^a, 268^b, 275^a, 279^b, 289^a, 292^b, 301^a, 308^a, 311^a, 322^b, 328^a, 334^a, 341^b, 348^a, 354^a, 358^a, 367^a, 373^b, 378^a, 383^a, 390^a, 393^a, 396^a, 400^a, 411^a, 412^b, 419^b, 421^a, 428^a, 431^a, 440^a, 456^a, 472^a, 488^a, 490^b, 496^a, 504^a, 516^b, 526^a, 537^b, 541^b, 546^b, 549^b, 556^a, 560^a, 578^b, 581^a, 583^b, 593^b, 598^a, 609^b, 612^a, 616^a, 628^a, 630^a, and 633^b; eastern binding; size, $12\frac{1}{4}$ in. by $7\frac{1}{2}$ in. [Bodl. 716.]

500

Another copy.

Bâisunghar's preface, on fol. 1^b; genealogical account, on fol. 11^a; glossary of old Persian words, much larger than that in Hyde 49, on ff. 12^a–17^b.

Beginning of the Shâhnâma on fol. 18^b. The poem is divided here into *four* books, the first of which (ff. 18^b–215^a) goes down to Rustam's slaying the diw Akwân (Macan, vol. ii. p. ٧٥٢); the second (ff. 216^b–339^a) to Kaikhusrau's mysterious disappearance (Macan, vol. ii. p. ١٠٢٨); the third (ff. 340^b–491^a) to the end of Bahrâmgûr's reign (Macan, vol. iii. p. ١٥٨٧); the fourth (ff. 492^b–628^a) comprises the rest, beginning with the reign of Yazdajird ibn Bahrâmgûr. No date.

Ff. 628, 4 coll., each ll. 25; Nasta'lîk; illuminated frontispieces on ff. 18^b, 216^b, 340^b, and 492^a; ff. 18^b, 19^a, 216^b, 217^a, 340^b, 341^a, 492^b, and 493^a richly ornamented; a picture on fol. 359^a; size, $14\frac{5}{8}$ in. by $8\frac{1}{4}$ in. [Fraser 60.]

501

Another copy.

Genealogical table, on fol. 8^b; explanation of ancient words, on fol. 11^a; Bâisunghar's preface, on fol. 12^b.

The *first half* of the Shâhnâma begins on fol. 17^b, بنام خداوند الخ, and ends with Luhrâsp's reign.

The *second half* begins on fol. 237^b with Gushtâsp's reign:

خدایا بلطف که بی انتهاست

چو لطف تو باشد چه حاجت بخواست

No date. The proper order of ff. 44–49 is as follows: 44, 46, 45, 48, 47, 49.

Ff. 468, 4 coll., each ll. 31; small but distinct Nasta'lîk, fol. 185 supplied later; a large and brilliant vignette on fol. 12^a; illuminated frontispiece on fol. 12^b; ff. 16^b, 18^a, 237^b, and 238^a sumptuously ornamented in gold, ultra-marine, and other colours; full-sized pictures on ff. 1^b, 2^a, 2^b, 3^a, 3^b, 4^a, 6^a, 6^b, 7^a, 7^b, 22^a, 52^b, 63^b, 239^b, 240^a, and 311^a; half-sized pictures on ff. 20^a, 24^b, 28^b, 30^a, 32^b, 35^a, 40^a, 62^a, 68^b, 69^a, 70^a, 71^a, 73^a, 81^a, 82^a, 84^a, 89^b, 92^a, 99^b, 107^a, 116^a, 125^b, 146^a, 156^b, 164^a, 170^a, 172^a, 175^a, 186^a (twice), 216^b, 232^b, 265^b, 272^b (twice), 280^b, 282^b, 309^a, 337^b, and 342^a; illuminated headings throughout; gilt binding; size, $11\frac{1}{4}$ in. by $7\frac{7}{8}$ in. [Ouseley Add. 176.]

502

A defective copy of the same.

This copy is defective at the beginning, and opens in the midst of the preface with these words: افزودند تا هر کسی را خوش آید الخ.

At the end of the preface the usual genealogical tables. The copy is (like Fraser 60) divided into four parts, but these parts are here of very unequal length; the *first* begins on fol. 7^b; the *second* with Gushtâsp's reign, on fol. 349^b; the *third*, still in Gushtâsp's reign, on fol. 381^b; the *fourth* with Nûshirwân's accession, on fol. 523^b. No date.

Ff. 677, 4 coll., each ll. 24; Nasta'lîk; richly illuminated frontispiece at the beginning of each part; size, $11\frac{1}{8}$ in. by $8\frac{1}{4}$ in. [Hyde 50.]

503

Another more defective copy of the same.

This copy originally consisted of *four* volumes, the *third* of which is lost.

No. 247 goes from the beginning to p. ٢١٨, l. 8 of the first volume of Macan's edition; No. 248 from that point to p. ٩٩١, l. 5 ab infra of the second volume; No. 249 from p. ١٤٥٧, l. 9 of the third volume, to the end.

Prefixed to it on ff. 1–9 is Bâisunghar's preface, and the short account of the heroes of the Shâhnâma. No date.

No. 247, ff. 71; No. 248, ff. 223; No. 249, ff. 216; 2 coll., each ll. 19 and margin; Nasta'lîk; without ornaments, except a frontispiece to the first volume; size, 10⅜ in. by 5½ in. [Ouseley 247–249.]

504

Muntakhab-i-Shâhnâma (منتخب شاهنامه).

An extract of the Shâhnâma, made by Tawakkul-Beg, an officer of prince Dârâ Shukûh, the then viceroy of Kâbul, at the request of Shamshîrkhân, governor of Ghaznîn, A. H. 1063=A.D. 1653. See J. Mohl, Le Livre des Rois, vol. i. préf. p. lxxix, and Rieu ii. p. 539. It was translated by J. Atkinson in 'The Shahnamah of Firdausi,' London, 1832.

Beginning: حمد بی غایت وثنای بی نهایت مرحضرت کبریاء واجب الوجود را که حیات موهبت جلالش از ادراك افهام مقدّس وکنه حمدیّت دانش از احاط اوهام منزّه است الخ.

This copy was made by Muhammad Hasan, and finished A. H. 1144 (the fourteenth year of Muhammadshâh), the 9th of Dhû-alhijjah=A.D. 1732, June 3rd, in Pûrbana در قصبهٔ پوربنه.

Ff. 173, ll. 19; Nasta'lîk; size, 9¾ in. by 5½ in. [Ouseley 222.]

505

Yûsuf and Zalîkhâ (یوسف و زلیخا).

Firdausî's very rare and valuable mathnawî Yûsuf and Zalîkhâ, which he composed after the completion of the Shâhnâma; comp. Rieu ii. p. 545; A. Sprenger, Catal., p. 407, etc. It is wrongly styled here کتاب یعقوبُ یوسف.

Beginning as in Rieu's copy:

بنام خداوند هردو سرای ـ که جاوید باشد بهردو سرای

The mathnawî ends on fol. 196ᵇ. On ff. 197ᵃ–199ᵃ are found several رقعات. This copy is dated the 9th of Jumâdâ-alâkhar, A.H. 1140 (the ninth year of Muhammadshâh's reign)=A.D. 1728, the 22nd of January.

Ff. 199, 2 coll., each ll. 17; ff. 1–48 written in pure and sometimes quite illegible Shikasta; the rest by another hand in very careless Nasta'lîk, also very often near to Shikasta; a little worm-eaten; size, 9⅝ in. by 5½ in. [Walker 64.]

506

The same.

Another quite modern, but very good and exact copy of the same mathnawî, styled in the colophon یوسف زلیخا.

Beginning:

بنام خداوند هردو سرای ـ که جاوید باشد همیشه خدای

Dated at Lucknow the 19th of Jumâdâ-alawwal, A. H. 1232=A.D. 1817, April 6, by Mirzâ Muhammad ibn Âghâ Mahmûd ibn Âghâ Ahmad of Isfahân. Other copies of the same in the Asiatic Society, No. 214, and in the British Museum, Add. 24,093.

Ff. 208, 2 coll., each ll. 15; Nasta'lîk; size, 8⅝ in. by 5⅞ in. [Elliot 414.]

507

Garshâspnâma (گرشاسپ نامه).

The Garshâspnâma or the exploits of Garshâsp, prince of Sîstân and one of the ancestors of Rustam, a mathnawî in imitation of Firdausi, which was completed A. H. 458 =A. D. 1066, see fol. 234ᵇ:

زهجرت بدور سپهر که گشت
شده چار صد سال پنجاه وهشت

(comp. Elliot 141, fol. 190ᵇ, l. 3; India Office 276; and the Paris copy; all of which exhibit the same date). It is generally ascribed to Asadî, the old master of Firdausi, but both the date of composition (since Asadî died in the reign of Sultân Mas'ûd bin Mahmûd, A. H. 421–432 = A. D. 1030–1040) and other internal evidences refute this supposition; the author was probably Asadî's son, 'Alî bin Ahmad al-Asadî, with the two Kunyas, Abû-alhasan and Abû-almansûr: comp. on this question Dr. Ethé's paper, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq. For an account of the poem we refer to Mohl's preface to the 'Livre des Rois.' The Persian text of a portion of it was published by Turner Macan in the appendix to his edition of the Shâhnâma, tom. iv. pp. 2109–2133 (corresponding to ff. 10ᵃ, l. 2–26ᵇ in this copy). According to fol. 234ᵇ, lin. penult., the mathnawî contains 10,000 baits, and the author was engaged in its composition for two years; Elliot 141 gives 9000 baits and three years.

Beginning:

سپاس از خدا ایزد رهنمای
که از کاف ونون کرد گیتی بنای

No date.

Ff. 236, 2 coll., each ll. 19; Nasta'lîk; pictures on ff. 12ᵃ, 13ᵇ, 17ᵃ, 21ᵇ, 24ᵃ, 31ᵃ, 39ᵃ, 43ᵇ, 45ᵃ, 49ᵃ, 50ᵃ, 52ᵇ, 64ᵃ, 67ᵃ, 69ᵇ, 71ᵃ, 74ᵇ, 76ᵃ, 81ᵇ, 84ᵃ, 87ᵇ, 89ᵇ, 91ᵇ, 93ᵃ, 95ᵇ, 101ᵃ, 108ᵃ, 114ᵃ, 116ᵃ, 117ᵇ, 126ᵇ, 129ᵃ, 135ᵇ, 143ᵇ, 150ᵃ, 152ᵇ, 157ᵃ, 158ᵇ, 161ᵃ, 165ᵇ, 169ᵃ, 176ᵇ, 179ᵃ, 183ᵇ, 186ᵇ, 196ᵇ, 205ᵇ, 208ᵇ, 213ᵇ, 215ᵃ, 220ᵃ, 224ᵇ, 231ᵇ, 233ᵇ, and 236ᵃ; size, 10½ in. by 6½ in. [Elliot 140.]

508

The same.

An incomplete copy of the same rare mathnawî, beginning:

چو شاه فروزندگان سپهر
زپیروزه گون بخت بنمود چهر

Neither this nor any of the following verses of the first *two* leaves of the present copy can be traced in Elliot 140; the first bait of the third leaf, however, corresponds to Elliot 140, fol. 13ᵃ, l. 11. At the end there are also missing fourteen baits. The last, which is found here,

agrees with Elliot 140, fol. 235b, l. 5. Several pages are rather effaced.

Ff. 191, 2 coll., each ll. 21; Nasta'lik; size, 9¾ in. by 5⅝ in. [Elliot 141.]

509

Kissa-i-Bânû Gushasp (قصّهٔ بانو گشسپ).

A post-Firdausian epic or collection of ballads, relating to the daughter of Rustam, called Bânû Gushasp. A brief account of its contents is given by J. Mohl, Le Livre des Rois, vol. i. préf. p. lxiv; the same scholar assigns it to the fifth century of the Hijrah. The author is not known.

The Paris MS. (Fonds Anquetil, No. 86) is said to have about 900 distichs; the present copy has upwards of 800. It begins without a preface:

یکی پورزاد آنگهی دُخت شاه - که دیدار او آرزو کرد ماه

بیاورد نزدیك رُستم چو باد - تهمتن فرامرز نامش نهاد

It is imperfect at the end, the last verse being—

سر اندر سر آورد شمشاد وسرو

خروشان زهر سو خرامان تذرو

The MS. seems to have been copied in the tenth century of the Hijrah. The pages are marked with Sanskrit numerals, which might be considered as to some extent a proof that the copyist was an Indian Pârsî (comp. J. Mohl, préf. p. lviii, note 3). This, however, is not certain, since the ink of the numerals seems to indicate a more recent date than that of the text.

Ff. 44–66; each page consists of 3 coll., each col. of 5–8 verses, written in a square line under each other; Nasta'lik; size, 8¼ in. by 4½ in. [Ouseley 28.]

510

The same.

A portion of the same poem; here six introductory verses are prefixed to it. Beginning:

بنام جهاندار پروردگار - یکی قصّه گویم شنو هوشدار

This portion corresponds to Ouseley 28, ff. 44a–50a, col. i, ver. 4 (the beginning), several parts of which are repeated twice and thrice. We divide the leaves into two parts:

1. Ff. 21–29 and ff. 32–38.

The tale runs in complete connection through ff. 21, 22, 23–28a, 38a+b. All the other leaves of this first part are repetitions.

Fol. 22 repeats most of fol. 21, beginning with fol. 21a, lin. penult.

Fol. 22b, l. 3, to fol. 24a, last line, are repeated on ff. 33 and 34.

Fol. 24b and fol. 25a are repeated on fol. 32 and on fol. 35.

Fol. 26b and fol. 27a are repeated on fol. 37a+b.

Fol. 25b, l. 2, to fol. 26a, l. 6 (first half) are repeated on fol. 29a+b and on fol. 36a+b, where (fol. 36b, l. 5, second half) the continuation follows.

Fol. 27b is repeated on fol. 28b.

2. Ff. 30 and 31, and ff. 39 and 40.

a. Ff. 30–31 is a piece containing a general praise of God, which begins—

چنان دارم ای داورکارساز - کزین با نیاز آن شوم بی نیاز

Fol. 31b is a repetition (with two verses more) of fol. 31a.

b. Ff. 39 and 40. A piece containing an admonition against avarice (بخل), an exhortation to humility (تواضع), and again an admonition against overbearing (تکبّر). Beginning:

اگرچرخ گردد بکام بخیل - وراقب ما شد غلام بخیل

These two pieces, though composed in the same metre as the Bânû Gushasp Nâma, betray by their language, as well as by their contents, that they did not originally belong to this poem.

This copy seems to have been made in India in the last century; the copyist indicates that he is a Zoroastrian by the formula بنام ایزد بخشایندهٔ مهربان, which occurs at the beginning.

Ff. 21–40, each page 2 coll., each col. 11 or 12 ll.; careless Shikasta; size, 8½ in. by 4¾ in. [Ouseley 30.]

511

Barzûnâma (برزونامه).

The Barzûnâma, another of the imitations of the Shâhnâma, composed, according to Mohl, Le Livre des Rois, vol. i. préf. pp. lxvi and lxvii, in the fifth or sixth century of the Hijrah. This copy contains only a very small portion of the whole poem, as the Paris copy of the same work consists of 65,000 baits and is itself incomplete. This MS. begins without a preface immediately thus:

بنام خداوند گردان سپهر - خداوند ماه وخداوند مهر

کنون بشنو از من توای راد مرد - یکی داستانی پر آزار ودرد

Copied A. H. 1012 = A. D. 1603–1604.

Ff. 63, 3 coll., each ll. 17; Nasta'lik; size, 8¾ in. by 5½ in. [Fraser 85.]

512

Khâwarnâma (خاور نامه).

A mathnawî in imitation of the Shâhnâma, celebrating 'Alî, by Muhammad bin Husâm-aldîn, a native of Khûsaf in Kuhistân, who died A. H. 892 = A. D. 1487, according to H. Khalfa iii. p. 129; and A. H. 875 = A. D. 1470, according to Takî-aldîn Kâshî. See Rieu ii. p. 642; A. Sprenger, Catal., p. 432; C. Stewart, p. 68; G. Flügel iii. p. 450 ii *a*. It was composed A. H. 830 = A. D. 1427.

Beginning of the introduction:

الهی باعزاز آن پنجتن - که هستند فخر زمین وزمن

بحق (!) توئی داور آب وخاك - بدان چارده نام معصوم پاك

Beginning of the work itself:

نخستین برین نامهٔ دل کشائی

سخن نقش بستم بنام خدائی

خداوند هوش خداوند جان

خداوند بخشندهٔ مهربان

یگانه خداوند بالا وپست
گواهست بر هستیش هرچه هست

Not dated; tenth or eleventh century. It seems to have belonged to the emperor Aḥmad Shâh, as the first page bears the following seal:

احمد شاه بهادر
فدو بادشاه غازی
عیسویخان بهادر
۴

The ۴ means probably the fourth year of his reign, A. H. 1164.

Ff. 193, 4 coll., each ll. 31; Naskhî; the first four and the last three leaves have been added by a more modern hand; an illuminated frontispiece; size, 12 in. by 7 in. [Ouseley 306.]

513

Shâhnâma-i-Ḳâsimi (شاهنامهٔ قاسمی).

The Shâhnâma of Mirzâ Muḥammad Ḳâsim Ḳâsimi Gûnâbâdi, being an imitation of Firdausi, celebrating the exploits of Shâh Isma'il, the founder of the Ṣafawî dynasty; dedicated to his son, Shâh Ṭahmâsp, A. H. 930–984 = A. D. 1524–1576. See Rieu ii. p. 660 sq.: A. Sprenger, Catal., p. 534; G. Flügel i. p. 602; J. Mohl, Le Livre des Rois, vol. i. préf. p. lxxvii note; Catalogue des MSS. et Xylographes, p. 388; Khulâṣat-alkalâm, No. 58.

Beginning: خداوند بیچون خدائی تراست
بر اقلیم جان پادشاهی تراست
تعالی اللّه ای از تو بود همه
وجود تو اصل وجود همه

This copy was finished A. H. 956, the 15th of Dhû-alḥijjah = A. D. 1550, January 5, during the author's lifetime, as he was still alive in A. H. 979 = A. D. 1571, according to the statement of the Nafâ'is-almaâthir, see Rieu, loc. cit.

This MS. seems to have had illustrious owners, as several seals on the first page show. On one we read, 'Sulṭân Muḥammad bin Sulṭân Maḥmûd, 1005.'

Another contains the name of Shâhjahân, and of Żafarkhân, 1038; a third, besides the name of the same emperor, that of 'Inâyat-allâh bin Żafarkhân, 1049.

A fourth seal has the name Muḥammad Kâżim. Besides these there are four other seals.

On the last page there is a note in the handwriting of 'Inâyatkhân, stating that he, when accompanying Shâhjahân on his tour to Lâhûr, A. H. 1061 = A. D. 1651, made an extract from this Shâhnâma, and ordered it to be copied out for him. His notes occur throughout the whole book, crosses or numerals added to single verses, and on the margin of many pages also notes in his handwriting. We transcribe the note: تمّت پنجشنبه هشتم ربیع الثانی سنهٔ ۲۴ مطابق سنهٔ ۱۰۶۱ بر کنار دریای ساه در حسی که متعاقب اردوی کیهان پوی صاحبقران ثانی از دار الخلافه شاهجهاناباد متوجّهٔ دار السلطنه لاهور بود در عرض نکهعته از انتخاب واستکتاب این کتاب مستطاب فراغ داست داد حرّره عنایتخان بن ظفر خان بن خواجه ابو الحسن.

Ff. 146, ll. 15; Nasta'lîḳ; without any ornament; size, 9¾ in. by 5⅝ in. [Ouseley 218.]

514

Another copy of the same.

Beginning identical with that in the preceding copy. Copied A. H. 1105 = A. D. 1693–1694, by Muḥammad Ḳâsim of Shîrâz. In the frontispiece on fol. 1b it is incorrectly styled شهنشاهنامه.

Margin-column, ff. 223, ll. 24; Nasta'lîḳ; illuminated corners; size, 11¾ in. by 6⅞ in. [Fraser 87.]

515

The same.

No date. On the back of the binding this mathnawî is styled شاهنامهٔ اسمعیل.

Ff. 137, 2 coll., each ll. 15; Nasta'lîḳ; a vignette on fol. 1a; illuminated frontispiece on fol. 1b; richly adorned headings throughout; miniature paintings on ff. 35a, 53a, 60a, 73b, 80a, 85b, 88b, 91a, 103a, 115a, and 121a; eastern binding with flowers; size, 9¼ in. by 5¾ in. [Elliot 328.]

516

The same.

No date. Al. Leith Ross bought it in 1817. Fol. 82b is left blank. On the fly-leaves at the end some scattered Persian verses.

Ff. 177, 2 coll., each ll. 12; Nasta'lîḳ; size, 6⅝ in. by 4½ in. [Caps. Or. F. 1.]

517

The same.

This copy is rather worm-eaten. No date. The half of fol. 123a and the whole of fol. 123b are left blank, but the text is uninterrupted.

Ff. 154, 2 coll., each ll. 15; Nasta'lîḳ; size, 8½ in. by 5½ in. [Caps. Or. C. 4.]

518

Ḥamla-i-Ḥaidarî (حملهٔ حیدری).

Ḥamla-i-Ḥaidarî, a mathnawî by Muḥammad Rafî'-khân, with the takhalluṣ Bâdhil, a native of Dihlî, who died A. H. 1123 = A. D. 1711. It is a rhymed version of the Ma'ârij-alnubuwwah (comp. Nos. 128–130, p. 73 sq.), a biography of Muḥammad and 'Alî, composed in imitation of Firdausi, Hâtifi, Kâsimî, and others (see fol. 7b, last lines). It was completed A. H. 1135 = A. D. 1723, by Najaf, who added an older poem of similar contents by Abû Ṭâlib, see Khulâṣat-alkalâm, No. 9.

Beginning:

بنام خداوند بسیار بخش - خرد بخش دین بخش دینار بخش
همه کام دنیا ودین کردگار - ازین هر سه نعمت نمود آشکار

This copy seems to be only a first part (probably half) of the whole, the last chapter being—

رفتن جناب بن مبذر وسعد بن عباده ورسانیدن خبر بکذب بیعت عذیرخسم (?) وازعقب او رفتن خلافت طلبان جهت انفصال آن مهمّ.

See Rieu ii. p. 704; A. Sprenger, Catalogue, p. 368; C. Stewart, p. 68; J. Mohl, Le Livre des Rois, vol. i. préf., p. lxxvii note. Lithographed in Lucknow, A.H. 1267.

Not dated; copied in the last century.

Ff. 287, 4 coll., each ll. 20; Nasta'lik, on brown Indian paper; size, 12½ in. by 7¼ in. [Ouseley 357.]

519

Another incomplete copy of the same.

Beginning the same as in the preceding copy. It contains only a little more than a half of Ouseley 357, and concludes with the chapter entitled آوردن غازیان اسلام غنیمت الخ, which is found there on fol. 171ᵇ. The last bait is here—

نبستم بفرمود سالار دین - بر آن دست وبازو نمود آفرین

See Ouseley 357, fol. 172ᵃ, l. 4. From fol. 442 to fol. 448 the right order of the leaves is (in exact accordance with the Arabic paging): 442, 444, 443, 446, 445, 447, 448. Dated the 25th of Rajab, A.H. 1152 = A.D. 1739, October 28.

Ff. 510, 2 coll., each ll. 13; large Nasta'lik; splendid eastern binding; size, 9½ in. by 6 in. [Elliot 228.]

520

Shâhinshâhnâma (شاهنشاهنامه).

The history of the king of kings, a heroic poem in imitation of Firdausi's Shâhnâma, celebrating the exploits of Fath 'Ali Shâh, who ascended the Persian throne A.D. 1797, by the ملك الشعرا, the poet laureate Fath 'Ali Khân; comp. G. Flügel i. p. 603; Fundgruben des Orients, vi, Heft iv. pp. 341–348; and Hammer's analysis of its whole contents in Anzeigebl. of the Wiener Jahrbücher, vol. 6, pp. 29–44; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18. p. 44 sq.; vol. 70, p. 71. According to a note on fol. 1ᵃ this superb MS. was presented to His Excellency the Right Honourable Sir Gore Ouseley, Baronet, when Ambassador Extraordinary from His Majesty George III to the court of Teheran, by His Majesty Fateh Ali Shâh Kajâr, king of Persia, Teheran, July, 1812. The same prose preface, which is quoted by Flügel and Hammer, is found here on ff. 1ᵇ–9ᵃ, beginning: نخست چون بنگری الخ.

Beginning of the poem on fol. 9ᵇ:

بنام خداوند آموزگار - نگارندهٔ نامهٔ روزگار

Ff. 449, 4 coll., each ll. 20; Nasta'lik, sometimes very near to Shikasta; illuminated frontispiece on fol. 9ᵇ; very fine pictures on ff. 26ᵇ, 30ᵇ, 54ᵃ, 57ᵃ, 61ᵃ, 65ᵃ, 85ᵇ, 96ᵃ, 100ᵃ, 105ᵇ, 108ᵇ, 109ᵇ, 110ᵇ, 111ᵇ, 112ᵇ, 113ᵇ, 114ᵇ, 129ᵃ, 144ᵃ, 146ᵃ, 150ᵃ, 153ᵃ, 156ᵃ, 159ᵃ, 163ᵇ, 169ᵇ, 176ᵃ, 186ᵇ, 220ᵇ, 241ᵃ, 246ᵇ, 252ᵇ, 265ᵇ, 281ᵇ, 318ᵃ, 342ᵇ, 355ᵃ, 381ᵃ, 386ᵃ, 395ᵃ, and 428ᵃ; eastern binding with flowers; size, 15¾ in. by 10½ in. [Elliot 327.]

521

Dîwân-i-'Unsurî (دیوان عنصری).

The poetical works of Abû-alkâsim Hasan bin Ahmad 'Unsuri of Balkh, the king of poets at Sultân Mahmûd's court, who died A.H. 431 or 441 = A.D. 1039, 1040, or 1049, 1050; comp. A. Sprenger, Catal., p. 528; Rieu iii. p. 1031ᵇ; Butkhâna, No. 2.

This copy contains:

Kasidas, on fol. 1ᵇ. Beginning the same as in Sprenger: توانگری و بزرگی الخ.

One kit'ah, on fol. 37ᵇ.

Kit'as and rubâ'is, on ff. 80ᵃ–90ᵃ. Beginning:

بكرد بادل تو ايملك وفابيعت - بكرد باسپر پاك توهنر پيمان'

Not dated. Quite modern handwriting.

Ff. 1–90, ll. 15; Nasta'lik, without ornaments, except gilt edges and a splendid binding in red and gold; size, 9½ in. by 7¼ in. [Elliot 114.]

522

Wis u Râmîn (ویس و رامین).

The love-adventures of Wîs (or Wîsa) and Râmîn (or Râm), an ancient Persian romance, translated from the Pahlawi and rendered into verse by Fakhr-aldîn As'ad alastarâbâdî alfakhrî aljurjânî, who lived at the court of the Saljûkshâh Tughrulbeg, and completed this work between A.H. 434–447 = A.D. 1042–1055, comp. Zeitschrift der D. Morgenl. Ges. xxiii. pp. 375–433, where a great portion of this poem is translated into German verse; A. Sprenger, Catal., p. 338; Rieu ii. p. 822. Edited in the Bibl. Indica, new series, Nos. 48, 49, 52, 53, and 76.

Beginning:

سپاس و شكر را زيبا مر آنست
كه در ملكش سراى جاودانست

At the end two baits are missing.

Ff. 229, 2 coll., each ll. 19; Nasta'lik; much worm-eaten; some leaves considerably injured; ff. 1–8 and 222–229 put into a modern margin; size, 8⅝ in. by 4⅝ in. [Elliot 273.]

523

Diwân-i-Abû-alfaraj Rûni (دیوان ابو الفرج رونی).

Lyrical poems, by Abû-alfaraj bin Mas'ûd Rûni, a native of Lâhûr and panegyrist of Sultân Ibrâhim of Ghazna (reigned A.H. 451–492 = A.D. 1059–1099), and of his son, Sultân Mas'ûd (A.H. 492–508 = A.D. 1099–1114), comp. Rieu ii. p. 547; A. Sprenger, Catal., p. 308. The usual date of his death, viz. A.H. 482 (and even 489, as others state), must needs be incorrect.

This diwân, which is incomplete at the end, contains chiefly kasidas, mixed with kit'as and rubâ'is.

Beginning:

سپهر دولت و دین آفتاب هفت اقلیم
ابو المظفّر شاه مظفّر ابراهیم

Other copies of this diwân are preserved in the British Museum (Add. 27,318) and in the India Office Library (No. 328, ff. 378–432).

Ff. 62, 2 coll., each ll. 15; Nasta'lik; size, 7⅝ in. by 4⅝ in. [Marsh. 55.]

524

Rubâ'iyyât-i-'Umar Khayyâm (رباعیّات عمر خیّام).

A collection of the famous rubâ'is by 'Umar Khayyâm of Nîshâpûr, who died A.H. 517 = A.D. 1123, see

Rieu ii. p. 546; A. Sprenger, Catal., p. 464; Garcin de Tassy in Journal As., 1857, No. 9; W. Pertsch, p. 25; G. Flügel i. p. 496; with a short introduction on the author's life on fol. 1b, beginning: (الحمد لله . . . و (? در
تأريخ قدما مذكور ومسطوراست كه وفات ملك الحكما سلطان العلما الخ.

The rubâ'is are in alphabetical order, except the first, which begins thus on fol. 2a, last line:

اى سوختهٔ سوختهٔ سوختنى - وى آتش دوزخ ازتو افروختنى

This copy contains 405 complete rubâ'is, and breaks off in the last letter, ى, with the first bait of the 406th. 'Umar Khayyâm's rubâ'is were edited and translated into French by J. B. Nicolas, Les Quatrains de Khèyam, Paris, 1867; Rubâiyât of Omar Khayyâm, the astronomer-poet of Persia, rendered into English verse. 2nd ed., London, 1868; the Quatrains of Omar Khayyam, edited and translated by E. H. Whinfield, 1883; edited at Taharân, 1857 (see Trübner's Record, Nos. 66, 67, p. 99). German translations by F. von Schack, Stuttgart, 1878, and Bodenstedt, Breslau, 1881.

Ff. 42, 2 coll., each ll. 10 (ll. 15 in the preface); Nasta'lîk; size, $5\frac{3}{4}$ in. by $3\frac{7}{8}$ in. [Bodl. 367.]

525

The same.

A shorter collection of the same rubâ'is, arranged alphabetically, except the first two and the last. Beginning:

گر گوهر طاعتت نسفتم هرگز
گرد گنه از چهره نرفتم هرگز

It contains 158 rubâ'is, and was finished 'in the residence Shirâz,' by Shaikh محمود پربوداقى, A.H. 865, end of Safar=A.D. 1460, December.

Ff. 42, ll. 10; Nasta'lîk; two illuminated frontispieces, the paper sprinkled with gold; size, $6\frac{3}{8}$ in. by 3 in. [Ouseley 140.]

526

Dîwân-i-Mas'ûd (ديوان مسعود).

The diwân of Khwâjah Mas'ûd bin Sa'd bin Salmân, who died probably A.H. 525=A.D. 1131, and left three diwâns, one in the Persian, another in the Arabic, and a third in the Hindûstânî language; comp. Rieu ii. p. 548; A. Sprenger, Catal., pp. 467 and 485; the same author's paper in the Journal of the Asiatic Society of Bengal, vol. xxii. p. 442 sq.; Bland, Mas'ûd Poëte Persan et Hindoui, in the Journal Asiatique, 1853, p. 356 sq.; and Butkhâna, No. 4. The takhallus he usually made use of, besides his full name (see this, for instance, on fol. 208a, l. 1: (مسعود سعد سلمانرا), was بنده.

Contents:

Kasidas, on fol. 1b, intermixed with kit'as (for instance, on ff. 3a, 7a, 31b, 36b, 37b, 41a, 52b, 123b, and 136b), both alphabetically arranged. Beginning the same as in Sprenger: دوش بر روى گنبذ خضرا الخ.

The right order of the leaves from fol. 15 to fol. 22 is as follows: 15, 19, 20, 16, 17, 18, 21, 22.

Ghazals, on fol. 223b, intermixed with some musaddasât and kit'as (for instance, on ff. 238a, 264a–268a). From fol. 238a down to fol. 269b the order is alphabetical. Beginning:

نوبهار عروس كردارست - سرو بالا ولاله رخسارست

Rubâ'is, on fol. 275b. Beginning:

گفتم كين دل بداغ نام تو كنم
گوئى كه دو ديده جاى كام تو كنم

This copy was finished at the time of the forenoon prayer, the 27th of Muharram, A.H. 1018; see the colophon: تمّ شد بوقت چاشت فى التأريخ بيست وهفتم شهر محرّم الحرام سنهٔ ١٠١٨=A.D. 1609, May 2.

Ff. 289, ll. 17; Nasta'lîk; small, illuminated, but a little effaced frontispiece; all the leaves are gnawed by worms; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in. [Elliot 109.]

527

Dîwân-i-Mukhtârî (ديوان مختارى).

The diwân of 'Uthmân bin Muhammad (or, according to others, Sirâj-aldîn) Mukhtârî of Ghazna, who died, according to the Âtashkada, A.H. 544=A.D. 1149, 1150. The date of his death is otherwise given as A.H. 534=A.D. 1039, 1040, and A.H. 554=A.D. 1159; comp. Butkhâna, No. 6; A. Sprenger, Catal., p. 16, No. 15; Rieu ii. p. 543.

Contents:

Kasidas without any order and defective at the beginning, opening on fol. 1a in the middle of a poem rhyming in ان:

چو رمح شاه جهانرا عصاى موسى ديد
بدست هارون گنج و خزانه كرد روان

They are intermixed with tarji'bands, on ff. 118b–121b, the first of which begins thus:

جهانرا بنوروز روزى برآمد - بهشتى بارى بهشت اندرآمد

Another series of tarji'bands, on fol. 157b, followed by kit'as and ghazals, on fol. 161b. Beginning of the first tarji'band:

نوبهار آمد و جهان خوش گشت
سبزه در زير پاى مفرش گشت

Mathnawis, on fol. 172b, beginning:

گنبد لاجورد دائره كرد - سال خورده سپهر سال نورد

Rubâ'is, on fol. 190b, beginning:

ملك ملكا نفس بقارا جان شد الخ

Fol. 192 is turned upside down. Fol. 186 is not in its proper place, being unconnected with both the preceding and the following page. As we cannot discover a lacuna anywhere, and as this leaf contains baits of a kasidah, it probably belongs to that missing portion at the beginning of the copy. No date. The same Mukhtârî seems, according to Rieu ii. p. 542 sq., to have written the Shahriyârnâma, an imitation of Firdausî's Shâhnâma.

Ff. 195, 2 coll., each ll. 15; Nasta'lîk; size, $9\frac{5}{8}$ in. by $5\frac{1}{2}$ in. [Laud. 295.]

Sanâ'î (Nos. 528–537).

528

Ḥadîḳat-alḥaḳîḳah u Sharî'at-alṭarîḳah (حديقة الحقيقة و شريعة الطريقه).

The Ḥadîḳah of Abû-almajd Majdûd bin Âdam Sanâ'i, known as Ḥakîm Sanâ'i, a native of Ghazna, who died probably A. H. 545=A. D. 1150, as Taḳî Kâshi and the author of the Âtashkada state. This seems to be confirmed by another statement in the Âtashkada (Ouseley Add. 183, fol. 196a), that Sanâ'i wrote an elegy on the death of Amîr Mu'izzî, who died under Sultân Sanjar, A. H. 542. A strong objection to this date is raised, no doubt, by the preface of 'Alî al-Raffâ, alias Muḥammad bin 'Alî Raḳḳâm, who fixes (as Jâmî in the Nafaḥât also does) Sanâ'i's death in the same year in which the Ḥadîḳah was completed, and it seems almost impossible to reconcile these conflicting statements. One point, however, is clear; A. H. 525 cannot be the correct date of the poet's demise, since another mathnawi of his, the طريق التحقيق, was composed A.H. 528 (see India Office Library, No. 1430, fol. 188b:

پانصد و بيست و هشت زاخر سال
بود کين نظم نغز يافت کمال ')

Compare on all these important questions, Rieu ii. p. 549 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 184; H. Khalfa iii. p. 40; A. Sprenger, Catal., p. 557; G. Flügel i. p. 498; Cat. des MSS. et Xyll., p. 326; J. Aumer, p. 9, etc. etc. This mathnawî was finished, according to most copies, A. H. 525=A.D. 1131, according to some others, A. H. 534 or even 535=A. D. 1139–1141, and dedicated to the Ghaznawide Sultân 'Alâ-aldin Bahrâmshâh (A. H. 512–547). Another name for it is *Alkitâb alfakhrî*.

This copy contains:

Muḥammad bin 'Alî al-Raffâ's preface, on fol. 1b, beginning: الحمد لله الخبير بخفيّات الضمائر الخ, and concluding with an index of the ten chapters, into which this poem is divided. On fol. 11a, ll. 12 and 13, Sanâ'i's death is fixed in A. H. 525, the 11th of Sha'bân, which was a Sunday! That is undoubtedly a mistake, as the 11th of Sha'bân in that year proves to have been a Thursday, whereas in A. H. 545—a strange coincidence—it was really a Sunday!

Chapter I of the Ḥadîḳah (فى التوحيد و التمجيد و التنزيه و التحميد), on fol. 12b, beginning:

اى درون پرور برون آراى - وى خرد بخش بيخرد بخشاى

Chapter II (فى ذكر كلام بارى تعالى), on fol. 60b, beginning:

سخنش را زبس لطافت و ظرف الخ

Chapter III (فى نعت النبى المصطفى), on fol. 83b, beginning:

چون زتوحيد گفته شد ظرفى الخ

Chapter IV (فى صفت العقل), on fol. 133a, beginning:

هرچه در زير چرخ نيك و بد اند الخ

Chapter V (فى فضيلت العلم), on fol. 144a, beginning:

علم سوى در اله بود الخ

Chapter VI (فى ذكر نفس الكلّى ومراتبه و كمال عقل), on fol. 172a, beginning:

اندر آمد چو ماه در شبگير الخ

Chapter VII (فى صفت الافلاك والبروج و درجات الفلك والعشق), on fol. 209a, beginning:

چند گوئى زچرخ و مكر و فنش الخ

Chapter VIII (فى مدح بهرامشاه و اعيان ملكه), on fol. 240b, beginning:

شاه بهرام شاه بن مسعود الخ

Chapter IX (فى الحكمة و الامثال الخ), on fol. 311a, beginning:

چون تو بر ذرّهٔ حساب كنى الخ

Chapter X (فى صفت تصنيف الكتاب والسلام), on fol. 350a, beginning:

بنده در پيش شاه دين پرور الخ

The last verses, containing the date, run here thus:

شد تمام اين كتاب درمه دى
كه در آذر فكندم اورا پى
پانصد و بيست وچار رفته زعام
پانصد و بيست وپنج گشت تمام

that is, A. H. 525.

On ff. 363a–365b there follows the *fatwah* of the Khalîf's court at Baghdâd, vindicating Sanâ'i's orthodoxy against his calumniators (comp. Daulatshâh and Hammer, p. 103). It is entitled صفت فصل بر راى سلطان عرض كند.

The preface begins: اين فصلى است كه بر سلطان اعظم پادشاه معظّم الخ, and the fatwah itself: الحمد لله ربّ العالمين و صلّى الله على خيرخلقه الخ.

No date.

Ff. 365, 2 coll., each ll. 15; Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 12b; a little worm-eaten; size, $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in. [Elliot 151.]

529

The same.

Raffâ's preface, on fol. 1b. The same beginning and the same date of Sanâ'i's death as in Elliot 151.

Chapter I on fol. 13b; II on fol. 61b; III on fol. 84b; IV on fol. 134a; V on fol. 145a; VI on fol. 173a; VII on fol. 210a; VIII on fol. 242a; IX on fol. 312b; X on fol. 351b. The fatwah on ff. 365a–367a.

The date of the composition again A. H. 525. No date.

Ff. 367, 2 coll., each ll. 15; Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 13b; good old MS.; the original leaves put into a modern margin; some corners of the first pages injured; size, $7\frac{3}{8}$ in. by $4\frac{1}{2}$ in. [Elliot 152.]

530

The same.

Raffâ's preface on fol. 1b, with some modifications at the end; for instance, the index is here in a metrical form, and the date of Sanâ'i's death is wanting.

Another preface by Sanâ'i himself (see fol. 8b, l. 3: من که مجدود بن آدم سنائی ام, comp. Rieu ii. p. 550), on fol. 7b, beginning: سپاس ستایش مبدعی است که بسخن پاك سخن دان و سخن گوی را ابداع کرد الخ.

The Hadîkah itself varies considerably in this copy, not only in the text, but also in the chapter-division, from the two preceding copies:

Chapter I begins here on fol. 14b thus:

بخودش کس شناخت نتوانست
ذات او هم بدو توان دانست

corresponding to the twenty-eighth bait of the first chapter in the other copies, comp. Elliot 151, fol. 13b, l. 9. The first twenty-seven baits seem to have been regarded here as introduction.

Chapter II (فی نعت السادات) on fol. 52b, beginning:

چون بخندید برسپهر جلی الخ

corresponding to the fourth bait of the *third* chapter in Elliot 151.

Chapter III (ذکر العقل) on fol. 84b, agreeing with the *fourth* chapter in Elliot 151. Beginning the same.

Chapter IV (ذکر العلم) on fol. 98b, agreeing with the *fifth* in Elliot 151.

Chapter V (فی العشق) on fol. 116b, agreeing with Elliot 151, fol. 149a.

Chapter VI (فی الغفلة و الشهود) on fol. 122b.

Chapter VII (ذکر الاحبّا و الاعدا) on fol. 128b.

Chapter VIII (از افلاك) seems to begin on fol. 141b with the verse چند گوئی الخ (corresponding to the beginning of the *seventh* chapter in Elliot 151), but there is no chapter-number.

Chapter IX (فی حسب حال الخ) on fol. 146b, beginning: حسب حال آنکه الخ, comp. Elliot 151, fol. 351a, l. 4, where it forms a part of the *tenth* chapter.

Chapter X (فی مدح سلطان الزمان) on fol. 155a. Beginning the same as in the *tenth* chapter of Elliot 151.

The fatwah on ff. 202a–203b. The date of composition on fol. 202a margin, l. 13, is again A. H. 525.

No date.

Ff. 203, 2 coll., each ll. 15, and a third on the margin, ll. 24; Nasta'lîk; small illuminated frontispiece on fol. 14b, the first two pages richly adorned; the headings throughout the MS. written in red and blue, sometimes also in green or black; gilt edges; binding in green and gold; size, 8⅛ in. by 4⅞ in. [Elliot 153.]

531

The same.

Preface, fatwah, and chapter-division wanting in this copy. Beginning the usual one:

ای درون پرور برون آرای

The date of composition again A. H. 525.

This copy was finished at Baghdâd the 20th of Shawwâl, A. H. 1002=A. D. 1594, July 9.

Ff. 90, 4 coll., each ll. 21; Nasta'lîk; illuminated frontispiece; size, 13 in. by 8⅝ in. [Fraser 93.]

532

The same.

Preface and fatwah likewise wanting. Beginning as usual. Date of composition A. H. 525.

Ff. 236, 2 coll., each ll. 11, and a third on the margin, ll. 20; Nasta'lîk; illuminated frontispiece, the first two pages adorned; both centre-columns and margin surrounded with gold stripes; gilt edges; binding in green and gold; size, 9 in. by 5 in. [Elliot 154.]

533

The same.

Preface and fatwah wanting. The last verses, which run here thus:

شد تمام این کتاب در مه دی
که در آذر فکندم این را پی
پانصد و بیست و چار رفته زعام
پانصد و سی و چار گشت تمام
باد بر مصطفی درود و سلام
ابد الدهر صد هزاران عام
صد هزاران ثنا چو آب زلال
از رهی باد بر محمّد وآل

give the date A. H. 534.

Chapter I on fol. 1b; II on fol. 44a; III on fol. 53a; IV on fol. 83a; V on fol. 90b; VI on fol. 114a; VII on fol. 136a; VIII on fol. 166a; IX on fol. 183a; X on fol. 210a. In the older part of this copy the margin is covered with explanations, many of them very copious. At the end there is an *appendix*, containing some verses (with a commentary), which do not occur in Indian copies, see the title: شرح ابیات حدیقة الحقیقه که در نسخ (نسخهٔ or) اینجانب این ابیات نبود.

اینجانب means India (Gujarât), as the subscription proves: در احمد آباد گجرات که در بندگیٔ صاحب عالم و عالمیان طرازیده تاج و داهیم سلطان محمّد مراد بخش غازی خلّد اللّه ملکه هو(!) تحریر یافت.

'Written in Ahmadâbâd in Gujarât during the reign of Sultân Muhammad Murâdbakhsh (who was the son of Shâhjahân, viceroy of Gujarât during his father's reign, and killed by order of his brother 'Âlamgîr, A. H. 1071=A. D. 1661).' This subscription, however, it must be noticed, seems to have been written at a later time than the text.

Ff. 224, 2 coll., each ll. 22; careless Nasta'lîk; size, 11 in. by 6 in.; this copy is incomplete at the beginning; ff. 1–39 have been added by a more modern hand. [Ouseley 315.]

534

The same.

Beginning as usual. No preface, no fatwah. Occasional short glosses on the margin. The date of composition is here (and only here) A. H. 535. Chapter I on fol. 1b; II on fol. 47a; III on fol. 121b; IV on fol.

133^{b}; V on fol. 140^{a}; VI on fol. 152^{b}; VII on fol. 189^{b}; VIII on fol. 201^{a}; IX on fol. 206^{b}; X on fol. 241^{a}.

This copy was finished at Aḥmadâbâd the 12th of Dhû-alka'dah, A. H. 1056=A. D. 1646, December 20th, by Muḥammad Sharif, the son of Ćând Muḥammad Ḳuraishi alhâshimî. It came into the library of Sir Gore Ouseley (whose account of the Ḥadiḳah is written on the fly-leaves), A. D. 1811=A. H. 1226, at Iṣfahân.

Ff. 374, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece, the first two pages embellished with gold; binding with flowers; size, 7⅜ in. by 3¾ in. [OUSELEY ADD. 37.]

535

The same.

This copy begins as usual, but is rather defective at the end; there are missing one or two pages; the last bait of this copy, من زبهر خود این الخ, corresponds to fol. 373^{a}, first line of the preceding copy (Ouseley Add. 37). Besides, there seems to be a lacuna after fol. 296. Chapter I on fol. 1^{b}; II on fol. 52^{a}; III and IV not marked (the initial baits of both in the preceding copy, Ouseley Add. 37, which are *different* from those in the Elliot MSS., are found here on fol. 102^{b}, last line, and fol. 107^{b}, last line but two); V on fol. 112^{b}; VI on fol. 122^{b}; VII on fol. 152^{a}; VIII on fol. 161^{a}; IX on fol. 165^{b}; X on fol. 192^{b}. Various readings and glosses on the margin. No date.

Ff. 302, 2 coll., each ll. 19; Nasta'lîk; a little worm-eaten; the first page injured; size, 9⅝ in. by 5¾ in. [OUSELEY ADD. 88.]

536

Intikhâb-i-Ḥadiḳah (انتخاب حديقهٔ شيخ سنائى).

An extract from Sanâ'i's Ḥadiḳah, composed by Farîd-aldîn 'Aṭṭâr (died A. H. 627=A. D. 1230). Beginning:

حمد بی حد صفات یزدانرا - مدح بی قدح ذات سبحانرا

After this فی وصف پیمبر علیه السلم, beginning:

سرور انبیا رسول امین - مهر عزّت نهاده بر در دین

The next part سبب انتخاب حدیقه, beginning:

پیش ازین داعی از پیٔ سببی - کرده بود از حدیقه منتخبی
دوستی درکمال سیرت فرد - روزی آن منتخب مطالعه کرد

The following headings are فی المعرفت ,فی توحید, حکایت ,فی الوحدت ,فی الاستتار ,فی التجلّی ,فی التنزیه, فی التقدیر, etc.

The last verses give the date of the Ḥadiḳah:

پانصد وبیست وچار رفته زعام
سال بر بیست وپنج گشته تمام
باد بر مصطفی درود وسلام
ابد الدهر صد هزاران عام

just as in most of the preceding copies, viz. A. H. 525. The present MS. is copied by one کشوری, A. H. 930=A. D. 1524.

From this description it will appear that the extract is the same as that described by A. Sprenger, Catal., p. 353; G. Flügel i. p. 501.

Ff. 46, 2 coll., each ll. 12; Nasta'lîk; size, 7⅝ in. by 4¼ in. [OUSELEY 109.]

537

Diwân-i-Ḥakîm Sanâ'i (دیوان حکیم سنائی).

The minor poems of the same Ḥakim Sanâ'i, containing:

A prose preface, on fol. 1^{b}, the first page of which is the beginning of Muḥammad bin 'Ali al-Raffâ's well-known introduction, usually prefixed to Sanâ'i's Ḥadiḳah; but from fol. 2^{a} to fol. 7^{a} it does not agree with the other copies of Raffâ's preface. There is undoubtedly a large lacuna between ff. 1 and 2, and the remainder probably belongs to quite a different introduction.

Another prose preface, on fol. 7^{a}, containing, as it seems, some letters by Sanâ'i, but it is very difficult to read and understand both this and the first preface, as there are endless omissions and blanks.

Beginning: التحیّات والصلوة علی رسول اللّه والسلام علی امّة الاجلّ السیّد ورحمة اللّه برکاته الخ.

Ḳaṣidas on fol. 10^{b}, intermixed with muḳaṭṭa'ât (on ff. 42^{a}, 63^{a}, 65^{a}–67^{a}, 68^{b}, 69^{b}, 103^{a}, 135^{b}, 137^{a}, 153^{a}, 187^{b}, 189^{a}, 189^{b}, 190^{a}, etc.), two tarkibbands (on ff. 154^{a} and 174^{b}), and several poetical curiosities (on fol. 114^{b}, etc.; comp. the Daḳâ'iḳ-alash'âr, Elliot 37, fol. 85^{a}), without any order. Beginning:

ای منزّه ذات تو عمّا یقولوا الظالمون
گفته علمت جمله را ما لم تکونوا تعلمون

Ghazals on fol. 192^{b}, without alphabetical order. At the beginning one tarji', one rubâ'i, one kiṭ'ah, and one or two ḳaṣidas. The initial tarji' commences:

از مکتب زمانه وحال محال او الخ

The right order of ff. 268–280 is ff. 268, 278, 270, 271–277, 269, 279, 280.

Rubâ'is on fol. 278^{b}; the heading is written in gold. Beginning:

فتحی که زآمدنت منصور شوم
عمری که زرفتن تو رنجور شوم

Short mathnawîs on fol. 282^{b}, the first nine of which are parts of *one* mathnawî, or mystical treatise in verse, entitled رسالهٔ سیر العباد, as we learn from No. 825 in the India Office Library, where this mathnawî, beginning in the same manner, مرحبا ای برید سلطان وش الخ, is found on ff. 1^{a}–29^{b}.

On fol. 312 the MS. breaks off. Other copies of Sanâ'i's diwân are found in the British Museum (Rieu ii. p. 551) and the India Office (Nos. 2722, 609, etc.)

Ff. 312, ll. 20; Nasta'lîk; three illuminated headings on ff. 1^{b}, 192^{b}, and 282^{b}; the original leaves of this old MS. are put into another margin; incomplete at the end; many small blanks; a great number, especially of the last hundred leaves, are injured; size, 9 in. by 6 in. [ELLIOT 108.]

538

Diwân-i-'Abd-alwâsi'-aljabali (دیوان عبد الواسع الجبلی).

The diwân of 'Abd-alwâsi' bin 'Abd-alhâmî aljabalî alsultânî of Gharjistân, who lived at Harât and Ghazna at the courts of Bahrâm Shâh and Sultân Sanjar; he died A. H. 555 or 543 = A. D. 1160 or 1148. Comp. Sir G. Ouseley, Notices of Persian Poets, p. 108; A. Sprenger, Catal., p. 443; Butkhâna, No. 12.

This diwân contains—

Kasidas on fol. 1ª, mostly panegyrics on different princes; not arranged alphabetically. Beginning:

بطبع خوش بصدق دل بطوع تن بمهرجان
بزرگ وخرد وخاص وعام ووحش وطیر وانس وجان

On fol. 55ᵇ the famous kasîdah, beginning:

که دارد چون تو معشوقی نگاری چابك ودلبر
بنفشه زلف نرگس جسم ولاله روی ونسرین بر

Mukatta'ât on fol. 104ᵇ, beginning:

ای پناه لشکر ایران وتوران خاصبك
ملك سلطانرا مدبّر دین یزدانرا فلك

Marâthî on fol. 131ᵇ, beginning:

صدری که بود عاقلهٔ دین کردگار
بدری که بود واسطهٔ عقد افتخار

Ghazal on fol. 135ª, beginning:

ایا ساقی المدام مرا باده ده تمام
سمن بوی لاله فام که تا من درین مقام

Kit'ah on fol. 139ª, beginning:

شعرت ای طالعی رسید بمن - در مری زان فتاد آوازه

Marâthi on fol. 143ª, beginning:

اگر ببارم خونابه وبرآرم آه - برین مصیبت ناکام ووقعهٔ ناگاه

Ghazaliyyât on fol. 144ᵇ, beginning:

بسیار بی گناه شنیدم عتاب تو
هرگز زشرم باز ندادم جواب تو

Rubâ'iyyât on fol. 172ᵇ, beginning:

ای راحت روح جنگ بردار - هنگام صبوح جنگ بردار

Comp. Trübner's Record, No. 2, p. 42, *'Abdalwasi'*, edited at Lahore (lithograph), 1862.

Not dated. On the first page there is the seal of a former possessor, الحاج مصطفی صدقی, with the number 179, viz. A. H. 1179 = A. D. 1765. It seems to have been copied at the end of the tenth century.

Ff. 185, ll. 19; Nasta'lîk; size, 8¾ in. by 5¼ in.
[OUSELEY 23.]

539

Another copy of the same dîwân.

This collection of 'Abd-alwâsi' aljabali's poems (in the colophon on fol. 204ª the author is called نجم الدین عبد الواسع الجبلی) contains:

Kasîdas, ghazals, and rubâ'is, unseparated from each other and not alphabetically arranged. Beginning of the first kasîdah on fol. 2ᵇ: بطبع خوش الخ; comp. the preceding copy.

Beginning of the first ghazal on fol. 128ª:

ای طلعت تو داعیهٔ رحمت خدای
دیدار تو خجسته‌تر از سایهٔ همای

Beginning of the first rubâ'î on fol. 193ᵇ:

آنگه که تهی نبود پیرایهٔ ما
از خاك دریغت آمدی سایهٔ ما

A long mukhammas begins on fol. 21ᵇ. No date. On fol. 1ª the years 1127, 1151, etc. marked by former possessors.

On the fly-leaves Sir Gore Ouseley's account of the poetical compositions of 'Abd-alwâsi' aljabalî.

Ff. 205, 2 coll., each ll. 14; very clear and beautiful Nasta'lîk; illuminated frontispiece on fol. 2ᵇ; four pictures on the first and last two pages; ff. 2ᵇ and 3ª embellished; illuminated corners throughout; eastern binding with flowers; size, 8⅛ in. by 5 in.
[OUSELEY ADD. 19.]

540

The same.

Another, but smaller copy of the same dîwân, containing kasîdas without alphabetical order, intermixed with one musaddas (ff. 13ª–16ᵇ, comp. Ouseley 23, fol. 16ᵇ), one tarkîbband (ff. 32ª–34ᵇ, comp. Ouseley 23, fol. 42ª), some mukatta'ât (for instance, on ff. 100ᵇ and 126ª–129ª), and a few ghazals.

The initial poem is the famous kasîdah, which is found in Ouseley 23, on fol. 55ᵇ: که دارد چون تو الخ.

Not dated.

Ff. 129, ll. 19; Nasta'lîk; quite without ornaments; the original leaves are put into a modern margin; size, 9¾ in. by 6¼ in.
[ELLIOT 116.]

541

Dîwân-i-Sûzanî (دیوان سوزنی).

The diwân of Shams-aldîn Muhammad bin 'Alî Sûzani of Samarkand, who died A. H. 569 = A. D. 1173–1174, comp. A. Sprenger, Catal., pp. 16 and 573; Dakâ'ik-alash'âr, Elliot 37. That this copy does not contain the author's complete poetical or lyrical works, we learn from Sprenger's Catal., where the کلّیّات fill 294 ff. of 20 lines. Some of the kasîdas by Hakîm Sûzani, quoted in the Dakâ'ik, are found here, for instance, Dakâ'ik, on fol. 146ᵇ (rhyming in آسمان), agrees with fol. 120ᵇ in this diwân. This copy is evidently divided into two parts, like Sprenger's MS., as we learn from the double Arabic paging, the first of which goes down to fol. 120, the second to fol. 93. But the first part is incomplete at the end, breaking off in the midst of the above-mentioned kasîdah, rhyming in آسمان, and the second incomplete at the beginning, since it commences with fol. 49 and the rhyme-letter م. Besides, the order of the leaves is wrong according to the Arabic paging, for ff. 49–56 are followed by ff. 161–168, and these again by ff. 81–94. There are also large lacunas after ff. 128 (٥٦), 136 (١٦٨), and 144 (٨٨).

Contents:

Kasîdas on fol. 1ᵇ, alphabetically arranged, containing

م-۱ and a part of ن (the beginning of the آسمان-kaṣîdah). Beginning the same as in Sprenger:

سپاس و منّت از مولی تعالی وحده بر ما الخ

Another series of kaṣîdas on fol. 121ᵃ (۴۹), beginning with the last verse but two of a kaṣîdah rhyming in م (سقيم, عظيم, عليم), and breaking off in the midst of the second kaṣîdah, rhyming in ه.

The last part of a kaṣîdah on fol. 129ᵃ (۱۱۱), rhyming in ى—as it appears—and some kiṭ'as in alphabetical order from ا to ر. Beginning of the first kiṭ'ah:

سيف دين سيف قاطعست بلى
قاطع دست جوره دست بلا

Ghazals on fol. 137ᵃ (from د to ى), and three rubâ'is at the end. The initial poem is a ghazal, with the radif: گير پسر عبد.

Not dated.

Ff. 149, ll. 12; small Nasta'lik; occasionally various readings and additions on the margin; binding red with gold; gilt edges; size, 7⅝ in. by 4 in. [Elliot 110.]

542

The same.

This copy contains kaṣîdas, ghazals, mukhammasât, kiṭ'as, etc., all mixed together confusedly. Beginning:

عاشقى شد رسم و سان و سيرت آئين مرا
هر كه بيند بيند اين را با من و با اين مرا

corresponding to fol. 8ᵇ in the preceding copy.

Not dated. A little worm-eaten. A lacuna after fol. 133.

Ff. 150, 2 coll., each ll. 15; large Nasta'lik; size, 9 in. by 6 in. [Ouseley Add. 89.]

Anwarî (Nos. 543–558).

543

Diwân-i-Anwarî (ديوان انورى).

Diwân of Auḥad-aldîn 'Alî Anwarî, who lived at the court of Sanjar, and died probably A. H. 585 or 587 = A. D. 1189 or 1191, comp. Rieu ii. p. 554 sq.; Butkhâna, No. 17. Other dates given are 592 and even 540 or 547, the latter two being altogether impossible, as Rieu has proved. See also A. Sprenger, Catal., p. 331; G. Flügel i. p. 502; J. Aumer, p. 10; Catal. des MSS. et Xyll., p. 319; Krafft, p. 62; W. Pertsch, p. 83, etc. Of his poems there does not seem to exist any edition or collection of generally recognised authority; the arrangement of the following diwâns is totally different. Lithographed edition, Tabrîz, A. H. 1266.

Contents:

Kaṣîdas without any order, on fol. 1ᵇ, beginning:

مقدّرى نه بآلت بقدرت مطلق
كند بشكل بخارى چو گنبد ازرق

This is the same poem which occurs in Rieu, Sprenger, and H. Khalfa iii. p. 264.

Mukaṭṭa'ât on fol. 133ᵇ, intermixed with four mathnawîs or hazliyyât, a great number of kaṣîdas, some ghazals and rubâ'is, beginning:

اى برادر نسل آدم را خداى از روى لطف
نامها دادست پيش از تر و خشك و گرم و سرد

Ghazals without any order, on fol. 238ᵃ, beginning:

عشقت اندرميان جان دارم - جان زبهرتو برميان دارم

agreeing with Ouseley 123, fol. 37ᵃ (see No. 549).

Rubâ'is on fol. 280ᵃ; the beginning agrees with Ouseley 123, fol. 51ᵃ.

This copy came from the library of the Khalîfah Sulaimân into that of Burhân Niżâmshâh (that is, Burhânshâh ibn Aḥmad Niżâmshâh), the king of Aḥmadnagar in the Dakhan, A. D. 1534 = A. H. 941 (see the Persian notice on fol. 1ᵃ), and afterwards into that of Archbishop Laud, A. D. 1640. Burhân Niżâmshâh I reigned from A. H. 914 to 961.

Ff. 288, ll. 19; Nasta'lik; illuminated frontispiece; size, 9¾ in. by 5½ in. [Laud 133.]

544

The same.

Contents of this copy:

A short biography of the poet on fol. 1ᵇ, which gives A. H. 547 = A. D. 1152–1153 as the year of his death. Beginning: اوصاف سخن‌ورى و فضيلت او اظهر من الشمس است و از شعراى روزگار مگر كسى بدانشمندى وانواع فضائل الخ.

Kaṣîdas, arranged alphabetically according to the rhyme-letters, on fol. 3ᵇ, beginning:

صبا به سبزه بياراست واردى را (read دار دنيى را)
نمونه گشت زمين مرغزار عقبى را

Mukaṭṭa'ât on fol. 124ᵇ, beginning:

اى خدايت بپادشاهىٔ خلق - در ازل تا ابد پسنديده

Ghazals in alphabetical order, on fol 189ᵇ, beginning:

از دور بديدم آن پرى را - آن رشك بتان آزرى را

Rubâ'is on fol. 220ᵇ, beginning:

كسرى كه كمان عدل ميكرد بزه
حاتم كه زجود خويش بكشاد گره

The margin bears occasional additions, various readings, and explanatory notes. This copy is dated A. H. 1015, the 1st of Dhû-alḥijjah = A. D. 1607, March 30th. On the last page some poetry is written in a very bad and scrawling manner, some of it by Khâkânî.

Ff. 234, ll. 18 and margin; small Nasta'lik; richly illuminated on fol. 1ᵇ, etc.; size, 8⅜ in. by 4½ in. [Ouseley 13.]

545

The same.

Contents:

Kaṣîdas on fol. 1ᵇ. Beginning the same as in No. 543, but after this first ode all the others (from fol. 2ᵃ down to the end) follow in alphabetical order. The initial kaṣîdah of Ouseley 13 is found here on fol. 3ᵇ, l. 79.

Mukaṭṭa'ât on fol. 185ᵇ, beginning:

نگر تا حلقهٔ اقبال ناممكن نجنبانى
سليما ابلها لابل كه محروما و مسكينا

corresponding to Ouseley 123, fol. 230ª, l. 7 (there is written instead of مرحوما—محروما).

Hazliyyât on fol. 292ª, without the prose preface (comp. W. Pertsch, p. 83), beginning: حبّذا گیر قاضئ گیرنگ الخ.

Ghazals in alphabetical order, on fol. 296ᵇ, beginning:

جرمی ندارم پیش ازین کز جان وفا دارم ترا
ور قصد آزارم کنی هرگز نیازارم ترا،

(comp. Ouseley 13, fol. 190ª, l. 15, and Elliot 39, fol. 322ª, l. 13.)

Rubâ'is on fol. 354ª, likewise alphabetically arranged, beginning: ای هجر مگر نهایتی نیست ترا الخ.

There are lacunas between ff. 186 and 187, and probably between ff. 262 and 263. From fol. 322 to 327 the right order of the leaves is as follows: 322, 326, 324, 325, 323, 327.

Occasionally various readings and short explanations on the margin. Eight seals on fol. 1ª and 1ᵇ, containing the names of the former possessors; that on fol. 1ᵇ bears the name محمّد عسکری مفتون فکرت, and the date A.H. 1235, the largest of all on fol. 1ª, the name ..... محمّد شاه and the date A.H. 1138; the last on fol. 1ª, the name شاه جهان . . . ظفر خان; a small one, اسد اللّه, etc.

This copy was transcribed in the space of two years, three months, and twenty days, and was finished on a Friday, the 16th of the month Dhû-alḥijjah, A.H. 1018 = A.D. 1610, March 12, in the residence of Âgra. According to a notice on fol. 1ª this MS. came into the library of Astarâbâd, in the fifth year of Shâhjahân's reign, A.H. 1042 = A.D. 1632.

Ff. 382, 2 coll., each bordered by two small gold stripes, and containing ll. 19, written on paper of different colours; very small frontispiece. Ff. 239ᵇ and 240ª are ornamented with large gold-coloured points; splendid binding in red and gold; gilt edges; Nasta'lîk, very near to Shikasta; size, 9¼ in. by 4⅞ in. [Elliot 40.]

546

The same.

Contents:

Kaṣîdas on fol. 1ᵇ, not alphabetically arranged. Beginning the same as in No. 543. Two kiṭ'as on ff. 170ª and 179ª. Mukaṭṭa'ât on fol. 214ª, intermixed with ghazals (on ff. 242ᵇ, 252ᵇ, 262ᵇ, 263ᵇ, 264ᵇ, 265ᵇ, 266ᵇ, and 286ᵇ), and six mathnawîs, on ff. 268–273ᵇ, beginning حبّذا گیر الخ, and quite agreeing with the hazliyyât in the preceding copy (only the division of the various pieces is a little different).

Beginning:

ای جوانبخت و پیر ملّت و ملك
صدر دنیا امین دولت ودین

corresponding to Elliot 40, fol. 261ª.

Ghazals on fol. 287ª, beginning:

زلفت چو بدلبری برآمد - بس کس که زخان و مان برآمد

agreeing with Elliot 39, fol. 342ª.

A great number of kiṭ'as are found in this part, principally on ff. 316ª–321ª, 321ᵇ–328ª, and 341ª.

Rubâ'is on fol. 341ª, beginning:

عدل تو چو سایه بر ممالك پوشد الخ

Copied A.H. 1019 = A.D. 1610, 1611.

Ff. 349, 2 coll., each ll. 15, and a third on the margin from ff. 324–349, ll. 32; Nasta'lîk; large waterspots; the original leaves put into another margin of white paper; size, 10¼ in. by 6½ in. [Elliot 113.]

547

The same.

Another copy of this famous dîwân, containing:

Kaṣîdas on fol. 1ᵇ, without alphabetical order, beginning the same as in No. 543.

Mukaṭṭa'ât on fol. 218ª, beginning:

ای خسروی که کوکبهٔ کبریات را الخ

agreeing with Ouseley 13, fol. 128ᵇ, l. 4:

ای سروری که کوکبهٔ کبریات را الخ

Ghazals, alphabetically arranged, on fol. 321ᵇ, beginning:

ای کرده در جهان غم عشقت سمر مرا
وای کرده دست عشق تو زیر وزبر مرا

This poem agrees with Ouseley 123, fol. 3ª, l. 13; the following از دور الخ is the initial ghazal in Ouseley 13.

Hazliyyât on fol. 395ª, with the prose preface mentioned in W. Pertsch, p. 83.

Beginning of the preface: حکیم اوحد الدین انوری در آنچه هنوز الخ.

The first mathnawî begins as in Elliot 40: حبّذا گیر قاضئ گیرنگ الخ.

Rubâ'is on fol. 400ᵇ, beginning:

با گل گفتم ابر چرا می گرید
ماتم زده نیست از کجا می گرید

agreeing with Ouseley 36, fol. 29ª, and Ouseley 123, fol. 62ᵇ, l. 9.

There are lacunas after ff. 70 and 282.

Not dated, probably the eleventh century. On the fly-leaf there is written a short account of Anwarî by S. W. J. (Sir William Jones?)

Ff. 427, 2 coll., each ll. 15; very small frontispiece; Nasta'lîk; size, 9 in. by 5¼ in. [Elliot 39.]

548

The same.

This copy is without both beginning and end.

Kaṣîdas on fol. 364ᵇ, beginning abruptly:

آن روز که گنج حسن کردی - در گنج وثاق بی نوا را

Arranged alphabetically.

According to the original paging three leaves are missing at the beginning.

Mukaṭṭa'ât on fol. 190ª, beginning:

چون برگهاء طوبی طبعم بنام تو
یك روی بر ثنا ودگر روی در دعاست

Ghazals on fol. 92ᵇ, beginning:

زعهد تو بوی وفا می نیاید
که از چون توئی جز جفا می نیاید

Rubâ'is on fol. 29a, beginning the same as in Elliot 39:

با گل گفتم ابر چرا می گرید الخ

Not dated; eleventh century.

Ff. 364, ll. 19; small Nasta'lîk; the leaves of this MS. are wrongly bound in European manner from the left to the right; throughout the binder has made the grossest mistakes; in many places he can be corrected by the Arabic numbers of the original paging, but many of them have disappeared; size, 8½ in. by 4½ in. [Ouseley 36.]

549

The same.

The first and second part of this dîwân are marked by frontispieces, the other parts are not distinguished by anything. Each part is arranged alphabetically.

Ghazals on fol. 1b, beginning the same as in Ouseley 13:

از دور بدیدم آن پری را الخ

Rubâ'is on fol. 50b, beginning the same as in Elliot 40:

ای هجر مگر نهایتی نیست ترا الخ

Kasîdas on fol. 73a, beginning abruptly:

دریای کرم نمای صافی - خورشید شرف فزای صائب

There is a lacuna after fol. 72, containing the kasîdas ending in ا, and some ending in ب.

Mukatta'ât on fol. 230a, beginning:

نزد طبیب عقل مبارك قدم شدم

حال مزاج خویش بگفتم کما جرا

After the mukatta'ât, ending in ی, there follow on fol. 303a the hazliyyât, beginning as in Elliot 39, 40, etc.

The prose preface is wanting in this copy.

Not dated; eleventh and twelfth centuries.

Ff. 307, ll. 19; cursive Nasta'lîk; size, 7⅜ in. by 3⅝ in. [Ouseley 123.]

550

The same.

Contents:

Kasîdas on fol. 1b, in alphabetical order, except the first ode, مقدّری نه الخ. In the kasîdah on ff. 67a–68a, there is wanting the last bait but one, comp. Elliot 40, fol. 45a, l. 16.

Mukatta'ât on fol. 228a, likewise alphabetically arranged, beginning:

ای فلك پیش طالع نیکت - کرده بردار اختر بدرا

comp. Elliot 40, fol. 186b, l. 9, and Ouseley 123, fol. 230b, l. 12.

Rubâ'is in the same manner, on fol. 302a, beginning:

نه صبر بگوشهٔ رساند مارا - نه عقل بکام ودل رساند مارا

corresponding to Elliot 40, fol. 354a, last line, and Ouseley 123, fol. 50b, l. 3; but there is more correctly written instead of رساند, نشاند in the first hemistich.

Hazliyyât on fol. 327a, agreeing upon the whole with those in Elliot 39, 40, etc., but the second mathnawi is wanting here, and the last breaks off with this verse:

تا نشستند هر دو بر سر پای

در درون شد وکیل گفت ورای

comp. Elliot 40, fol. 296a, l. 16; the arrangement besides is a little different from that in the other MSS.

This copy does not contain the ghazals, except the few occurring in most MSS. among the kasîdas, for instance, on ff. 46a, 68a, 70a, 162b, 164b, 180b, 181b, 185a, 226b, and 227b.

Not dated.

Ff. 331, ll. 15; Nasta'lîk; large waterspots throughout; ff. 169a, 178b, and 179a sprinkled with gold; various readings and short notes on the margin; size, 10¾ in. by 7 in. [Elliot 41.]

551

The same.

Kasîdas on fol. 1b, beginning: مقدّری نه الخ.

Mukatta'ât on fol. 170b, beginning as in Elliot 40.

One mathnawî, entitled حکایت قاضیٔ گیرنگ, quite agreeing with the hazliyyât in the other copies.

As in the previous copy, there is wanting here the second mathnawî (Elliot 40, fol. 293a) and two or three baits before that.

Ghazals on fol. 264b, beginning:

روی تو آرام دلها می برد - زلف تو زنهار جانها می برد'

corresponding to Ouseley 123, fol. 16a, l. 2.

Rubâ'is on fol. 311b, beginning:

شاهد بخدای که ترا بگزیدست

کز ملك چوتو خدا یگانی دیدست'

agreeing with Ouseley 123, fol. 53a, l. 11; Elliot 40, fol. 354b, l. 5, and Elliot 41, fol. 303a, l. 13.

There is no alphabetical order throughout the whole MS. and no date.

Ff. 328, ll. 19, without any ornaments, occasionally various readings and notes on the margin; many leaves a little worm-eaten; Nasta'lîk; size, 10 in. by 5½ in. [Elliot 42.]

552

The same.

There is no alphabetical arrangement, except in the ghazals.

Kasîdas on fol. 1b, beginning: مقدّری نه الخ.

Mukatta'ât on fol. 171a, beginning: ای خسروی که الخ; comp. Elliot 39 and Ouseley 13, fol. 128b, l. 4.

Ghazals in alphabetical order on fol. 256a, beginning in the same manner as Elliot 39: ای کرده در الخ.

The complete hazliyyât, with the prose preface, on fol. 319b.

Rubâ'is on fol. 324b, beginning as in Elliot 39: با گل گفتم الخ.

The last rubâ'î, beginning:

عشقی که همه عمر بماند اینست الخ,

corresponds to Elliot 39, fol. 411b, l. 7. There are accordingly wanting 155 rubâ'is.

No date.

Ff. 333, 2 coll., each ll. 17; illuminated frontispiece, gilt edges, splendid binding in green and gold; the original leaves are put into a margin of more modern paper; Nasta'lîk; size, 8⅞ in. by 5¾ in. [Elliot 43.]

553

The same.

Kasidas without any order on fol. 1b, beginning:

گر دل و دست بحر و کان باشد
دل و دست خدایگان باشد

agreeing with Ouseley 123, fol. 109a.

Mukatta'ât, intermixed with the hazliyyât (on ff. 252a–255b, quite agreeing with those in the other copies).

Beginning of the kit'as on fol. 171b:

بهر پیام که آورده کرده ام تصدیق الخ

Ghazals on fol. 267a, beginning as in Elliot 39:

ای کرده در جهان الخ

Rubâ'is on fol. 317a, beginning:

تا رای تو از قدح بشمشیر آمد الخ

comp. Ouseley 123, fol. 59a.

There are many marginal and interlinear glosses, especially on the first pages. No date.

Ff. 340, 2 coll., each ll. 19; distinct Nasta'lîk; illuminated frontispiece; size, 9⅜ in. by 5¼ in. [Fraser 64.]

554

The same.

This copy contains only kasidas and kit'as in alphabetical order, except the first and a longer series at the end on ff. 193a–206a.

Beginning of the initial kasidah on fol. 1b: مقدّری نه الخ.

Beginning of the first alphabetical poem on fol. 2b:

سپهر رفعت و کوه وقار و بحر سخا الخ.

No date.

Ff. 206, 2 and sometimes 3 coll., ll. 15–18; many interlinear glosses and marginal additions on ff. 1–24; irregular Nasta'lîk; size, 10½ in. by 6⅜ in. [Ouseley Add. 135.]

555

The same.

This copy contains only the kasidas, without alphabetical order, beginning: مقدّری نه الخ.

In a few places the margin is covered with explanations.

Dated A.H. 1082=A.D. 1671; evidently copied in India.

No. 1, ff. 117; No. 2, ff. 115; ll. 14; cursive Nasta'lîk; brown, throughout worm-eaten paper; size, 8⅛ in. by 5⅛ in. [Ouseley 1, 2.]

556

The same.

This copy, incomplete at the end, contains only a part of the kasîdas, intermixed with a few kit'as. It breaks off in the midst of a kasîdah, rhyming in ير. Beginning as usual: مقدّری نه الخ. No date.

Ff. 156, 2 coll., each ll. 19; Nasta'lîk; all the margin throughout covered with notes; there are also many interlinear glosses; size, 10¼ in. by 5½ in. [Walker 98.]

557

Sharh-i-Dîwân-i-Anwarî (شرح دیوان انوری).

1. Ff. 72–161. A commentary on Anwarî's kasîdas, by Mîr Abû-alhasan Farâhânî. See A. Sprenger, Catal., pp. 332 and 93, and fol. 73a, l. 3. Nasrâbâdî (who composed his tadhkirah in A. H. 1089) calls the author Mîr Abû-alhasan alhusainî Sayyid of Farâhân, and states that he was put to death at Shîrâz, comp. also Rieu ii. p. 556 sq.

Beginning: سپاسی که از روی گواهیٔ خرد بذمّهٔ خانوادهٔ امکان لازم است آنست الخ.

At the end the author calls his work شرح ابیات قصائد (on fol. 161b, l. 3).

2. Ff. 162a–199. A commentary on Anwari's mukatta'ât, by the same. See A. Sprenger, Catal., p. 333, l. 12. Beginning:

ای نام تو قالب عبارت را روح
در راه تو پای عقل ودانش مجروح

The author's name occurs on fol. 162a, l. 13: ابو الحسن الحسین القرهانی (sic!).

Not dated; eleventh century.

Ff. 71–199, ll. 17; Nasta'lîk; size, 9 in. by 4⅞ in. [Ouseley 43.]

558

A fragment of the same commentary on Anwarî's mukatta'ât.

Beginning the same as in the preceding copy.

Ff. 19, ll. 19; Nasta'lîk, sometimes very near to Shikasta; size, 6⅜ in. by 3¼ in. [Bodl. 371.]

559

Dîwân-i-Bailakânî (دیوان بیلقانی).

The lyrical works of Abû-almakârim Mujîr-aldîn of Bailakân (in the province of Arrân in Adharbaijân), who died probably A.H. 594=A.D. 1197–1198. Another, undoubtedly wrong, date of his death is A.H. 568; comp. Rieu ii. p. 562; A. Sprenger, Catal., p. 503; Butkhâna, No. 19, etc. His diwân is very rare; see Khanykov, Mémoire sur Khacani in Journal Asiatique, 1864, 6me série, vol. iv. p. 144. This copy contains:

Kasîdas on fol. 1b, Tarjî'ât (on ff. 50a, 56a, 60b, and 63a), and kit'as (on ff. 56a, 60b, 68b, and 77b). Beginning:

مساز حجرهٔ وحدت درین مضیق خراب
که روی صبح سلامت نماند زیر نقاب

A large lacuna after fol. 49.

Ghazals and rubâ'is on fol. 77b, beginning:

انجم فی ید الساقی انکاس الخ

Bailakânî's kasîdah in homage of Kizil Arslan, quoted by Daulatshâh, is found here on fol. 36b; the last rubâ'î of this copy is the same which the author wrote against Isfahân, as Daulatshâh likewise states.

Copied A.H. 1005=A.D. 1596–1597.

Ff. 1–87, 2 coll., each ll. 17; Nasta'lîk; small illuminated frontispiece; gilt edges; binding red and gold; size, 6⅞ in. by 4⅛ in. [Elliot 86.]

Khâkânî (Nos. 560–581).

560

Kulliyyât-i-Khâkânî (كلّيّات خاقانى).

The complete poetical works of Afdal-aldîn Ibrâhîm bin 'Alî Najjâr Khâkânî, a native of Shirwân. His original takhallus was Hakâ'ikî, which he changed in honour of the Khâkâns of Shirwân, Minûćihr and his son Jalâl-aldîn Abû-almużaffar Akhsatân, the same Shâh at whose request Niżâmî wrote his epopee Lailâ and Majnûn. He died at Tabrîz, about seventy years old, probably in A. H. 595=A. D. 1199, and is buried at Surkhâb. Comp. Sir Gore Onseley, Biographical Notices of Persian Poets, p. 157; A. Sprenger, Catal., p. 461; Rieu ii. p. 558; G. Flügel i. p. 508; Catal. des MSS. et Xylographes, p. 329; Butkhâna, No. 18; Khanykov, Mémoire sur Khacani in Journal Asiatique, 6me série, vol. iv. p. 137 sq., and vol. v. p. 296 sq. etc.

Contents:

Kasîdas, arranged alphabetically and all with distinct headings, on fol. 1b, beginning:

عروس عافیت آنگه قبول کرد مرا
که عمر پیش بها دادمش بشیر بها

Among these kasîdas there are also found the poet's well-known *marâthî* and *tarji'bands*, on ff. 38a, 84a, 101b, 117a, 127a, 160a, 194a, 201a, 224b, and 244a. Beginning of the first: برقع زر نگار بندد صبح الخ.

Ghazals in alphabetical order, on fol. 251b, beginning:

رفتم براه صفت (?) دیدم بکوی صفا الخ

Mukatta'at on fol. 358b, beginning:

خاقانیا بجاه مشو غرّه غمروار
گر خود بجای بهمن و جمشید ازقضا

This initial kit'ah is published in Spiegel's Chrestomathia Persica, p. 114.

Rubâ'is on fol. 427b, beginning:

شهری زپئ عشق تو بدگوست مرا الخ

A collection of letters in prose, defective at the beginning (two pages are left blank), on fol. 451a; it opens abruptly thus: که ملك هندش فرستاد الخ.

Tuhfat-al'irâkain, the famous mathnawî, composed by the poet during his pilgrimage to Makkah and Madînah, and giving a description of 'Irâk-i-'ajam and 'Irâk-i-'arab, with the preface in prose, on fol. 474b.

Beginning of the preface: خیر ما اعتصم المرُ بحباله کلمة العجز مع قصور باله الخ.

Beginning of the mathnawî on fol. 477b:

مائیم نظارگان غمناك - زین حقّهٔ سبز و مهرهٔ خاك

comp. Sprenger, Catal., p. 463, and Rieu ii. p. 560.

Another mathnawî, without a heading, on fol. 532b, beginning:

بر کرّهٔ خاك تنگ میدان - هم باش چوگوی اسیر چوگان

The kasîdas were finished the 10th of Jumâdâ-alawwal, A. H. 1015 = A. D. 1606, September 13; the whole MS. the 7th of Sha'bân, in the same year=A. D. 1606, December 8, by Muhammad bin almahmûd Hamzah.

Ff. 543, 2 coll., each ll. 21, and a third on the margin of ff. 447b–543, ll. 18; Nasta'lîk; illuminated frontispieces on ff. 1b, 251b, 358b, 427b, 474b, 477b, and 532b; size, 10¾ in. by 6¼ in.
[Fraser 61.]

561

Dîwân-i-Khâkânî (دیوان خاقانی).

The lyrical poems of Khâkânî, containing:

Kasidas on fol. 1b, in alphabetical order, except the initial one. Beginning:

دل من پیر تعلیمست و من طفل زبان دانش
دم تسلیم شرعش و سر زانو دبستانش

Tarji'ât on fol. 154a, beginning:

دلا از جان چه برخیزد یکی جویای جانان شو

Marâthî (elegies) on fol. 197a, intermixed with kasîdas (on ff. 209b–213a), and one tarji' (on ff. 207a–209b). Beginning:

آن مصر مملکت که تو دیدی خراب شد
وان نیل مکرمت که شنیدی سراب شد

Ghazaliyyât on fol. 217a, beginning:

اهل بایستی که جان افشاندمی
دامن از اهل جهان افشاندمی

Mukatta'ât on fol. 230b, beginning:

پاکا ملکا قد فلك را - جز بهر سجود خم نکردی

Almarâthî min almukatta'ât (elegies in the form of kit'as), on fol. 271b. Beginning:

آه دردا که شبیخون اجل الخ

Alghazaliyyât alhakikah wa almajâziyyah (the real and figurative odes), the real ones on ff. 279b–282b, the figurative ones on ff. 282b–332b. Beginning:

آنها که محقّقان راهند - در مسند فقر پادشاهند

A new series of elegies on fol. 332b, concluded by kasîdas, ghazals, and kit'as, all mixed together. Beginning:

بی باغ رخت جهان مبیناد الخ

Rubâ'iyyât on fol. 374b, beginning:

ساقی رخ من رنگ نمی گرداند
ناله زدل آهنگ نمی گرداند

There is a lacuna after fol. 318.

Copied A. H. 999=A. D. 1590–1591.

Ff. 388, ll. 23; Nasta'lîk; without ornaments; the last pages are put in a margin of modern white paper; all the margin, particularly in the first half, is filled with notes and explanations; bound in linen, with flowers of various colours; headings are prefixed to all the poems, except ff. 4b, 36a–44b, 106a–107b, 111b, 358a–366a, 366b, 367a–372b. On fol. 45a the first two lines are repeated by mistake; size, 12¼ in. by 7 in.
[Elliot 74.]

562

The same.

This copy consists of kasîdas and kit'as, mixed with ghazals and tarji'bands (two series, on ff. 117b–136a and 186b–211a, partly agreeing with Elliot 74, partly not). Beginning, on fol. 1b, the same as in Elliot 74. This copy was finished the 12th of the second Jumâdâ,

A. H. 1006 = A. D. 1598, January 20. On the last page there are several rubâ'is by Khâkâni. On the first page is a seal with the following inscription: احمد شاه بهادر فدو بادشاه غازی. Accordingly it belonged to the library of the emperor Aḥmadshâh (A.H. 1161–1167 = A.D. 1748–1754).

Ff. 312, 2 coll., each ll. 18; small Nasta'lîk; size, 9⅝ in. by 5 in. [OUSELEY 192.]

563

The same.

Contents:

Kaṣîdas on fol. 1b; tarji'ât (on ff. 8b, 12b, 49a, 53a, 63b, 67b, 70b, 80a, 106a, 110b, 119a, 121b, 127b, and 130a, for the greater part agreeing with Elliot 74, ff. 154b, 185b, 162b, 170b, 166a, 156b, 174b, 177b, 159b, 189a, and 193b, beginning دلا ازجان الخ), ḳiṭ'as, and ghazals, put together without any order, and arranged in a manner quite different from that in Ouseley 192, except the beginning: دل من پیر تعلیمست الخ, on fol. 1b. Headings are found only on ff. 4b, 88a, 88b, 92b, and 93a.

Another series of poems on fol. 201b, beginning:

منکوب طبعم آوخ منکوس طالعم
بر عالم سبك سر ازآن من گران بوم

The second این چرخ corresponds to Ouseley 192, fol. 303a, last line.

There is a lacuna after fol. 187.

Copied by Abû-allaṭîf Habîb-allâh, dated the 27th of Jumâdâ-alawwal, A. H. 1011 = A. D. 1602, November 12.

Ff. 209, 2 coll., each ll. 21, and a third on the margin, ll. 32; very small but distinct Nasta'lîk; illuminated frontispiece and some other ornaments on ff. 1b and 2a; large waterspots throughout; the first pages a little injured and effaced; size, 9¼ in. by 5½ in. [ELLIOT 73.]

564

The same.

This copy contains kaṣîdas, ḳiṭ'as, etc. etc., like the preceding copies, but again in an entirely different arrangement. Its chief advantage is, that in many cases it has headings prefixed to the poems. Beginning the same. Dated by Jamâl-aldîn of Jaunpûr the 17th of Jumâdâ-alâkhar, A.H. 1011 = A.D. 1602, December 2.

Ff. 294, 2 coll., each ll. 23; Nasta'lîk; size, 11¾ in. by 6⅞ in. [OUSELEY 382.]

565

The same.

Contents:

Kaṣîdas on fol. 1b (beginning as in the other copies), without any order, intermixed with tarji'ât (on ff. 91b دلا ازجان, comp. Elliot 74, fol. 154b; 96a, comp. 74, fol. 193a; 108a, comp. 74, fol. 207a; 161b; 179a; 182b, comp. 74, fol. 174b; 186b, comp. 74, fol. 177b; 192a, comp. 74, fol. 159b; 196a, comp. 74, fol. 182b; 232a, comp. 74, fol. 189a; 234b, comp. 74, fol. 185b; 238a; 242b; 250a, comp. 74, fol. 162b; 253b, comp. 74, fol. 166a; 259a, comp. 74, fol. 170b; 264a), and one elegy (on fol. 111a).

Ghazaliyyât and marâthî on fol. 268a, beginning:

عشق و عهدی (!) نیکوان بدرود باد
وصل و هجر دوان بدرود باد

After fol. 333 there is a large lacuna, and on fol. 334 two and a half ḳiṭ'as are found.

A few leaves appear to be wanting after fol. 139.

Copied in the month Sha'bân, A.H. 1040 = A.D. 1631, March.

Ff. 334, ll. 19; careless Nasta'lîk, written on paper of different colours; without ornaments; a great number of leaves gnawed by worms; many marginal notes; the headings written in red ink throughout; size, 9¾ in. by 6¼ in. [ELLIOT 75.]

566

The same.

This copy contains kaṣîdas, tarjî'bands, ghazals, ḳiṭ'as, and rubâ'is, all mixed together without any order. Beginning the same as in the preceding copies. Finished the 5th of Rabî'-alawwal, A. H. 1109 = A. D. 1697, September 21.

Ff. 476, 2 coll., each ll. 15–17; Nasta'lîk; greatly damaged by worms; size, 9⅝ in. by 4⅞ in. [OUSELEY ADD. 133.]

567

The same.

This copy, much worm-eaten and injured, contains kaṣîdas, ghazals, ḳiṭ'as, and rubâ'is, mixed together without any order. Beginning, on fol. 1b, different from that in the other copies:

کار من بالا نمیگیرد درین شیب بلا
در مضیق حادثاتم بستهٔ بند عنا

Another series of rubâ'is on fol. 353b, beginning:

خاقانی اگر ز راحتت رنگی نیست الخ

corresponding to Fraser 61, fol. 428b, and Salemann's edition of Khâkâni's rubâ'is, St. Petersburg, 1875, No. 46. The greater part of the margin is covered with additions and explanations. There is also a great number of interlinear glosses.

The proper order of ff. 226–235 is: 226, 228–230, 227, 234, 231–233, 235. No date.

Ff. 369, 2 coll., each ll. 21; Nasta'lîk; size, 10½ in. by 5⅞ in. [WALKER 99.]

568

The same.

This copy contains kaṣîdas, ghazals, and a great number of tarji'ât and tarkîbbands, mixed together (a longer series of tarji'bands on ff. 37–84, almost completely agreeing with those in Elliot 75 and 74, but in a different order). Beginning the same as in the other copies. Lacunas after ff. 93 and 101. The ḳiṭ'as and rubâ'is are wanting, only one ḳiṭ'ah (consisting of two baits) is found on fol. 34b.

Various readings and occasional notes on the margin. Most of the headings are filled in.

Ff. 311, ll. 17; Nasta'lîk; small illuminated frontispiece, the first two pages ornamented; gilt edges, binding dark blue with gold arabesques; incomplete at the end; size, 6¾ in. by 3½ in. [ELLIOT 76.]

569

The same.

This copy, like Elliot 76, contains only kasidas, tarjî'ât (on ff. 42ª–49ᵇ, and a longer series resembling that in Elliot 74, 75, 76 on ff. 140ᵇ–172ᵇ), and ghazals (principally from fol. 172ᵇ to the end).

This copy is, no doubt, defective, as there are wanting the kit'as, rubâ'is, and the date.

Ff. 184, ll. 25; Nasta'lîk; without ornaments; some marginal notes; headings (in red ink) are found only as far as fol. 18; size, 12¾ in. by 6¾ in. [Elliot 77.]

570

The same.

This copy contains only kasîdas in alphabetical order, and is therefore styled, in a notice on fol. 1ª, الجزء الاوّل من کتاب خاقانی, the *first part* of Khâkânî's diwân. Beginning as usual.

On fol. 1ª it is stated that this MS. was bought the 26th of Jumâdâ-althânî, A.H. 1129 = A.D. 1717, June 7.

About one half of the copy is accompanied with marginal and interlinear glosses.

Ff. 225, 2 coll., each ll. 17; Nasta'lîk; size, 9⅜ in. by 5⅜ in. [Walker 74.]

571

The same.

In spite of several large lacunas, for instance, after ff. 101, 117, 121, and 169, and the worm-eaten state of the whole MS., it is of especial value on account of its rich and most interesting marginal glosses, which throw a very desirable light on the great intricacies and obscurities of the poet's style. Beginning as usual:

دل من پیر تعلیمست الخ

No date.

Ff. 296, 2 coll., each ll. 17; Nasta'lîk; size, 9¼ in. by 6¼ in. [Bodl. 748.]

572

Sharh-i-Dîwân-i-Khâkânî (شرح دیوان خاقانی).

Muhammad bin Dâ'ûd 'Alawî Shâdiyâbâdî's commentary on Khâkânî's kasîdas, beginning: جواهر زواهر سپاس بیقیاس وثناء حضرت صمدیّت را جلّ الخ.

Only the difficult verses are explained, comp. Rieu ii. p. 561, and A. Sprenger, Catal., p. 462. Ff. 158–208 are misplaced and must be read in this order: 158, 165–207, 159–164, 208.

This copy was finished by Maulâuâ Ni'mat-allâh ibn Jamâl-aldin Mahmûd (living in the village of Akbarpûr, in the district of Faridâbâd belonging to Lâhûr and commonly called Jûyân) in the month Shawwâl, A.H. 1042 = A.D. 1633, April–May.

Ff. 217, ll. 19; clear and distinct Nasta'lîk; size, 9⅞ in. by 5⅞ in. [Fraser 63.]

573

Another copy of the same commentary.

The text of this copy begins at once with the initial bait of Khâkânî's well-known kasidah:

دل من پیر تعلیمست الخ

First words of the commentary: بدانکه دل نفس ناطقه را گویند که روح انسانی وآن لطیفهٔ ربّانی است الخ, corresponding to Fraser 63, fol. 2ª, ll. 7 and 8. The proper order of ff. 1–41 is: 1–24, 33–40, 25–32, 41.

No date. This MS. belonged formerly to M. Garcin de Tassy's library, but the statement in the 'Catalogue des livres orientaux, etc., composant la bibliothèque de feu M. Garcin de Tassy,' Paris, 1879, p. 262, No. 2926, that the commentator's name was 'Moulaoui Mohammed Naçir Sahib,' is not at all confirmed by the colophon, which simply runs thus: تمام شد نسخهٔ شرح قصائد خاقانی بوقت عصر بدر دولت مولوی محمّد باقر (باقر) صاحب بمتخلّص (? متخلّص) بمهر (بنصر or) صاحب مخدوم الخ.

The copyist was Kudrat-allâh of Murshidâbâd.

Ff. 349, ll. 15; careless Nasta'lîk, mixed with Shikasta; size, 7⅞ in. by 4⅞ in. [Ouseley Add. 181.]

574

Another copy of the Tuhfat-al'irâkain.

Beginning of the prose preface: خیر ما اعتصم المرء بحباله کلمة العجز الخ.

Beginning of the mathnawî: مائیم نظارگان غمناك الخ.

On the margin many explanations are added. Edited with a commentary at Âgra (lithographed), 1855; see Trübner's Record, No. 22, p. 390; a selection from the same has been printed at Lahore, 1867.

This copy was finished in the Muharram of A.H. 1063 = A.D. 1652, December, in Shâhjahân's reign, by Sayyid Nâsir; the owner was Shâh Ja'far in Katak (کتك).

Ff. 118, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 5⅛ in. [Ouseley 69.]

575

The same.

The first leaf of this MS. was wanting; it has been completed by Sir W. Ouseley.

No prose preface. It begins at once with the initial bait of the mathnawî.

The margin is covered, and the lines are interspersed with explanatory notes, particularly from fol. 39 to the end.

This copy was made by Habib-allâh, and finished the 16th of the second Jumâdâ of the third year of Ahmad Shâh, viz. A.H. 1163 = A.D. 1750, May 23.

Ff. 111, 2 coll., each ll. 15; large, clear Nasta'lîk; size, 10½ in. by 6⅜ in. [Ouseley 383.]

576

The same.

The prose preface is found here on ff. 1ᵇ–7ᵇ, the mathnawî begins on fol. 9ᵇ. Many glosses and additions on the margin. No date.

Ff. 124, 2 coll., each ll. 14; Nasta'lîk; illuminated frontispiece on fol. 9ᵇ; ff. 9ᵇ and 10ª splendidly adorned; size, 6½ in. by 3½ in. [Fraser 62.]

577

The same.

Numerous interlinear and marginal glosses. No preface. The mathnawi concludes on fol. 110[a]; on fol. 110[b] there follows a مربّع اعداد تمام کلام اللّه; and on fol. 111[a] the fragment of a treatise on twenty-five peculiarities of the سورهٔ اخلاص, beginning: بدانکه امیر المؤمنین امام المتّقین علی ابن ابی طالب استخراج سورهٔ اخلاص الخ.

Ff. 111, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅝ in. by 5⅝ in. [OUSELEY ADD. 91.]

578

The same.

A quite modern copy of the same. Finished A. H. 1201 = A. D. 1786–1787.

Ff. 1–69[b], 2 coll., each ll. 15, and a third on the margin, ll. 12; small Nasta'lîḳ; the original leaves are put into another margin; fol. 41 supplied by another hand; size, 7½ in. by 4½ in. [OUSELEY ADD. 107.]

579

The same.

Another copy without preface, dated in a modern hand the 16th of Rabî'-althânî, A.H. 1209 = A.D. 1794, November 10.

Ff. 109, 2 coll., each ll. 15; Nasta'lîḳ; a great number of leaves are supplied by a modern European hand; size, 8¼ in. by 4¾ in. [ELLIOT 384.]

580

Sharḥ-i-Tuḥfat-al'irâḳain (شرح تحفة العراقين).

A commentary on Khâḳânî's Tuḥfat-al'irâḳain, the author of which is called in the subscription غلام محمّد نحوشی (or مخوشی), Ghulâm Muḥammad. It begins, without an introduction, with the explanation of the first verse: مائیم نظارگان الخ کلمه زین تعلّق بغمناك دارد یعنی غمناکئ ما ازین حقّه ومهره است.

This copy was finished the 5th of Ṣafar, A.H. 1124 = A.D. 1712, March 14. From the کری (i.e. گهڑی) occurring in the subscription, we conclude that it was copied in India: تمام شد شرح تحفة العراقين من تصنيف غلام محمّد نحوشی (or مخوشی) تاریخ نخم صفر المظفر سنه ۱۱۲۴ هجری روز دو شنبه چهار کری اخر مانده.

Ff. 141, ll. 17; cursive Nasta'lîḳ; size, 8¾ in. by 4¾ in. [OUSELEY 61.]

581

Sharḥ-i-Tuḥfat-al'irâḳain.

Another commentary on the same work, very badly written and consequently very difficult to read. It is probably identical with the commentary of 'Abd-alsalâm (composed A. H. 1057 = A. D. 1647, see A. Sprenger, Catal., p. 463, No. 322, and the copy in the India Office, No. 642), but is unfortunately defective at the beginning.

Ff. 1–5 appear to form the introduction; on fol. 6[b] the commentary opens with the first bait of the mathnawî: مائیم نظارگان الخ.

Another part begins on fol. 20[a]. The text of the poem is not marked, being unseparated from the commentary. Many additions on the margin.

Copied A. H. 1076 = A. D. 1665–1666, at Shâhjahânâbâd.

Ff. 93, ll. 20–23; Shikasta; size, 10⅛ in. by 5⅝ in. [WALKER 90.]

582

Dîwân-i-Ẓahîr Fâryâbî (دیوان ظهیر فاریابی).

The Dîwân of Ẓahîr-aldîn Ṭâhir bin Muḥammad of Fâryâb, who died in Tabrîz A. H. 598 = A. D. 1202, comp. Rieu ii. p. 563; A. Sprenger, Catal., p. 579; Ouseley, Biogr. Notices, p. 154; and Butkhâna, No. 20.

Contents:

The same preface, which is quoted by Sprenger, on fol. 1[a], written by a contemporary of Majd-i-Hamgar, who collected Fâryâbî's poems and dedicated them to Majd-aldaulah wa aldîn Aḥmad bin Muḥammad (comp. ff. 5[a], ll. 8–12, and 5[b], ll. 1–2). The beginning is wanting; it opens with the words: خلقت الافلاك وجمال جلال او الخ.

Ḳaṣîdas on fol. 7[b], intermixed with a great number of ḳiṭ'as (for instance, on ff. 75[b], 76[b], and towards the end), some ghazals, and one short mathnawî (on fol. 81[a]). Beginning:

چو زهره وقت صبوح از افق بسازد چنگ
زمانه تیر کند نالهٔ مرا آهنگ

The initial verse quoted in Sprenger is found here on fol. 128[b].

Rubâ'îs, on fol. 149[a], defective at the end. Beginning:

ای خیل ستارگان سپاه و حشمت
دوران فلك مطیع تیغ و قلمت

There is a lacuna after fol. 24. Printed, Calcutta, A. H. 1245.

Ff. 157, ll. 12; Nasta'lîḳ; incomplete both at the beginning and the end; illuminated frontispiece on fol. 7[b]; ff. 1[a], 7[b], and 8[a] are sumptuously adorned; ornamented headings or corners throughout; size, 7⅞ in. by 4⅝ in. [ELLIOT 119.]

583

Another copy of the same.

This copy contains:

A short fragment of the same preface as in Elliot 119 on fol. 1[a], without beginning or end. The first words are فضل معلوم خود هر یك الخ (Elliot 119, fol. 4[b], l. 10), and the last کز طیّب نفس چو مشك فاشم (Elliot 119, fol. 6[b], l. 2).

Ḳaṣîdas, ḳiṭ'as, etc., on fol. 2[b], introduced by a rubâ'î, beginning: ای سرّ تو در سینهٔ هر صاحب راز, and concluded by a short mathnawî, which is different from that in Elliot 119. The initial ḳaṣîdah is the same as in the preceding copy: چو زهره الخ. The order is neither alphabetical nor agreeing with that in Elliot 119.

Rubâ'îs on fol. 116[a]. Beginning the same as in Elliot 119.

This copy was finished the 26th of Rajab, A.H. 1015 = A. D. 1606, November 27. There is added a full notice

of Żahîr Fâryâbî, extracted from Daulatshâh's tadhkirah, by Sir Gore Ouseley.

Ff. 118, ll. 15 (on fol. 79 only ll. 8); Nasta'lîk, written on paper of various colours; many blanks and omissions (for instance, on ff. 9ª, 26ᵇ, 60ª, 60ᵇ, 117ᵇ, etc.); illuminated frontispiece on fol. 2ᵇ; ff. 2ᵇ and 3ª adorned; some leaves (ff. 25, 26, 60, and 79) supplied by another hand; size, 9 in. by 4¾ in. [Elliot 120.]

584

A third copy of the same diwân.

Contents:

Kasidas, without any order, on fol. 1ᵇ, beginning:

سپیده دم که شدم محرم سرای سرور الخ

corresponding to Elliot 119, fol. 128ª last line but one.

Two tarji'bands on ff. 13ª and 42ᵇ; the first begins:

دوش چون زلف بشانه زدند الخ

the second: خیز ای نگار حسن الخ

Mukatta'ât on **fol.** 78ᵇ, beginning:

زمانه داور کشور کشای نصرت و دین
ایا ضمیر تو از راز آسمان آگاه

Ghazals and rubâ'is on fol. 105ª, beginning:

گر گل رخسارت عزم گلستان کند
گل بتماشای او روی به بستان کند

No date. On the fly-leaf the same account of the poet as in Elliot 120.

Ff. 114, ll. 15; Nasta'lîk; illuminated frontispiece, the first two pages richly embellished; size, 8¼ in. by 5 in. [Elliot 421.]

Nizâmî (Nos. 585–619).

585

Khamsa-i-Nizâmî (خمسهٔ نظامی).

'The five treasures' (پنج گنج) of Jamâl-aldîn Abû Muhammad Ilyâs bin Yûsuf bin Mu'ayyad Nizâm aldin of Ganja, who probably died about A. H. 598 or 599 = A. D. 1201–1202; compare Rieu ii. p. 564 sq.; W. Bacher, Nizâmî's Leben und Werke, Leipzig, 1871, English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103–244); Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519; G. Flügel i. p. 503; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10; Zenker ii. pp. 39, 40, etc. Lithographed in Bombay, 1834 and 1838; in Teheran, A. H. 1261. Edited at Tabriz, 1845; vide Trübner's Record, Nos. 66, 67, p. 99.

Contents:

1. مخزن الاسرار, No. 274, fol. 1ᵇ, dedicated to Sultân Bahrâmshâh, and composed, according to the last verse, A. H. 552:

(از گهی (!) هجرت شده تا این زمان
پانصد و پنجاه و دو افزون برآن)

but the correct date is most likely A. H. 572 or 573. Beginning:

بسم الله الرّحمن الرّحیم - هست کلید در گنج حکیم

Edited by N. Bland, London, 1844, to which edition the author's biographies of Daulatshâh and Lutf-'Alî Beg are prefixed; lithographed in Cawnpore, 1869.

2. خسرو وشیرین, on fol. 27ᵇ, composed A. H. 576, and dedicated to Sultân Sa'îd Tughrul bin Arslan (who ascended the throne A. H. 573), the Atâbeg Abû Ja'far Muhammad, and Kizil Arslan, the brother and afterwards successor of the Atâbeg. Beginning:

خداوندا در توفیق بکشای - نظامی را ره تحقیق بنمای

Lithographed at Lahore, A. H. 1288; comp. also Hammer's Schirin, Leipzig, 1809.

It is dated by the copyist the 25th of Ramadân, A. H. 766 = A. D. 1365, June 15.

3. لیلی ومجنون, on fol. 93ᵇ, composed A. H. 584, and dedicated to Sultân Abû-almużaffar Shirwânshâh. Beginning:

ای نام تو بهترین سر آغاز - بی نام تو نامه کی کنم باز

Translated into English by J. Atkinson, Laili and Majnun, 1836; edited at Lucknow, 1870. See Trübner's Record, No. 65, p. 81.

Dated by the transcriber the 12th of Shawwâl, A. H. 766.

4. هفت پیکر, No. 275, fol. 1ᵇ, also called قصّهٔ بهرام گور, composed A. H. 593 and dedicated probably to the Atâbeg Nûr-aldîn Arslan (who ascended the throne of Mausil in A. H. 589). Beginning:

ای جهان دیده بود خویش از تو
هیچ بودی نبوده پیش از تو

Lithographed Bombay, 1849; Lucknow, 1873: comp. also F. v. Erdmann's 'Behramgur und die russische Fürstentochter,' Kasan, 1844.

Dated the beginning of Shawwâl, A. H. 766.

5ª. The first part of the اسکندر نامه, on fol. 52ᵇ, called اسکندر نامهٔ برّی or شرف نامهٔ اسکندری, dedicated to Nusrat-aldîn, who succeeded the Atâbeg Kizil Arslan in Tabrîz, A. H. 587, and beginning:

خدایا جهان پادشاهی تراست
زما خدمت آید خدائی تراست

Comp. F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; and F. Spiegel, Die Alexandersage bei den Orientalen, Leipzig, 1851, pp. 33–50. Edited Calcutta, 1812, reprinted 1825: 'The Secander Nama of Nižami; with a selection from the works of the most celebrated commentators, by Beder Áli and Mír Hosain Áli.' Before this the first part (the text alone) was printed in 1810, Calcutta: 'Selections for the use of the Students of the Persian Class; vol. iv.' English translation by H. Wilberforce Clarke, London, 1881. Also lithographed at Bombay and Lucknow. Dated Muharram, A. H. 767.

5ᵇ. The second part of the اسکندر نامه, on fol. 123ᵇ, called خرد نامهٔ اسکندری or اقبالنامهٔ اسکندری or اسکندر نامهٔ بحری, dedicated to Malik 'Izz-aldîn Mas'ûd. About the conflicting statements concerning the date of both parts compare Rieu ii. p. 568 sq. The present copy contains on fol. 151ª, last line sq., the same rhymed epilogue, containing the record of Nizâmî's death, which is noticed by Rieu ii. p. 564. It is headed: انجامش روزگار نظامی علیه الرحمة. Beginning:

خرد هر کجا گنجی آرد پدید - زنام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869. The usage of the names شرفنامه and اقبالنامه, which are of post-Nizâmian origin, has never been definitely settled in the East, as in different MSS. شرفنامه is applied to the first part, اقبالنامه to the second, and vice versa. See A. F. Mehren, p. 35, note. Compare also W. Bacher, pp. 101–171, and Dr. Ethé, Alexanders Zug zum Lebensquell, Sitzungsberichte der bayerischen Academie, 1871, pp. 343–405.

Dated the beginning of the first Rabî', A. H. 767 = A. D. 1365, November. The name of the copyist is Aḥmad bin Alḥusain bin Sâna (احمد بن الحسين بن سانه).

No. 274, ff. 141; No. 275, ff. 152; each page 4 coll., each col. 24 ll.; the frontispieces of the single poems are illuminated, but some of them are injured; the titles are written in Kûfî; of the first two leaves two columns were torn away, but they have been completed by Sir W. Ouseley; ff. 21–37 in No. 274 are written by a more modern hand in Nasta'lîk, all the rest in Naskhî; size, $10\frac{3}{8}$ in. by $6\frac{3}{8}$ in. [Ouseley 274, 275.]

586

The same.

1. ليلى ومجنون, on fol. 1b.
2. هفت پيكر, on fol. 52b.

3a. اسكندر نامه, first part on fol. 113b.

3b. اسكندر نامه, second part on fol. 193b.

4. مخزن الاسرار, on fol. 224b.

5. خسرو وشيرين, on fol. 253a.

At the end of the second part of the Iskandarnâma, the copyist has given his name, حسين التونى, and the date, the 14th of Dhû-alḥijjah, A. H. 841 = A. D. 1438, June 8.

The MS. was originally bound in this order: 4, 5, 1, 2, 3.

Ff. 324, 4 coll., each ll. 23; Nasta'lîk; illuminated frontispieces; size, $12\frac{1}{4}$ in. by $8\frac{1}{2}$ in. [Ouseley 304.]

587

The same.

1. مخزن الاسرار, on fol. 2b. Dated the 8th of Jumâdâ-althânî, A. H. 906 = A. D. 1500, 30th of December.
2. خسرو و شيرين, on fol. 32b.
3. ليلى و مجنون, on fol. 101b.
4. هفت پيكر, on fol. 158b.

5a. كتاب شرفنامۀ اسكندرى (the first part of the Iskandarnâma), on fol. 221b. Dated the 5th of Dhû-alḥijjah, A. H. 906 = A. D. 1501, 22nd of June.

5b. كتاب اقبالنامۀ اسكندرى (the second part of the Iskandarnâma), on fol. 300b.

The whole copy is dated Saturday, the 22nd of Muḥarram, A. H. 907 = A. D. 1501, August 7, by Na'im-aldîn, the Kâtib of Shîrâz.

Ff. 346, 4 coll., each ll. 21; small Nasta'lîk; illuminated frontispieces on ff. 2b, 32b, 101b, 158b, 221b, and 300b; ff. 2b and 3a sumptuously adorned; small ornaments throughout the whole MS.; large pictures on ff. 1b, 2a, 345b, and 346a; smaller ones on ff. 17a, 22b, 43b, 55a, 60a, 63b, 68b, 73b, 81a, 92b, 97b, 111b, 115b, 119b, 123b, 127a, 134a, 142b, 150a, 169a, 174b, 178b, 183b, 190a, 193a, 196b, 200b, 206a, 210b, 236a, 242a, 251a, 258a, 264a, 279a, 291a, 297b, 307b, 319a, and 333a; gilt edges; binding red and gold; size, $11\frac{1}{4}$ in. by $6\frac{1}{4}$ in. [Elliot 192.]

588

The same.

1. مخزن الاسرار, on fol. 1b.
2. خسرو و شيرين, on fol. 28b.
3. ليلى و مجنون, on fol. 107b.
4. هفت پيكر, on fol. 159b.

5a. اسكندر نامه, first part (here styled اقبالنامۀ اسكندرى), on fol. 218b.

5b. اسكندر نامه, second part (here styled شرفنامۀ اسكندرى), on fol. 293b.

Copied A. H. 956 = A. D. 1549.

Ff. 330, 4 coll., each ll. 23; small but clear Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; the first two pages sumptuously adorned; pictures on ff. 13a, 42b, 72a, 90b, 117a, 131a, 152a, 176b, 181b, 190b, 197a, 202b, 207a, 232b, 245a, and 274b; size, $12\frac{1}{2}$ in. by $7\frac{3}{8}$ in. [Marsh. 579.]

589

The same.

1. مخزن الاسرار, on fol. 1b.
2. خسرو و شيرين, on fol. 33b.
3. ليلى و مجنون, on fol. 119b.
4. هفت پيكر, on fol. 178b.

5a. اسكندر نامه, first part, on fol. 246b.

5b. اسكندر نامه, second part, on fol. 336b.

At the end the copyist states his name to be Mîr 'Alî (كتبه الفقير الحقير المذنب مير على غفر الله ذنوبه و ستر عيوبه), and on fol. 32b, Bâbâshâh (بسعى فقير باباشاه تحرير يافت); the handwriting is the same throughout. Perhaps this is the same Bâbâshâh who wrote حواشى to Jâmî's commentary of the Kâfiyyah; see Ḥ. Khalfa v. p. 114. No date. The writing seems to indicate the tenth century of the Hijrah.

Ff. 384, 4 coll., each ll. 19; Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî, all brilliantly executed; pictures on ff. 57a, 81b, 199b, and 276b, of high perfection; size, $11\frac{3}{4}$ in. by $7\frac{1}{2}$ in. [Ouseley 316.]

590

The same.

1. مخزن الاسرار, on fol. 1b, beginning:

فاتحۀ فكرت وختم سخن - نام خدائيست برو ختم كن

(the second bait of the other copies, the first being wanting here). Copied at Samarkand, A. H. 989 = A. D. 1581, by ميرك بن خواوند محمّد شيخ.

2. خسرو و شيرين, on fol. 42b.
3. ليلى و مجنون, on fol. 139b.
4. هفت پيكر, on fol. 218b.
5. اسكندر نامه (only the first part), on fol. 300b.

On fol. 312a, at the beginning, *one* hemistich is wanting: بكار زن مرده پرداختند; comp. Elliot 192, fol. 231b, l. 12.

The whole copy is dated A.H. 1010=A.D. 1601, 1602.

Ff. 413, 3 coll., each ll. 19; Nasta'lik, written by different hands; five illuminated frontispieces on ff. 1b, 42b, 139b, 218b, and 300b; the first two pages richly adorned; a little worm-eaten; many headings forgotten; ff. 217 and 229 left blank; gilt edges; binding dark blue and gold; size, 10⅜ in. by 6½ in. [Elliot 193.]

591

The same.

1. مخزن الاسرار, on fol. 1b.
2. خسرو و شیرین, on fol. 29b.
3. لیلی و مجنون, on fol. 120b.
4. هفت پیکر, on fol. 181b.

5a. شرفنامۀ اسکندری, on fol. 253b.

5b. اقبالنامۀ اسکندری, on fol. 336b.

Ff. 360 and 361 must be inserted between ff. 3 and 4; fol. 362 is the direct continuation of fol. 359; some lacunas after ff. 271, 275, and 277. On the fly-leaf there is written by Sir Gore Ouseley the same account of Nizâmi's Khamsah which is found in his Biographical Notices.

Copied by 'Abd-aljabbâr of Shirâz, in the month Ramadân, A.H. 1021=A.D. 1612, October–November.

Ff. 383, 4 coll., each ll. 20; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1b, 29b, 120b, 181b, 253b, and 336b; very fine pictures—much better than usual—are found on ff. 45b, 53b, 60b, 79b, 89b, 99b, 106a, 111a, 147b, 161b, 194a, 203a, 209a, 216b, 220a, 224a, 228b, 2 5b, 240a; blank spaces left for pictures on ff. 123a, 136a, 183b, 253a, 256b, 285a, 290b, 304b, 312b, and 326a; eastern binding, with flowers; all the headings written on a gold ground; size, 13¼ in. by 8½ in. [Elliot 197 (G. O.).]

592

The same.

1. مخزن الاسرار, on fol. 1b.
2. خسرو و شیرین, on fol. 31b.
3. لیلی و مجنون, on fol. 105b.
4. اسکندر نامه, first part, on fol. 165b. The second part is wanting.
5. هفت پیکر, on fol. 252b.

The name of the scribe occurs on fol. 164a, سلطان محمّد تایبادی الباخرزی, and two dates, one on fol. 252b, Ramadân, A.H. 1056=A.D. 1646, October, and one on fol. 317b, Safar, A.H. 1056=A.D. 1646, March, whence it appears that the last poem, Haft Paikar, ought to be bound before the Iskandarnâma.

Ff. 317, 4 coll., each ll. 20; small, clear Nasta'lik; all five poems have most richly illuminated frontispieces, each of a different pattern; there are pictures on ff. 37b, 41a, 42b, 74b, 285a, 288b, 295a; the paper is sprinkled with gold; size, 10½ in. by 6¼ in. [Ouseley 317.]

593

The same.

1. مخزن الاسرار, on fol. 1b.
2. خسرو و شیرین, on fol. 38a.
3. اسکندر نامه, first part, on fol. 152a. The last baits of it run thus:

بتاریخ پانصد نود هفت سال
که خواننده را زو نگیرد ملال
نوشتم من این نامه را در جهان
که تادور بود از جهان تا جهان
سر سال چارم محرّم بُداست
رسالت (زساعت: Ouseley 317) گذشته چهارم بُداست
خجسته هیمشه چو سرو جوان
بماناد در بزم شاه جهان
بیا ساقی آن جام رخشنده می
بمن ده که افسرده گشتم زمی
که تا از میٔ خوشگوار افکنم
بمی کان گرفتست جان در تنم'

The same verse and a few more are also found in Ouseley 317, fol. 252b, according to which the date of the first part would be Muharram, A.H. 597=A.D. 1200; comp. Rieu ii. p. 568.

4. هفت پیکر, on fol. 261a.
5. لیلی و مجنون, on fol. 342a.

This copy was finished by Hamîd 'Alî, the 23rd of Ramadân, A.H. 1230=A.D. 1815, August 29.

Ff. 412, 2 coll., each ll. 15, and a third on the margin, ll. 34; distinct Nasta'lik; headings in red ink, no other ornaments; size, 12 in. by 7½ in. [Elliot 195.]

594

The same.

Contents:

1. مخزن الاسرار, on fol. 2b.
2. خسرو و شیرین, on fol. 35b.
3. لیلی و مجنون, on fol. 122b.
4. هفت پیکر, on fol. 180b.

5a. اسکندر نامه (that is, the first part, commonly called شرفنامه), on fol. 246b.

5b. اقبالنامه (the second part of the اسکندر نامه), on fol. 340b.

Not dated.

Ff. 384, 4 coll., each ll. 19; Nasta'lik, written on brown paper; a very luxurious MS., particularly ff. 1b–3a, 17b, 18a, 32a–36a, 51b, 52a, 109b, 110a, 122b, 123a, 132b, 133a, 143b, 144a, 155b, 156a, 179b–181a, 198b, 199a, 209a, 209b, 223b, 224a, 239b, 240a, 245b–247a, 265b, 266a, 279b, 280a, 294b, 295a, 340b, and 347b are most splendidly adorned; besides, there are fine pictures on ff. 1b, 2a, 18a, 34b, 35a, 51b, 110a, 132b, 144a, 155b, 180a, 199a, 223b, 240a, 245b, 246b, 249b (a very small one), 266a, 280a, 294b, 317a, 328a, 348a, and 360a; illuminated headings throughout; gilt edges; binding in red and gold; size, 10⅜ in. by 6¼ in. [Elliot 194.]

595

The same.

This copy is older than some of the preceding ones, dated A.H. 999=A.D. 1590, 1591, at Ahmadâbâd in Gujarât, but the first mathnawi, viz. the مخزن الاسرار, is entirely wanting here.

1. خسرو و شیرین, on fol. 1b.
2. لیلی و مجنون, on fol. 76b.
3. هفت پیکر, on fol. 123b.

4a. شرفنامهٔ اسکندری, on fol. 177^b.

4b. اقبالنامهٔ اسکندری, on fol. 244^b.

The right order of ff. 85–95 is: 85, 92–94, 86–91, 95. Fol. 169 must be put after fol. 177.

Ff. 272, 4 coll., ll. 25; Nasta'lîk; a little worm-eaten; large waterspots throughout; small illuminated frontispiece at the beginning of each mathnawî; some lines on the first page are seriously damaged; size, $9\frac{7}{8}$ in. by $6\frac{1}{8}$ in. [Elliot 196.]

596

Three mathnawîs by Nizâmî.

This splendid copy, dated by Mîrak bin Khwâjagî of Balkh, A. H. 980 = A. D. 1572, 1573, at Samarkand, contains:

1. ليلى و مجنون, on fol. 1^b.
2. هفت پيكر, on fol. 62^b.
3. اقبالنامهٔ اسکندری (here meant for the *first* part of the Iskandarnâma, as the beginning shows: خدايا جهان پادشاهی تراست), on fol. 132^b.

Ff. 217, 4 coll., each ll. 19; excellent Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; pictures on ff. 13^b, 33^b, 43^a, 88^a, 96^b, 99^b, 103^a, 108^a, 114^b, 119^a, 148^b, 162^b, 178^b, and 192^b; size, 12 in. by 8 in. [Douce 348.]

597

Khulâsa-i-Khamsa-i-Nizâmî (خلاصهٔ خمسهٔ نظامی).

Extracts from Nizâmî's five mathnawîs, arranged in thirty-seven chapters according to the subjects of which they treat, and introduced by a preface in prose; comp. Rieu ii. p. 575.

Beginning of the preface: بر اصحاب دولت وارباب مكنت واجب و لازمست كه بعد از قرأت قرآن الخ.

The first chapter (در توحيد ومناجات, this heading, being omitted here, has been supplied from the following copy) begins with the first bait in the مناجات of the مخزن الاسرار on fol. 3^a:

ای همه هستی زتو پيدا شده ـ خاك ضعيف از تو توانا شده

No date. Copied by Muhammad Kiwâm of Shîrâz.

Ff. 51, 2 coll., each ll. 10; clear Nasta'lîk; illuminated frontispiece, the first two pages richly adorned; size, $6\frac{7}{8}$ in. by $4\frac{3}{8}$ in. [Ouseley Add. 106.]

598

The same.

This copy is defective in the beginning. It opens abruptly in the preface thus: بر قصّهٔ و آيتی و مصراعی از آن متضمّن الخ.

The first chapter begins here on fol. 113^a, l. 7. No date.

Ff. 112–156, 2 coll., each ll. 12, 13; Nasta'lîk; size, $8\frac{7}{8}$ in. by 5 in. [Bodl. 102.]

599

The same.

This copy has only a few lines in prose, beginning thus: با ندمای شيرين مقال الخ; and is arranged in thirty-five chapters only. Dated the 6th of Muharram, A.H. 1152 = A. D. 1739, April 15, at Ahmadâbâd.

Ff. 42, 2 coll., each ll. 15; Nasta'lîk; size, $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in. [Walker 44.]

600

Makhzan-alasrâr.

Another copy of the Makhzan-alasrâr, copied at Patna in the time of Sa'îdkhân Bahâdur Zafarjang, and dated the 16th of Muharram, A. H. 1059 = A. D. 1649, January 30. Beginning as usual.

Inner margin, ff. 30^a–77^a; Nasta'lîk. [Ouseley 302.]

601

The same.

Copied A. H. 1201 = A. D. 1786, 1787.

Ff. 70–123, 2 coll., each ll. 15, and a third on the margin, ll. 12; small Nasta'lîk; size, $7\frac{1}{8}$ in. by $4\frac{1}{8}$ in. [Ouseley Add. 107.]

602

The same.

No date.

Ff. 1–93, 2 coll., each ll. 12; Nasta'lîk; size, $7\frac{3}{4}$ in. by 6 in. [Marsh. 369.]

603

The same.

No date.

Ff. 67, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, $7\frac{1}{4}$ in. by $4\frac{7}{8}$ in. [Sale 29.]

604

Khusrau and Shîrîn.

Another copy of Khusrau and Shîrîn, dated the second Sunday in the month Shawwâl, A. H. 990 = A. D. 1582, November 7, at Shîrâz. Beginning as usual. The right order of ff. 21–277 is: 21, 23–80, 82, 81, 84, 83, 85–155, 22, 156–270, 277.

Margin-column, ff. 3^b–270^a and fol. 277^a, ll. 24; Nasta'lîk; illuminated headings and corners. [Elliot 239.]

605

Lailâ and Majnûn.

Another copy of Lailâ and Majnûn, dated A. H. 981 = A. D. 1573, 1574 (so we conjecture from the defective date صد وهشتاد ويك . . ., but it may be as early as A. H. 881).

Ff. 153, 2 coll., each ll. 15; splendid Nasta'lîk; the first two pages beautifully adorned with gold, ultra-marine, and other bright colours; all the margins are of various hues and sprinkled with gold; illuminations throughout; pictures on ff. 31^b, 44^b, 59^a, 68^a, 75^a, 89^b, 105^a, 132^b, and 149^b; unfortunately many leaves are greatly damaged, the last ones especially being almost entirely destroyed; bound in red velvet; size, $10\frac{1}{4}$ in. by $6\frac{5}{8}$ in. [Ouseley Add. 137.]

606

Large fragments of the same Lailâ and Majnûn.

Beginning, end, and some middle parts of the poem are wanting. The first fragment, beginning on fol. 11^a with this bait:

تا چند زمين نهاد بودن ـ سيلی خور خاك وباد بودن

and ending thus :

آن گردن طوق بند آزاد - افسوس بود زتیغ فولاد

corresponds to Ouseley 274, fol. 97^b, l. 5—fol. 113^b, l. 11.

The second and third fragments (beg. on ff. 73^a and 103^a) correspond to Ouseley 274, fol. 116^b, l. 13—fol. 138^b, l. 10. The last bait found in these fragments, is :

تأثیر اجل چو زحمت آرد - بر عاجزئ تو رحمت آرد

Margin-column, ff. 11^a–63^b, 73^a–101^b, 103^a–148^b; ll. 30; Nasta'lîk. [Elliot 124.]

607

Haft Paikar and Iskandarnâma.

Another copy of the Haft Paikar and the first part of the Iskandarnâma.

Haft Paikar on fol. 1^b.

Iskandarnâma on fol. 57^b.

The MS. is not dated; it seems to have been written in the ninth or tenth century of the Hijrah. On the first page is the seal of a library, containing the date A. H. 934=A. D. 1527, 1528.

Ff. 138, 4 coll., each ll. 21; small Nasta'lîk; two illuminated frontispieces; size, 9⅜ in. by 6 in. [Ouseley 205.]

608

The first part of the Iskandarnâma.

Another copy of the first part of the Iskandarnâma. Beginning as usual : خدایا جهان پادشاهی تراست.

Lacunas after ff. 3 and 103; ff. 2–7 are misplaced; the right order is: 2, 4, 5, 6, 7, 3.

Copied A. H. 1042=A. D. 1632, 1633.

Ff. 149, 2 coll., ll. 21; Nasta'lîk; size, 11 in. by 5⅝ in. [Marsh. 654.]

609

The same.

This copy, on the margin of which (especially of the first thirty leaves) many glosses are added, is dated A. H. 1101 (thirty-third year of Aurangzib), the 26th of Dhû-alka'dah=A. D. 1690, August 31. A former owner has written his name in one corner of the last page: Muhammad Akbar, the son of Fath Muhammad.

Ff. 234, 2 coll., each ll. 15; Nasta'lîk; size, 9⅜ in. by 5¼ in. [Ouseley 155.]

610

The same.

This copy was transcribed for the emperor Muhammadshâh and finished at Ahmadâbâd the 12th of Dhû-alhijjah, A. H. 1136=A. D. 1724, September 1. The right order of ff. 102–109 is: 102, 108, 104–107, 103, 109.

Ff. 248, 2 coll., ll. 14; careless Nasta'lîk, very near to Shikasta; illuminated frontispiece; size, 8⅞ in. by 5 in. [Walker 68.]

611

The same.

Many marginal glosses. No date. On fol. 1^a a seal from A. H. 1148=A. D. 1735, 1736.

Ff. 236, 2 coll., ll. 15; large and distinct Nasta'lîk; size, 9¾ in. by 5½ in. [Fraser 69.]

612

The same.

Many explanatory glosses on the margin of ff. 1–112^a. There was a complete subscription on fol. 201^b, but some one has effaced the copyist's name and part of the date, the remaining part of which (بتأریخ نهم شهر شوّال مطابق نهم ماه پهاکن) shows that this copy was made in India, probably in the last century.

Ff. 201, 2 coll., each ll. 17; Nasta'lîk; size, 10⅜ in. by 6 in. [Ouseley 277.]

613

The same.

Beginning as usual. Marginal and interlinear glosses as far as fol. 70. No date. A seal from A. H. 1198=A. D. 1784 on the last page. A later note at the end states that Mirzâ Husain ibn Mirzâ Tahmâs bought this MS. from the bookbinder 'Abdallâh, the 1st of Jumâdâ-althânî, A. H. 1220=A. D. 1805, August 27.

Ff. 233, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 5 in. [Bodl. 761.]

614

The same.

This copy was finished the 25th of Ramadân, A. H. 1224=A. D. 1809, November 3, بدست مهر (? مهتر) ادرس شاه عالم.

Ff. 231, 2 coll., ll. 15; Nasta'lîk; size, 9¼ in. by 5⅜ in. [Walker 79.]

615

The second part of the Iskandarnâma.

Another copy of the second part of the Iskandarnâma, styled here خرد نامۀ اسکندری, dated the 14th of Rabî'-alawwal, A. H. 1037=A. D. 1627, November 23.

Beginning as usual : خرد هر کجا گنجی آرد پدید الخ.

Ff. 106, 2 coll., each ll. 17; Nasta'lîk; size, 9⅝ in. by 5½ in. [Laud 128.]

616

The same.

Copied in the month Rabî'-alawwal, A. H. 1052=A. D. 1642, June.

Ff. 100, 2 coll., ll. 17; Nasta'lîk; illuminated frontispiece; size, 8 in. by 4¾ in. [Elliot 336.]

617

The same.

Dated the 6th of Sha'bân, A. H. 1104 (=thirty-sixth year of 'Âlamgîr's reign)=A. D. 1693, April 12. The copy was written at Ahmadâbâd for the Nawwâb شجاعتخانجو.

Ff. 127, 2 coll., ll. 15; Nasta'lîk; illuminated frontispiece; size, 9⅜ in. by 5⅛ in. [Walker 80.]

618

Dîwân-i-Nizâmî (دیوان نظامی).

A selection from the minor poems, ascribed to Nizâmî of Ganja (whilst others refer them to Nizâmî 'arûdî).

According to Daulatshâh and other biographers his whole diwân contained about 20,000 baits, but nobody ever met with it. This copy seems to agree entirely with that in A. Sprenger, Catal., p. 523 (comp. also Butkhâna, No. 99). The author's name occurs in many places, for instance, in the following verse, on fol. 23b, l. 10:

هر لحظه نظام گنجه مسکین الخ

and an allusion to Nizâmî's Lailá and Majnûn is found on fol. 25b, l. 8:

گر آن لیلی نظامی (؟را) زعشق خویش مجنون کرد
به از مجنون و لیلی راز عشق افسانهٔ سازم

This copy contains:

Kasidas, on fol. 1b. Beginning (the same as in Sprenger):

هر که از روی خرد روی به یزدان آرد
لطف یزدانش همی تحفهٔ غفران آرد

Ghazals, arranged alphabetically, on fol. 13b. Beginning:

باتو پدید میکنم حال تباه خویش را
باتو نصیحتی کنی چشم سیاه خویش را

Kiṭ'as and rubâ'is, on fol. 39b. Beginning:

روزی بگرم گاهان رفتن پیادهٔ
ابلیس پیش آمد موسی کلیم را

The colophon is effaced. The printed text of Nizâmî's diwân (Âgra, A. H. 1283) differs entirely from this copy, in which not a single kasidah or ghazal of that edition can be found.

Ff. 45, ll. 14; Nasta'lîk; size, 6½ in. by 4 in. [Elliot 88.]

619

Another copy of the same diwân.

Kasidas, on fol. 1b.

Ghazals, in alphabetical order, on fol. 14b. Beginning of both sections the same as in the preceding copy.

Rubâ'is, on fol. 42b. Beginning:

چون تاك نطاقی شکر آب آلودش
وز نرگس پر خمار خواب آلودش

No date. Mounted MS.

Ff. 47, 2 coll., each ll. 13; Nasta'lîk; size, 8 in. by 5¼ in. [Ouseley Add. 114.]

620

Diwân-i-Athîr Akhsikati (دیوان اثیر اخسیکتی).

The diwân of one of the most celebrated earlier Persian poets, Athîr-aldin, a native of Akhsikat, in the district of Farghâna in Turkistân, comp. fol. 2a, l. 10 sq., Butkhâna, No. 14; A. Sprenger, Catal., pp. 16 and 345; and Rieu ii. p. 563. In his youth he left his country, and went for the purpose of learning and studying to Khurâsân, spent a long time in Balkh and Harât, and afterwards went into the Persian 'Irâk and Adharbaijân, where he lived as panegyrist at the courts of Sulṭân Arslan bin Ṭughrul (died A. H. 571 = A. D. 1175, 1176), Ḳizil Arslan, and Ildagîz. He died A. H. 608 = A. D. 1211, 1212.

Contents:

A biography of Athîr on fol. 1a, defective, as the Arabic paging proves, according to which seven leaves (۷–۱۳) are missing. Beginning: مرد فاضل و دانشمند بوده و در روزگار خود بفضل و استعداد وظاهر و باطن نظیر نداشت الخ.

Kasidas, on fol. 7a, alphabetically arranged, beginning in the middle of a poem, rhyming in ا, and three single kiṭ'as on ff. 53a (۶۰), 58a (۶۵), and 58b.

Mukaṭṭa'ât and rubâ'îs, on fol. 71b. Beginning:

اکنون که روزگار بانصاف مینهد الخ

This copy was written by Muḥammad Ḳâsim of Nishâpûr, but there is no date.

Ff. 79, 2 coll., each ll. 16; illuminated frontispiece, the first two pages richly ornamented; Nasta'lîk; size, 7⅝ in. by 4⅛ in. [Elliot 38.]

621

Dîwân-i-Shams Ṭabsî (دیوان شمس طبسی).

The poetical works of Ḳâdi Shams-aldin Maḥmûd of Ṭabs, who died, according to Taḳi Kâshî, A. H. 626 = A. D. 1228, 1229, comp. A. Sprenger, Catal., p. 17, No. 43; Butkhâna, No. 97; and Daḳâ'iḳ-alash'âr in Elliot Coll. 37, fol. 124a sq.

This copy contains:

Kaṣîdas, on fol. 137b. Beginning:

هردل که سوی عرصهٔ تحقیق راه یافت
در سایهٔ سرادق عزّت پناه یافت

Mukaṭṭa'ât, on fol. 180b. Beginning:

زهی زخم شمشیر دریا فروزست
برون برده از شیر وصف شجاعت

The two kaṣîdas quoted by Daulatshâh (Ouseley Coll. 305, fol. 98b), بر خیز and از روی, are found here on ff. 157b and 148a.

Ff. 137–186, 2 coll., each ll. 17; Nasta'lîk; small illuminated frontispiece; size, 6⅞ in. by 4⅛ in. [Elliot 86.]

Farîd-aldîn 'Aṭṭâr (Nos. 622–636).

622

Kulliyyât-i-Farîd-aldin 'Aṭṭâr (کلّیّات شیخ فرید الدین عطّار).

Complete works of Abû Ḥâmid Muḥammad bin Abî Bakr Ibrâhîm Farîd-aldin 'Aṭṭâr of Nishâpûr, who was born A. H. 513 = A. D. 1119, and killed by the Moghuls A. H. 627 = A. D. 1230. Comp. Rieu i. p. 344, and ii. p. 576 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 236; A. Sprenger, Catal., p. 346 sq.; G. Flügel i. p. 509 sq., etc. The Kulliyyât-i-Farîd-aldin 'Aṭṭâr were lithographed in Lucknow in 1872.

Contents:

Volume I (No. 206):

1. جلد اوّل از تذکرهٔ الاولیا, the first part of the biographies of Ṣûfis (see Catal. Codd. Orr. Lugd. Bat. iii.

p. 17, and Mehren, p. 8), on fol. 1b, beginning: الحمد لله الجواد بافضل انواع النعما المنّان باشرف اصناف الخ. This part gives the biographies of seventy-one or seventy-two Ṣûfis.

2. جلد دوم از تذکرة الاولیا, the second part of the same work, on fol. 126b, beginning: الحمد لله الذی جعل قلوب العاشقین محلّ مشاهدة الانوار الخ. This part contains the biographies of twenty-three Ṣûfis more.

3. جواهر الذات (see G. Flügel i. p. 518), on fol. 158b, beginning:

بنام آنکه نور جسم و جانست - خدای آشکارا و نهانست

4. لسان الغیب, on fol. 271b, beginning:

اسم توحید ابتدای نام اوست
مرغ روحم جملگی در دام اوست

5. مظهر العجائب, on fol. 326b, beginning:

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا ونهان

6. خسرو و گل, on fol. 400b, beginning:

بنام آنکه گنج جسم و جان ساخت
طلسم گنج (و) جان هر دو جهان ساخت

Volume II (No. 207):

7. وصلت نامه, on fol. 1b, beginning:

ابتدا اوّل بنام کردگار - خالق (و) هفت وشش وپنج وچهار

8. بلبل نامه, on fol. 17b, beginning:

قلم بردار راز دل عیان کن - سرآغازش بنام غیب دان کن

9. هفت وادی, on fol. 22b, beginning.

حمد پاك از جان پاك آن پاك را
کو خلافت داد مشتی خاك را

10. پند نامه, on fol. 29b, beginning here:

ابتدا کردم بنام کردگار - خالق خلق از صغار و از کبار

Edited and translated by S. de Sacy, Paris, 1819 (Pendnameh, ou le livre des conseils); there is an older edition by J. H. Hindley, London, 1809, also a German translation by G. H. F. Nesselmann.

11. الهی نامه, on fol. 39b, beginning:

الهی نامه را آغاز کردم - بنامت نامهٔ را باز کردم

12. مصیبت نامه (comp. W. Pertsch, p. 85, and C. J. Tornberg, p. 100), on fol. 100b, beginning with the same bait as the هفت وادی (No. 9):

حمد پاك از جان پاك آن پاك را
کو خلافت داد مشتی خاك را

It is also styled sometimes عقد المسافات and نزهت نامه.

13. منطق الطیر, on fol. 179b, beginning:

آفرین جان آفرین پاك را
آنکه جان بخشید و ایمان خاك را

Edited by Garcin de Tassy, Paris, 1857, and translated 1863. Lithographed at Lucknow, A. H. 1288.

14. اسرار نامه (see G. Flügel i. p. 510, and Catal. des MSS. et Xyll., p. 332), on fol. 218b, beginning:

بنام آنکه جانرا نور دین داد - خرد را درخدادانی یقین داد

15. اشتر نامه (see Catal. Codd. Orr. Lugd. Bat. ii. p. 114), on fol. 252b, beginning:

ابتدا بر نام حیّ لا یزال - صانع اشیا وابداع جلال

16. وصیّت نامه, the book of precepts, containing some stories with mystical tendency (very seldom found in copies of the Kulliyyât), on fol. 280b. Beginning:

ای بنامت کارها را افتتاح - نیست بی نام تو در امری فلاح

It is probably identical with the Ausat-nameh, mentioned in Stewart, p. 60.

17. بیسر نامه, on fol. 287b, beginning:

من بغیر تو نه بینم در جهان - قادرا پروردگارا جاودان

18. کنز الحقائق, on fol. 290b, beginning:

بنام آنکه جانرا نور دین داد - خرد را در خدادانی یقین داد

The first three baits of this mathnawî are identical with the first, third, and fifth of the اسرار نامه (No. 14), but that it is nevertheless the genuine کنز الحقائق, and not a mere repetition of the اسرار نامه with some variations, is proved by the following verse on fol. 292b, l. 1:

چو گفتم اندرو چندین حقائق - نهادم نام او کنز الحقائق

19. مفتاح الفتوح, on fol. 304b, beginning:

پناه من بحیّ کو نمیرد - بآهی عذر صد عصیان پذیرد

20. دیوان, on fol. 321b, consisting of ḳaṣidas, ghazals, ḳiṭʿas, and rubâʿîs, beginning:

سبحان قادری که صفاتش زکبریا
بر خاك عجز می فکند عقل انبیا

21. مختار نامه, a series of rubâʿîs, divided into fifty chapters, and introduced by a preface in prose, on fol. 386b, beginning: حمد و سپاس بی قیاس خداوندی را که اشراق آفتاب الخ.

The title of the book occurs in the preface.

No date; but there are many seals with the inscription: شاه نجف بندهٔ قطب سلطان محمّد ۱۰۲۰, A. H. 1020 = A. D. 1611, 1612.

On the basis of this copy Sir Gore Ouseley wrote his account in the Biographical Notices, p. 236 sq.

No. 206, ff. 484; No. 207, ff. 443; 4 coll., each ll. 25; distinct Nastaʿlîk; the last pages of the second volume a little injured; the first two pages in the first volume richly adorned with gold; illuminated frontispieces at the beginning of every book; margin of different hues—red, green, yellow, blue, and brown; size, 11¾ in. by 7¼ in. [Elliot 206, 207.]

623

The same.

Contents:

1. تذکرة الاولیا, on fol. 1b, giving the biographies of seventy-one Ṣûfis, consequently containing only the *first* part of this work (the *second* part is missing here).

2. وصلت نامه, on fol. 132b.

3. اسرار نامه, on fol. 148^b.
4. گل و خسرو, on fol. 182^b.
5. الهی نامه, on fol. 267^b.
6. لسان الغیب, on fol. 329^b.
7. جواهر الذات, on fol. 383^b.
8. بلبل نامه, on fol. 492^b.
9. کنز الحقائق, on fol. 497^b.
10. مفتاح الفتوح, on fol. 511^b.
11. منطق الطیر, on fol. 529^b.
12. هفت وادی, on fol. 568^b.
13. اشتر نامه, on fol. 577^b.
14. پند نامه, on fol. 605^b, beginning:

حمد بیحد مر خدای پاک را
آنکه ایمان داد مشتی خاک را

15. منصور نامه, on fol. 616^b, beginning:

بود منصور ای عجب شوریده حال
در ره تحقیق اورا صد کمال

This mathnawî, noticed in Stewart, p. 60, is not found in the other copies.

16. مظهر العجائب, on fol. 620^b.
17. عقد المسافات or مصیبت نامه, on fol. 693^b.
18. بیسر نامه, on fol. 771^b.
19. دیوان, on fol. 774^b, beginning as in Elliot 207:

سبحان قادری که صفاتش زکبریا الخ

20. کنز البحر, on fol. 840^b. This mathnawî contains a tarjumah of famous Kurân verses, illustrated by some حکایات, beginning:

سپاس حمد برخلّاق عالم - که از خاکی پدید آورد آدم

The title is wanting here, but occurs in the index of Elliot 208 and in Elliot 209, fol. 529^a. It was composed, according to the last bait:

رساند نفع این برخاص و عام این
که در ششصد نود نه شد تمام این

A. H. 699 (!), but this date is clearly a mistake for A. H. 619 (read نوازده instead of نودنه), since ʿAṭṭâr died A. H. 627.

21. مختار نامه, with the introduction in prose, on fol. 861^b. It is called here simply رباعیّات.

This copy was made in A. H. 1026 and 1027. The first date on fol. 130^b: the 23rd of the first Jumâdâ, A. H. 1027 = A. D. 1618, May 18; the copyist was نصیر محمّد ولد لار محمّد بن عزیز محمّد غریب اللّه; the same name occurs on fol. 510^b.

A second date is found on fol. 567^a: the 25th of Shawwâl, A. H. 1026 = A. D. 1617, October 26.

A third date is on the last page: the 17th of Shawwâl, A. H. 1026.

In many places there have been seals, but they are all effaced now.

Ff. 918, 4 coll., each ll. 25; small Nastaʿlîḳ; the first two pages are richly illuminated, and all the single books have illuminated headings; size, $12\frac{1}{2}$ in. by $7\frac{3}{8}$ in. [OUSELEY 374.]

624

The same.
Contents:

1. جلداوّل از تذکرة الاولیا, on fol. 1^b.
2. جلد دوم از تذکرة الاولیا, on fol. 137^b.
3. جواهر الذات, on fol. 171^b.
4. گل و خسرو, on fol. 277^b.
5. اشتر نامه, on fol. 362^b.
6. وصیّت نامه, on fol. 390^b.
7. مفتاح الفتوح, on fol. 397^b.
8. الهی نامه, on fol. 414^b.
9. اسرار نامه, on fol. 475^b.
10. کنز البحر, on fol. 509^b. The date is given here also as 699!
11. مصیبت نامه, on fol. 530^b.
12. مظهر العجائب, on fol. 607^b.
13. لسان الغیب, on fol. 681^b.
14. بلبل نامه, on fol. 736^b.
15. پند نامه, on fol. 740^b, beginning here as in Ouseley 374: حمد بیحد مر خدای پاک را الخ.
16. خیاط نامه, on fol. 748^b, beginning (as in A. Sprenger, Catal., p. 356): بنام آنکه هستی زو نشان یافت. This mathnawî is not found in the other copies.
17. وصلت نامه, on fol. 758^b.
18. منطق الطیر, on fol. 774^b.
19. کنز الحقائق, on fol. 827^b.
20. دیوان, on fol. 841^b, beginning as in the preceding copies.
21. مختار نامه, with the preface in prose, on fol. 899^b.

This copy was finished the 4th of Dhû-alḥijjah, A. H. 1078 = A. D. 1668, May 16, by Muḥammad Hâshim.

No. 208, ff. 1–474; No. 209, ff. 475–956, 4 coll., each ll. 25 (ll. 19–20 on ff. 307, 308, 324, and 325, which are supplied by another hand); Nastaʿlîḳ; illuminated frontispiece at the beginning of every book, except No. 14; the first two pages and also ff. 137^b and 138^a are richly adorned; binding in green and gold; size, $12\frac{5}{8}$ in. by $7\frac{1}{4}$ in. [ELLIOT 208, 209.]

625

The same.
Contents:
Volume I (No. 204):

1. الهی نامه, on fol. 3^b.
2. مظهر العجائب, on fol. 61^b. The right order of ff. 72–93 is: 72, 84–92, 73–83, 93.
3. گل وهرمز, the same mathnawî which is quoted in A. Sprenger, Catal., p. 352, as خسرو نامه, relating the love adventures of Gul and Hurmuz, on fol. 138^b, beginning:

بنام آنکه جان داد وجهان ساخت
زمین را چفت طاق آسمان ساخت

4. وصلت نامه, on fol. 212^b.
5. مصیبت نامه, on fol. 226^b.

6. گل وخسرو, on fol. 295^{b}.
7. اشتر نامه, on fol. 319^{b}.
8. جواهر الذات, on fol. 344^{b}.
Volume II (No. 205):
9. الجلد الاوّل من تذكرة الاوليا, on fol. 1^{b}.
10. الجلد الثانى من تذكرة الاوليا, on fol. 111^{b}.
11. ديوان ثانى من غزليّات ومقطّعات و رباعيّات (*second* diwân), on fol. 136^{b}, arranged alphabetically, beginning:

چون نيست هيچ مردى در عشق يار مارا
سجّاده زاهدانرا درد خمار مارا

corresponding to the copy of the dîwân in Elliot 46 (No. 636), fol. 85^{a}. Likewise the third rubâ'î on fol. 194^{b}:

ترسائچهٔ كه توبه بشكست مرا الخ

corresponds to Elliot 46, fol. 102^{a}, and Ouseley 374, fol. 835^{b}, l. 3.
12. بلبل نامه, on fol. 201^{a}.
13. هفت وادى, on fol. 205^{b}.
14. بيسر نامه, on fol. 211^{a}.
15. پند نامه, on fol. 213^{b}, beginning as in Elliot 207, No. 10: ابتدا كردم بنام كردگار الخ
The second bait agrees with the second in Ouseley 374.
16. اسرار نامه, on fol. 222^{b}.
17. منطق الطير, on fol. 252^{b}.
18. مختار نامه, with the preface in prose, on fol. 296^{b}.
19. ديوان اوّل من قصائد (*first* dîwân), on fol. 349^{b}, beginning as in the preceding copies. This diwân contains only kasîdas in alphabetical order.
20. لسان الغيب, on fol. 363^{b}.
Excellent copy, not dated.

No. 204, ff. 443; No. 205, ff. 410, 4 coll., each ll. 29; clear and distinct Nasta'lîk; the first two pages in both volumes splendidly adorned, sprinkled with gold; besides an illuminated star on the first page of each, and illuminated headings at the beginning of every book; gilt edges; binding in brown and gold; size, 13¼ in. by 8 in. [Elliot 204, 205.]

626

Five mathnawîs by Farîd-aldîn 'Attâr.
1. جواهر الذات, on fol. 1^{b}.
2. لسان الغيب, on fol. 113^{b}.
3. مظهر العجائب, on fol. 168^{b}.
4. گل و خسرو, on fol. 243^{b}.
5. وصلت نامه, on fol. 328^{b}.
There is no date; it seems to have been written in the tenth century of the Hijrah.

Ff. 343, 4 coll., each ll. 25; small Nasta'lîk; the headings of the single poems are illuminated; size, 12⅝ in. by 7½ in. [Ouseley 371.]

627

Four mathnawîs by Farîd-aldîn 'Attâr.
Contents:
1. گل و خسرو, on fol. 1^{b}.
2. جواهر الذات, on fol. 86^{b}.
3. مفتاح الفتوح, on fol. 189^{b}.
4. مظهر العجائب, on fol. 206^{b}.
Each book seems to have been copied by a different hand. In the middle there is a displacement of the leaves; their proper order would be—ff. 161, 163, 164, 162, 167, 165, 166, 168, etc. The two leaves, ff. 84, 85, evidently written by the same hand which wrote ff. 1–83, are either misplaced (we have not succeeded in finding their proper place), or are a fragment of another poem, copied by the same hand. Sometimes there are blanks left, where the original was illegible to the copyist.
There is no date; as, however, the first page bears two notes—one of 13 and another of 17, viz. A. H. 1013 = A. D. 1604, and A. H. 1017 = A. D. 1608—the copy must have been finished before this date.

Ff. 278, 4 coll., each ll. 25; Nasta'lîk; ff. 57, 58, and ff. 196–205 in Shikasta, without any ornament; size, 14½ in. by 8⅝ in. [Ouseley 353.]

628

Mantik-altair.
Another excellent copy of the Mantik-altair, finished the 19th of Jumâdâ-alawwal, A. H. 898 = A. D. 1493, March 8, by Na'im-aldin.

Ff. 172, 2 coll., each ll. 15; clear and distinct Nasta'lîk; the first two pages splendidly illuminated in gold, blue, and other colours; pictures on ff. 25^{b}, 45^{a}, 52^{b}, 63^{a}, 96^{a}, 124^{b}, and 150^{b}; size, 10¼ in. by 6 in. [Elliot 246.]

629

The same.
This copy was finished in the third year of Akbar's reign, that is, A. H. 965 = A. D. 1558.

Ff. 103, 2 coll., each ll. 15; Nasta'lîk; the first five and the last two pages supplied by a later hand; size, 7½ in. by 4⅝ in. [Ouseley Add. 105.]

630

The same.
This copy is not dated; it may have been written in the tenth century of the Hijrah.

Ff. 163, 2 coll., each ll. 15; Nasta'lîk; most of the leaves are sprinkled with gold; written on paper of different colours, with an illuminated frontispiece; size, 8 in. by 4¾ in. [Ouseley 63.]

631

The same.
The first leaf is turned upside down. Ff. 134–152 are misplaced; the proper order is: 134, 143–151, 135–142, 152. No date.

Ff. 164, 2 coll., each ll. 15; Nasta'lîk; size, 9⅜ in. by 5¼ in. [Seld. Sup. 25.]

632

Pandnâma.
Another copy of the Pandnâma, beginning as usual: حمد بيحد مر خداى پاك را الخ.
Dated the 14th of Rabî'-alawwal, in the forty-third year of 'Âlamgîr's reign, A. H. 1110 = A. D. 1698, September 20.

Ff. 51^{b}–84^{a}, 2 coll., each ll. 13; large Nasta'lîk; size, 8⅞ in. by 5½ in. [Fraser 247.]

633

Musibatnâma.

Another copy of the book of accidents, otherwise styled عقد المسافات, جوابنامه, or نزهتنامه, beginning on fol. 2ᵇ as in the other copies: حمد پاك از جان الخ.

On ff. 1ᵇ and 2ᵃ there is a short index of the headings of the forty chapters into which this mathnawî is divided; comp. A. Sprenger, Catal., pp. 349 and 350. No date.

Ff. 223, 2 coll., each ll. 17; Nastaʿlîḳ; greatly damaged by worms; size, 8⅝ in. by 5½ in. [Ouseley Add. 132.]

634

Bisarnâma.

A defective copy of the Bisarnâma, beginning as in the other copies: من بغير تو نه بينم الخ.

The last bait, found here, runs thus:

هر كه در راه محمّد راه يافت
سرّ حق را از دل آگاه يافت

Copied A. H. 1112=A. D. 1700, 1701.

Ff. 43-47, 2 coll., each ll. 11; Nastaʿlîḳ; size, 6¾ in. by 5 in. [Fraser 250.]

635

A short fragment of the Bulbulnâma.

Beginning as usual. It is headed: آغاز داستان من كلام حضرت شيخ عطّار ولى قدّس سرّه بلبل نامه.

Ff. 60ᵇ-62ᵇ, 2 coll., each ll. 17; Nastaʿlîḳ; the last page a little injured; size, 7⅞ in. by 5¼ in. [Laud 77.]

636

Dîwân-i-Farîd-aldîn ʿAṭṭâr (ديوان فريد الدين عطّار).

Another copy of Farîd-aldîn ʿAṭṭâr's lyrical poems.

Contents:

Ḳaṣîdas, on fol. 1ᵇ, introduced by a mathnawî, which begins:

گر سرّ كار ميطلبى الخ

As there is a lacuna between ff. 1 and 2, the end of the mathnawî and the beginning of the first ḳaṣîdah are missing; a comparison with Ouseley 374, fol. 774ᵇ, shows that thirty-seven baits of the ḳaṣîdah are wanting, which, besides, is identical with the initial poem in A. Sprenger, Catal., p. 348:

سبحان خالقى (or قادرى) كه صفاتش زكبريا الخ

The order is not alphabetical, but agrees upon the whole with that in Ouseley 374, for instance, ff. 2ᵃ-21ᵇ, l. 4, in this copy correspond to Ouseley 374, ff. 774ᵇ-780ᵇ, l. 14; 22ᵇ, last l.-32, l. 5, to ff. 780ᵇ, l. 15-783ᵃ, l. 21; and 32ᵇ, l. 5-35ᵇ, to ff. 783ᵇ, l. 14-784ᵇ, l. 9. The ḳaṣîdah گر سخن in this copy, fol. 21ᵇ, l. 5-22ᵃ, l. 14, is found in Ouseley 374 at another place, viz. ff. 783ᵃ, l. 22-783ᵇ, l. 13; and the ḳaṣîdah, عشق آن باشد, in Ouseley 374, fol. 776, l. 6, is wanting here.

Ghazals, on fol. 35ᵇ, without alphabetical order, and not agreeing with Ouseley 374. Beginning:

خاصيّت عشقى كه برون از دو جهانست
آنست كه چيزى كه بگويند نه آنست،

Rubâʿîs, on fol. 100ᵇ. Beginning:

هم بركف دود ملك نتوانى راند
هم با همه هم بى همه نتوانى راند،

Not dated.

Ff. 114, ll. 15; illuminated frontispiece; careless Nastaʿlîḳ; size, 8⅜ in. by 5⅛ in. [Elliot 46.]

637

Dîwân-i-Najîb-i-Jarbâdḳânî (ديوان نجيب جربادقانى).

The lyrical works of Najîb-aldîn of Jarbâdḳân (a place near Hamadân), who is identical with Najîb-aldîn of Fârs, and died either A. H. 625 or 635=A. D. 1228 or 1237, 1238; comp. A. Sprenger, Catal., pp. 17 and 513, and Butkhâna, No. 24.

Contents:

Ḳaṣîdas, on fol. 1ᵇ. Beginning:

زهى بعارض گلگون وخطّ زنگارى
ببرده گوى جمال از بتان فرخارى

One tarjîʿband, on fol. 11ᵇ.

Muḳaṭṭaʿât, on fol. 39ᵇ. Beginning:

خدايگان كريمان جمال دولت ودين الخ

Ghazals, on fol. 43ᵃ. Beginning:

از رخ خوب تو اى جان ودلم بيناى
چشم بد دور كه بس فرّخ وبس زيباى

Rubâʿîs, on fol. 44ᵇ. Beginning:

جز غم كه نديم دل سوداى ماست
كس نيست كه او مؤنس تنهاى ماست

Not dated. On fol. 1ᵃ there are several seals of former owners, for instance, of Shâhjahân, into whose library this copy seems to have come, according to a very indistinct note, A. H. 1057=A. D. 1647, the twenty-first year of his reign; of Khân ʿAlî Aʿẓam (A. H. 1199), and others.

Ff. 47, ll. 21; Nastaʿlîḳ; without ornaments; size, 9½ in. by 5¾ in. [Elliot 87.]

Kamâl Ismaʿîl (Nos. 638-643).

638

Dîwân-i-Kamâl Ismaʿîl (ديوان كمال اسمعيل).

The complete lyrical works of Kamâl-aldîn Ismaʿîl of Iṣfahân, the son of the equally celebrated poet Jamâl-aldîn Muḥammad. He was tortured to death, A. H. 635 =A. H. 1237, 1238; comp. Rieu ii. p. 581; Butkhâna, No. 23; A. Sprenger, Catal., p. 454.

Contents:

Ḳaṣîdas, on fol. 1ᵇ, partly in praise of Kamâl's patrons, for instance, Shihâb-aldîn (ff. 8ᵃ, 13ᵇ, etc.), Nûr-aldîn almunshî (fol. 24ᵇ), Rukn-aldîn Masʿûd bin Saʿîd (ff. 25ᵃ, 30ᵇ, etc.), Fakhr-aldîn Niẓâm (ff. 28ᵃ, 40ᵇ, etc.), Ḍiyâ-aldîn Muḥammad (fol. 29ᵇ), ʿAḍud-aldîn Ḥasan (fol. 39ᵃ), Sharaf-aldîn ʿAlî (fol. 42ᵃ), the Atâbeg Saʿîd bin Zangî (fol. 43ᵇ), Muẓaffar-aldîn (ff. 46-48), Ḥusâm-aldîn Ardashîr bin ʿAlî alḥasan, Ṣâḥib of Mâzandarân

(fol. 49^{a}), and others; partly on ethical, ṣûfic, and other subjects: فى الرّمد, فى النصيحة, فى الموعظة و الحكمة, فى ذمّ, فى المرض و شكر عيادة المخدوم, فى الشيب الشعر و الشعرا. Beginning:

اى صفات تو بيانها را زبان انداخته
عزّت ذاتت يقين را در گمان انداخته،

From ff. 18^{a}–164^{b} the ḳaṣîdas are arranged alphabetically, the rest is without any order; the second poem is a tarjiʿband.

Tarkîbbands on fol. 165^{a}, marthiyyât on fol. 192^{a}, and taʿâzî on fol. 194^{b}. Beginning:

تا زلف مشكبار برخ بر فكنده
سوزى زرشك در دل مجمر فكنده

Muḳaṭṭaʿât, *first series*, on fol. 196^{b}, alphabetically arranged and intermixed with ḳaṣîdas (on ff. 201–208, 209–213, 217–218, etc.) Beginning:

اى آفتاب ملك كه تا دامن ابد
بر تو مباد دست كسوف و زوال را

Two ḳaṣîdas and one mathnawî on fol. 308^{b}; muḳaṭṭaʿât, *second series*, in alphabetical order, on fol. 314^{b}; a mathnawî on fol. 327^{b}; and some poems in the form of ghazals on Ṣûfism (فى التصوّف). Beginning:

تيزى كه مغز چرخ زبانكش فغان كند
تيزى كه روزگار بدو امتحان كند،

Ghazals, alphabetically arranged, on fol. 333^{a}. Beginning:

اى روى تو آرزوى دلها - شادى و غمت بروى دلها،

Rubâʿîs, on fol. 377^{a}, in alphabetical order. Beginning:

تيغ تو كه بنده ميكند شاهان را
آورد بسى براه گمراهان را

This copy, the largest of all we have, was finished by Muḥammad Ḳâsim ʿAlî, on a Wednesday, in the month Jumâdâ-alawwal, A. H. 1023 = A. D. 1614, June, July, at Astarâbâd, by order of a certain Nawwâb Farîdûnkhân, and came into Sir Gore Ouseley's library the 28th of Rabîʿ-alawwal, A. H. 1219 = A. D. 1804, July 7.

Ff. 436, ll. 19; Nastaʿlîḳ; illuminated frontispiece, each column framed in small stripes of gold; excellent copy; size, $11\frac{3}{8}$ in. by $6\frac{3}{4}$ in. [Elliot 65.]

639

Another older, but smaller collection of the same.

Contents:

Ḳaṣîdas on fol. 1^{b}, as far as fol. 15^{b}, agreeing with Elliot 65 (see زكار آخرت, on fol. 9^{a}, in Elliot 65, fol. 13^{b}; چه دارى, on fol. 9^{b}, in Elliot 65, fol. 15^{b}; ايدل, on fol. 10^{a}, in Elliot 65, fol. 16^{b}; and رسول, on fol. 14^{b}, in Elliot 65, fol. 14^{b}). Beginning:

اى جلال تو بيانها را زبان انداخته الخ

Muḳaṭṭaʿât, on fol. 178^{a}, without any order, intermixed with two tarkîbbands (on ff. 248–252, corresponding to Elliot 65, fol. 185^{b}, دل براحوال, and 182^{a}, بر هيچ آدمى), one ḳaṣîdah (on fol. 252^{a}), two marthiyyât (on fol. 253^{a}, different from those in Elliot 65), and one mathnawî (the same as in Elliot 65, fol. 311^{a}). Beginning:

مرا عبادت صدر جهان زروى كرم
بعهد باقئ ملك ابد مقابل شد،

Ghazals, on fol. 284^{a}. Beginning:

دميد صبح چه خسپى چو بخت من برخيز الخ

Compare Elliot 65, fol. 361^{b}, l. 4. One tarjiʿband on fol. 286^{b}.

Rubâʿîs, on fol. 313^{a}. Beginning:

زلفش بگرفتم از من آزار گرفت
دشنامم داد وخشم بسيار گرفت

(This initial rubâʿî is not found in Elliot 65.) Fol. 202^{b} must be read before 202^{a}.

Dated the 12th of Muḥarram, A. H. 981 = A. D. 1573, May 14.

Ff. 368, ll. 21; Nastaʿlîḳ, without ornaments; different paper, but the same handwriting; the original leaves are put into a modern margin; size, 10 in. by $5\frac{1}{2}$ in. [Elliot 66.]

640

The same.

This collection, also smaller than Elliot 65, contains: Ḳaṣîdas and ḳitʿas, without any order and unseparated, on fol. 1^{b}; tarjiʿbands and marâthî (on fol. 48^{b}, comp. Elliot 65, fol. 167^{b}; ff. 76^{b}–82^{b}, comp. Elliot 65, fol. 177^{b} sq.; fol. 87^{b}, comp. Elliot 65, fol. 174^{b}; fol. 98^{b}, comp. Elliot 65, fol. 165^{a}; fol. 105^{a}, comp. Elliot 65, fol. 169^{b}; fol. 143^{a}, comp. Elliot 65, fol. 172^{b}; fol. 153^{b}, comp. Elliot 65, fol. 180^{a}; fol. 198^{b}, comp. Elliot 65, fol. 190^{a}, etc. etc.) Beginning: اى جلال تو زبانها الخ; comp. Elliot 65 and 66. As far as fol. 17^{b} this part quite agrees with Elliot 65.

Ghazals, on fol. 301^{b}. Beginning:

گل زرشك تو پيرهن بدرد - روى تو پردهٔ سمن بدرد

Comp. Elliot 65, fol. 343^{a}.

Rubâʿîs, on fol. 328^{b}. Beginning:

زين گونه كه تو بدلربائى فاشى
عاشق خواهى زسنگ صد بتراشى

Comp. Elliot 65, fol. 433^{b}, l. 8.

No date. This copy came into Sir Gore Ouseley's library, A. H. 1226 = A. D. 1811, at Iṣfahân

Ff. 346, 2 coll., each ll. 19; Nastaʿlîḳ; illuminated frontispiece; binding with gold arabesques; size, $10\frac{3}{4}$ in. by $6\frac{3}{4}$ in. [Elliot 229.]

641

Another rather defective copy of the same.

Ḳaṣîdas, ḳitʿas, on fol. 1^{b}, ghazals (principally from fol. 250^{b}), unseparated and without any order. Beginning the same as in the other copies: اى جلال تو الخ.

Tarjiʿbands, on ff. 98^{b} (= Elliot 65, fol. 176^{a}, last line), 101^{b} (= Elliot 65, fol. 166^{b}), 104^{b} (= Elliot 65, fol. 168^{a}), 109^{a} (= Elliot 65, fol. 177^{b}), 113^{a} (= Elliot 65, fol. 174^{b}), 135^{b} (= Elliot 65, fol. 190^{a}), 180^{b} (= Elliot 65, fol. 165^{a}), 187^{a} (= Elliot 65, fol. 169^{b}), 202^{b} (= Elliot 65, fol. 180^{a}), 210^{a} (= Elliot 65, fol. 172^{a}), 253^{a} (= Elliot 65, fol. 188^{a}), 255^{a} (= Elliot 65, fol. 185^{b}), 258^{a} (= Elliot 65, fol. 183^{b}), 260^{a} (= Elliot 65, fol. 182^{a}).

Rubâʿîs, on fol. 425^{a}, beginning: اى مدح تو آورده قلم را بسخن الخ; comp. Elliot 65, fol. 422^{a}, last line.

Lacunas after ff. 183 (one leaf), 446 (four leaves), and 448 (twelve leaves).

This copy is dated Dhû-alka'dah, A. H. 1000 = A. D. 1592, August, September.

Ff. 454, 2 coll., each ll. 17; illuminated frontispiece; the first page a little worm-eaten; size, 9½ in. by 4¾ in. [ELLIOT 68.]

642

The same (styled on fol 1[a] Kulliyât-i-Kamâl Isma'il).

This copy, incomplete at the end, contains:

Ghazals and kit'as, on fol. 1[b]. Beginning:

ای از بسیط جاه تو گردون ولایتی
وی از سپاه رای تو خورشید رایتی

Rubâ'iyyât, on fol. 105[b], without any order. Beginning: زین گونه که تو بدلربائی فاشی الخ
Comp. Elliot 229, fol. 328[b], l. 8.

This part has a special colophon, beginning: تمّت الديوان بعون الملك المنّان, but the date is so badly written that we cannot decipher it.

Kasîdas and tarji'bands, on fol. 148[a]. The beginning is wanting, as there is a blank on fol. 147[b], but according to the first bait on fol. 148[a], which is the twelfth of the usual initial poem, the beginning is the same as in the other copies. Ff. 297, 299, 300, and 302 are supplied on different paper of dark brown colour, but by the same hand. The tarji'bands are found here on ff. 148[a], 162[a], 200[a], 216[a], 223[b], 242[a], 289[a], 356[a], 358[b], 366[a], 370[a], 376[a] (corresponding to Elliot 65, ff. 2[a], 166[b], 168[a], 176[a], 177[b], 165[a], 180[a], 174[b], 169[b], 190[a], 185[b], and 182[a]).

Ff. 387, 2 coll., each ll. 16; on ff. 131[b]–145[a] and also on fol. 105[a] there is a third marginal column, ll. 8; Nasta'lik, very near to Shikasta; three illuminated frontispieces on ff. 1[b], 83[b], and 105[b]; gilt edges; binding in dark blue with gold arabesques; size, 7¼ in. by 4¼ in. [ELLIOT 69.]

643

The same.

Contents:

Kasîdas, on fol. 1[b]; tarji'bands (on fol. 38[b] = Elliot 65, ff. 166[b]–169[b]; fol. 66[b] = Elliot 65, ff. 177[b]–180[a]; fol. 78[b] = Elliot 65, ff. 165[a]–166[b]; fol. 84[a] = Elliot 65, ff. 169[b]–172[b]; fol. 117[b] = Elliot 65, ff. 180[a]–181[b]; fol. 122[b] = Elliot 65, ff. 172[b]–174[b]; fol. 154[b] = Elliot 65, ff. 190[a]–192[a]); kit'as (from ff. 170[b]–247[a] almost exclusively); and ghazals (principally from ff. 248[a]–282[b]). Beginning the same as in Elliot 65, 66, Rieu, Sprenger, etc.: ای صفات تو الخ.

Rubâ'is, on fol. 282[b]. Beginning: ای مدح تو آورده الخ. Comp. Elliot 68, fol. 425[a].

There are lacunas after ff. 103 and 104. Ff. 192–248 are in a hopeless confusion: fol. 192 finds its immediate continuation in fol. 199; fol. 198 in fol. 246; and fol. 245 in fol. 248. No date.

Ff. 303, 2 coll., each ll. 17, and a third on the margin, ll. 14; without ornaments; careless Nasta'lik; the last four leaves supplied by another hand; size, 9 in. by 6 in. [ELLIOT 67.]

644

Dîwân-i-Saif-i-Isfarang (ديوان سيف اسفرنك).

The poetical works of Saif-aldîn A'raj of Isfarang in Transoxania, who lived from the end of the sixth century of the Hijrah to the middle of the seventh. The dates of his birth and death are very different in Takî Kâshî's, Daulatshâh's, and other biographers' works. According to Takî Kâshî—and his statement is confirmed by the contents of the dîwân—he was born in A. H. 581 = A. D. 1185, 1186, and died A. H. 666 = A. D. 1267, 1268 (Âtashkada, No. 711, gives exactly the same dates, but Butkhâna, No. 43, fixes his death in A. H. 652 or 660). Comp. Rieu ii. p. 581; A. Sprenger, Catal., p. 561; Catal. des MSS. et Xyll., p. 330; J. Aumer, p. 9.

Contents:

Kasîdas, on fol. 1[b], arranged alphabetically, except the last poem, rhyming in ه. Beginning:

پرده دگرکرد مرغ صبح نوارا - خیزو بدر پرده شاهدان صبارا

Comp. Elliot 95, fol. 11[b], last line.

Tarji'bands, on fol. 189[b]. Beginning:

سدّ فلك چو صبح بیکدم کشاده ایم
وزقوت روح روزهٔ مریم کشاده ایم

Comp. Elliot 95, fol. 36[a].

Kit'as, on fol. 214[b]. Beginning:

در بر خاك خفته سرو روان الخ

Ghazals, on fol. 258[a]. Beginning:

با تو حکایتی کنم صورت حال خویش را
تا بگزاف نشمری کار جمال خویش را

Rubâ'is, on fol. 282[a]. Beginning:

چون من مردم زندهٔ جاوید شدم
وز هرچه بجز خدای نومید شدم

Not dated. This MS. came into Sir Gore Ouseley's library, A. H. 1226 = A. D. 1811.

Ff. 294, ll. 20; very small Nasta'lik; illuminated frontispiece; some various readings here and there; size, 7⅞ in. by 3¼ in. [ELLIOT 96.]

645

Another rather defective copy of the same dîwân.

This copy contains:

Kasîdas, on fol. 1[b], without any order, intermixed with tarji'bands (for instance, on ff. 36[a], the first corresponding to the initial one in Elliot 96; 44[b], 51[b], 79[a], 89[b], 165[b], 178[b], etc.) Beginning agreeing with that of Rieu's and Sprenger's second copies:

شب چو بر دارد نقاب از هودج اسرار من
خفته گیرد صبح را آه دل بیدار من'

(see Elliot 96, fol. 120[b]). This ode is quoted by Daulatshâh (Ouseley Coll. 305, fol. 77[a]) as having been written by Saif in answer to a poem of Khâkânî.

Kit'as, on fol. 194[a]. Beginning:

شرف الملك كه خورشید ومه از بهر شرف
بندهٔ دولت اقبال نمای تو بود

From the third kit'ah the arrangement agrees with that in Elliot 96.

Ghazals, on fol. 250[a], in the same order and with the same beginning as in Elliot 96: با تو حکایتی الخ.

Rubâ'is, on fol. 282ᵃ. Beginning:

غم خور پس ازین که غمگساران رفتند
پیشی مطلب که حق گذاران رفتند

Corresponding to Elliot 96, fol. 283ᵃ, l. 1. The second kit'ah is the initial one of Elliot 96.

There are lacunas after ff. 104 and 160; a small blank on fol. 18ᵇ. The right order of ff. 234–239 is as follows: 234, 236, 235, 238, 237, 239. This copy is dated the second of Dhû-alhijjah, A. H. 1013=A. D. 1605, April 21.

Ff. 296, ll. 17; Nasta'lik; small illuminated frontispiece; occasionally various readings and short explanatory notes on the margin; eastern binding with flowers; size, 8 in. by 5 in. [Elliot 95.]

Jalâl-aldîn Rûmî (Nos. 646–675).

646

Mathnawî (مثنوی).

One of the oldest copies of the famous mathnawî by Maulânâ Jalâl-aldîn Muhammad bin Muhammad bin Hasan albalkhî, commonly called Jalâl-aldîn Rûmî, who was born in Balkh, A. H. 604=A. D. 1207, and died at Iconium, A. H. 672=A. D. 1273. For further biographical particulars we refer to Sir Gore Ouseley, Notices of Persian Poets, p. 112; Rieu ii. p. 584 sq.; A. Sprenger, Catal., p. 489; G. Flügel i. p. 514. It has been printed (respectively lithographed) in Bombay, A. H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A. H. 1282; in Tabrîz, A. H. 1264; in Bûlâk, A. H. 1268, with a Turkish translation; and in Constantinople, A. H. 1289. Portions have been translated into German by G. Rosen, Leipzig, 1849; into English (the first book) by J. W. Redhouse, London, 1881 (Trübner's Oriental Series). Extracts in English translation are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367–382.

All the prefaces are complete in this copy.

Preface to the *first* book, on fol. 1ᵇ, beginning: هذا كتاب المثنوى وهو اصول اصول اصول الدين الخ.

Book I, on fol. 2ᵇ, beginning: بشنو از نی چون حکایت میکند الخ.

Preface to the *second* book, on fol. 35ᵃ, beginning: بیان آنکه بعضی از حکمت الخ.

Book II, on fol. 35ᵇ, beginning: مدّتی این مثنوی تأخیر شد الخ.

Preface to the *third* book, on fol. 65ᵇ, beginning: الحكم جنود الله يقوى بها الخ.

Book III, on fol. 66ᵇ, beginning: ای ضیاء الحق حسام الدین بیار الخ.

Preface to the *fourth* book, on fol. 105ᵃ, beginning: الطعن لرابع الى احسن مرابع الخ.

Book IV, on fol. 105ᵇ, beginning: ای ضیاء الحق حسام الدین توئی الخ.

Preface to the *fifth* book, on fol. 136ᵇ, beginning: بدانید و آگاه باشید که شریعت همچو شمعیست الخ.

Book V, on fol. 137ᵇ, beginning: شه حسام الدین که نور انجمست الخ.

Preface to the *sixth* book, on fol. 173ᵃ, beginning: مجلّد ششم از دفترهای مثنوی الخ.

Book VI, on fol. 173ᵇ, beginning: ای حیات دل حسام الدین بسی الخ.

The original leaves are mounted. Copied A. H. 805=A. D. 1402, 1403.

Ff. 213, 4 coll., each ll. 23; small but excellent Naskhî; injured in many places; size, 11⅛ in. by 7¼ in. [Ouseley Add. 146.]

647

The same.

Another old and excellent copy of the same, without a special date, written for the library of Abû-alfath Yarbûdâk Bahâdurkhân, by Nasr bin Hasan of Makkah; comp. the fly-leaves, where a full account of the mathnawî is given by Sir Gore Ouseley (identical with that in his Notices of Persian Poets, where the present copy is fully described). It is, like all the following copies, much larger than Ouseley Add. 146. All the prefaces are complete.

Book I on fol. 2ᵇ; II on fol. 55ᵇ; III on fol. 103ᵇ; IV on fol. 167ᵇ; V on fol. 219ᵇ; VI on fol. 275ᵇ. Beginning of the preface of the *fifth* book here: این مجلّد پنجم است الخ. On several pages seals are found, dated A. H. 1077 and 1133=A. D. 1666, 1667, and 1720, 1721.

Ff. 334, 4 coll., each ll. 23; Naskhî; illuminated frontispiece at the beginning of every book; three most splendid vignettes on ff. 1ᵇ, 2ᵃ, and 234ᵃ; ff. 2ᵇ, 3ᵃ, 3ᵇ, 4ᵃ, 54ᵃ, 54ᵇ, 55ᵃ, 233ᵇ, and 234ᵃ sumptuously ornamented; illuminated headings throughout; size, 11⅝ in. by 8 in. [Elliot 251.]

648

The same.

Another old copy of the same, with all the complete prefaces. Book I on fol. 2ᵇ; II on fol. 48ᵇ; III on fol. 91ᵇ; IV on fol. 149ᵇ; V on fol. 196ᵇ; VI on fol. 248ᵇ. According to the colophon on fol. 90ᵇ the second book was finished the 17th of Dhû-alka'dah, A. H. 884=A. D. 1480, January 30.

Ff. 305, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispiece at the beginning of every book; the first two pages richly adorned; a vignette on fol. 1ᵃ; gilt edges; binding, green and gold; size, 9¾ in. by 6 in. [Elliot 260.]

649

The same.

Book I on fol. 1ᵇ; II on fol. 54ᵇ; III on fol. 105ᵇ; IV on fol. 170ᵇ; V on fol. 223ᵇ; VI on fol. 284ᵇ. All the prefaces complete. Several pages a little injured. The second book was finished A. H. 923=A. D. 1517; the whole MS. A. H. 924=A. D. 1518, in Rabî'-alawwal, at Constantinople, by Rafî'-aldîn Fadl-allâh.

Ff. 347, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece at the beginning of every preface; smaller headings at the beginning of every book; size, 10¾ in. by 6¾ in. [Elliot 263.]

650

The same.

The preface of the first book is missing here; all the other prefaces are complete. Book I on fol. 1b; II on fol. 56b; III on fol. 106b; IV on fol. 173b; V on fol. 227b; VI on fol. 286b. Dated the 5th of Rajab, A. H. 999=A. D. 1591, April 29.

Ff. 351, 4 coll., each ll. 21; small Nasta'lîk; illuminated frontispiece at the beginning of every book; gilt edges; binding red and gold; size, 7⅜ in. by 4⅜ in. [Elliot 262.]

651

The same.

All the prefaces are complete. Book I on fol. 1b; II on fol. 55b; III on fol. 101a; IV on fol. 160b; V on fol. 209b; VI on fol. 267a.

Occasional emendations and additions show that it has been collated with the original.

At the end, on ff. 328a–329a, there is added a report of a conversation between Jalâl-aldin and his son Sultân Walad. The latter asks his father whether he would not add a seventh book, in reply to which Jalâl-aldin states his reasons for having completed the whole in six books. It is described in the same metre by Sultân Walad himself. Beginning:

مدّتی زین مثنوی چون والدم
شد خمش گفتش ولد کای زنده ام

End:

بام گردون را ازو آید نوا - گردشش باشد همیشه زان هوا

No date; eleventh century. On the last page, fol. 329a, we read in Hindûstânî منتظم درکتاب خانهٔ حقیرانه نربهوداس کامد هی, and a seal with this inscription (1080) نربهوداس سمه ۱۰۸۰.

Ff. 329, 4 coll., each ll. 23; Nasta'lîk; to each book an illuminated frontispiece is prefixed; size, 10¾ in. by 7 in. [Ouseley 294.]

652

The same.

Book I on fol. 1b; II on fol. 45b; III on fol. 86b; IV on fol. 137b; V on fol. 179b; VI on fol. 222b.

End:

من بدانم کو فرستاد آن بمن
از خمیر چون سهیل اندر یمن

Accordingly the addition of Sultân Walad in Ouseley 294 on fol. 328a is wanting.

On ff. 2 and 3 the margin is covered with explanations in Turkish, subscribed by 'Abdallâh Efendi (عبد اللّه افندی). He may be identical with that 'Abdallâh Efendî who, according to H. Khalfa ii. 495 and vi. 579, wrote a Turkish book, called ثمرات الفؤاد, A. H. 1033=A. D. 1623, 1624; and another one, called زبدة الصلوات. See, besides, G. Flügel iii. p. 508.

The MS. is not dated; eleventh century.

Ff. 273, 4 coll., each ll. 25; written in a small but very careful Naskhî; size, 8¼ in. by 5¼ in. [Ouseley 32.]

653

The same.

The complete mathnawî with the prefaces and حواشی, especially at the beginning.

Book I on fol. 20b; II on fol. 142b; III on fol. 155b; IV on fol. 235a; V on fol. 300b; VI on fol. 374b.

The glosses are mostly subscribed by لط (which we believe to mean 'Abd-allaṭif) and میر نور اللّه; in the first حاشیه, Khwâjah Husain Khwârizmî and Sayyid 'Abd-alfattâh Gujarâtî (see A. Sprenger, Catal., p. 492, Nos. 364 and 365) are quoted. See No. 657 (Ouseley 293).

At the end of the second book, on fol. 154a, we find the date, the 26th of the second Rabî', and the name of the scribe, بولاق; the last book is dated the 25th of the second Jumâdâ, A. H. 1086=A. D. 1675, September 16. Copied in India.

A modern hand has prefixed to this, on ff. 1–19, (1) a copious index of the whole mathnawî; (2) the addition of Sultân Walad on fol. 16b (see Ouseley 294, fol. 328a); (3) the same tradition which is noticed in No. 660 (Ouseley 375); finally the Dîbâća with the treatise on Sûfic terminology, which seems to be imperfect at the end; compare also Ouseley 375, ff. 4 and 5.

Ff. 20–457, 2 coll., each ll. 17, and a third on the margin; small, clear Nasta'lîk; size, 10⅞ in. by 6¼ in. [Ouseley 310.]

654

The same.

All the prefaces complete. Book I on fol. 1b; II on fol. 62b; III on fol. 120a; IV on fol. 193b; V on fol. 233b; VI on fol. 311b. Dated the 16th of Sha'bân, A. H. 1094=A. D. 1683, August 10.

Ff. 384, 2 coll., each ll. 19, and a third on the margin, ll. 32; Nasta'lîk; size, 8⅞ in. by 4⅝ in. [Fraser 88.]

655

The same.

All the prefaces complete. Book I on fol. 1b; II on fol. 60b; III on fol. 115b; IV on fol. 186a; V on fol. 241b; VI on fol. 307b. The prose titles of the single tales are here much larger than in the other copies, especially in the fifth book. Good and not too modern copy.

Ff. 379, 2 coll., each ll. 21, and a third on the margin, ll. 32; Nasta'lîk; illuminated frontispiece at the top of the first preface and at the beginning of every book; the last leaf supplied on more modern white paper; gilt edges; some explanatory glosses on the margin of the first leaves; size, 9⅞ in. by 5¼ in. [Elliot 261.]

656

The same.

Another undated, but also tolerably old copy, with all the prefaces, except that of the second book. Book I on fol. 1b; II on fol. 51b; III on fol. 89b; IV on fol. 145b; V on fol. 189b; VI on fol. 240b. The preface of the *fourth* book begins here: الحمد للّه حق حمده والصلوة والسلام على خير خلقه محمّد وآله و ذرّيته امّا بعد فهذه الظن (!) الرابع الى احسن المرابع الخ.

The preface of the *fifth* book begins here : وعنده مفاتيح القلوب وصلّى اللّه على خير خلقه محمّد وآله واصحابه و عترته واين مجلّد پنجم است الخ.

Many marginal glosses, various readings, and additions on ff. 189^b–194^a and 202^a–214^a.

Ff. 295, 4 coll., each ll. 24 ; small Nasta'lîk ; small illuminated frontispiece at the beginning of every book ; size, 10 in. by $5\frac{7}{8}$ in. [Ouseley Add. 145.]

657

The same.

Another copy of the same, with the prefaces and explanatory glosses on the margin. Book I on fol. 1^b ; II on fol. 66^b ; III on fol. 108^b ; IV on fol. 198^b ; V on fol. 255^b ; VI on fol. 324^b.

To the notes the names of their authors are appended in abbreviations, which are explained on the first page of each book.

ق means Shaikh Muḥammad Ḳâsim, the pupil of Shâh Fattâḥ Gujarâtî.

ع means 'Abd-allaṭîf. See A. Sprenger, Catal., p. 494, and Elliot 264, 265, and Bodl. 758.

فر means Farhang-i-Jahângîrî.

مير means Mîr Nûr-allâh.

ف means Shâh Fattâḥ.

قم means Ḳâmûs.

Dated A.H. 1184, the 10th of the second Jumâdâ= A.D. 1770, October 1.

Ff. 398, 4 coll , each ll. 19 ; small Nasta'lîk ; to each book an illuminated frontispiece is prefixed ; size, $10\frac{5}{8}$ in. by $6\frac{3}{4}$ in. [Ouseley 293.]

658

The same.

Each volume contains one book of the mathnawî in consecutive order. All the prefaces complete. No date. The former possessor of this collated copy was Muḥammad bin 'Abd-alraḥîm bin 'Abd-alrazzâḳ. In No. 108, fol. 2 must be immediately followed by fol. 4 ; fol. 3 is misplaced, but we have not succeeded in finding out its proper place.

No. 106, ff. 65 ; No. 107, ff. 60 ; No. 108, ff. 80 ; No. 109, ff. 65 ; No. 110, ff. 72 ; No. 111, ff. 79 ; 2 coll., each ll. 19, and a third on the margin, ll. 32 ; Nasta'lîk ; illuminated frontispiece at the beginning of each volume ; size, 9-$9\frac{1}{4}$ in. by $4\frac{3}{4}$ in. [Walker 106-111.]

659

The same.

The prefaces of the *first* and of the *sixth* book are wanting, all the others are complete. Book I on fol. 1^b ; II on fol. 69^b ; III on fol. 131^a ; IV on fol. 210^b ; V on fol. 274^b ; VI on fol. 348^b.

Most of the latter pages damaged by dark brown spots. No date.

Ff. 428, 2 coll., each ll. 17, and a third on the margin, ll. 34 ; Nasta'lîk ; illuminated frontispiece at the beginning of every book ; size, $7\frac{3}{8}$ in. by $4\frac{7}{8}$ in. [Elliot 266.]

660

An incomplete copy of the same.

This copy contains only the first half of the mathnawi. Book I on fol. 5^b ; II on fol. 124^b ; III on fol. 203^a. The margin is covered with a considerable number of explanations, added by different hands. The introduction of the second book is wanting ; those of the first and third books are added on ff. $1-4^b$ by a different hand, being interspersed with Persian notes.

To the introduction of the first book there is appended on fol. 4^b a tradition regarding a note, which Jalâl-aldîn is said to have written on the back of his mathnawî about the use which his followers should make of it :

حضرت مولوی این عبارت را بر پشت مثنوی خود نوشته بودند که مثنوی را جهت آن نگفته ام که حمائل کنند وتکرار کنند بلك زیر پای نهند وبالاء آسمان روند که مثنوی نردبان معراج حقائق است نه آنکه نردبان را بگردن گیری وشهر بشهر بگردی هرگز بر بام مقصود نروی وبمراد دل نرسی.

نردبان آسمان است این کلام   هرکه زین برمیرود آید ببام
نی ببام چرخ کو اخضر بود   بل ببامی کز فلك برتر بود
بام گردون را ازو آید نوا   گردشش باشد همیشه زان هوا

On fol. 5^a follows a short treatise on Ṣûfic terminology, در اصطلاح صوفيه.

According to the colophon on fol. 123^b the first book was copied A.H. 1045, Ramaḍân=A.D. 1636, February ; the third book (see fol. 327^a) by Shaikh Raḥmat-allâh, A.H. 1046, the first Rabî'=A.D. 1636, August 3.

Ff. 326, ll. 19 ; written in a not very regular Nasta'lîk ; in some places the margin is destroyed by the worms ; size, $12\frac{1}{2}$ in. by $6\frac{3}{4}$ in. [Ouseley 375.]

661

Lubb-allubâb (لبّ اللباب).

Ḥusain bin 'Alî Wâ'iẓ Baihaḳî Kâshifî's (died A.H. 910 = A.D. 1504) extracts from the selections of Jalâl-aldîn Rûmî's mathnawî, styled لبّ لباب معنوی انتخاب انتخاب مثنوی; comp. A. Sprenger, Catal., p. 491.

Beginning of the preface on fol. 1^b : عين اوّل در بيان جوامع اطوار شريعت در هفت نهرُ نهر اوّل سه رشحه رشحهٔ ايمان رشحهٔ شهادت رشحهٔ عبادت الخ.

The beginning of Sprenger's Moty Mahall copy is found here, on fol. 2^b, l. 2 : بعد از تقديم وظائف ثناى الخ.

Beginning of the text on fol. 3^b, l. 12 :

ای کمینه بخششت ملك جهان
من چه گویم چونتو میدانی نهان

This copy came the 22nd of Dhû-alḳa'dah, A.H. 1014 =A.D. 1606, March 31, into the possession of Abû Muḥammad Dahânî, who began at once to collate it with that of Ḥâfiẓ Tâj-aldîn Shîrâzî ; he finished his task the 27th of Dhû-alḥijjah in the same year=A.D. 1606, May 5. It was bought at Âgra, July 3, 1647, for eight rupees, and presented to the Bodleian Library, 1652, by Dr. Edward Knipe, of London.

Ff. 292, 2 coll., each ll. 15 ; Nasta'lîk ; size, $7\frac{3}{4}$ in. by $4\frac{7}{8}$ in. [Bodl. 43.]

662

Another copy of the same extracts.

This copy begins like Sprenger's Moty Mahall : بعد از تقديم الخ. Beginning of the text on fol. 4ª, l. 9, the same as in the preceding copy. Dated the 30th of Rabî'-alâkhar, in the forty-eighth year of 'Âlamgîr's reign, A. H. 1116=A. D. 1704, September 1.

Ff. 258, 2 coll., each ll. 17; Nasta'lîk; size, $8\frac{1}{2}$ in. by $4\frac{7}{8}$ in. [FRASER 89.]

663

Nuskha-i-nâsikha-i-mathnawiyyât-i-sakîmah (نسخهٔ ناسخهٔ مثنويّات سقيمه).

This copy, one of the most valuable that we possess, contains the text of the mathnawi, corrected, prefaced, explained, and annotated by 'Abd-allaṭîf ibn 'Abdallâh al-'Abbâsî (died A. H. 1048 or 1049 = A. D. 1638, 1639), who revised this poem, as he relates in his introduction, five times. The first time he compared it A. H. 1024= A. D. 1615, 1616, with an ancient MS., collated by other learned men during thirty-eight years, with sixty of the best copies; a second time in A. H. 1025 with four or five other MSS.; a third, fourth, and fifth time during A. H. 1030–1032 = A. D. 1621–1623, again with other copies, so that it was collated with more than eighty MSS. of the mathnawî, compare Rieu ii. p. 589. 'Abd-allaṭîf, who is also the author of a revised edition of Sanâ'î's Hadîkah, made A. H. 1035=A. D. 1625, 1626 (see A. Sprenger, pp. 558 and 559), has added to his revised text:

1. An introduction on the subject of his collation and of Jalâl-aldîn's poetry, on fol. 1^b, dated A. H. 1032, and entitled مرآة المثنوى. Beginning: اين نسخهٔ ناسخهٔ مثنويّات سقيمه و مثبّت و مروّج نسخ صحيحهٔ مستقيمه الخ.

2. A short preface, stating the reasons why the mathnawî is divided into six books, on fol. 9^b. Beginning: شش دفتر اين كتاب را عليحده وجدا در شش مجلّد باين جهت جلد كرده شد الخ.

3. A detailed index, prefixed to every book (on ff. 10^b–14^a, 77^b–79^a, 132^b–136^a, 207^b–209^b, 264^b–268^a, and 332^b–335^a).

4. A Persian paraphrase to the Arabic prefaces of the *first*, *third*, and *fourth* books (on ff. 15^b, 136^b, and 210^a).

5. A great number of various readings and glosses marked on the margin.

Book I on fol. 18^b; II on fol. 80^b; III on fol. 139^b; IV on fol. 212^b; V on fol. 269^b; VI on fol. 336^b.

The *second* book was finished the 7th of Ṣafar, A. H. 1062 = A. D. 1652, January 19; the *third* the 8th of Jumâdâ-althânî in the same year, A. D. 1652, May 17; the *fourth* the 23rd of Rajab in the same year, A. D. 1652, June 30; the *fifth* the 5th of Rabî'-althânî in the same year, A. D. 1652, March 16; the *sixth* the 6th of Muḥarram, A. H. 1063=A. D. 1652, December 7.

Ff. 405, 4 coll., each ll. 21; Nasta'lîk; all the margins covered with notes; illuminated frontispieces at the beginning of every book; ff. 18^b and 19^a richly adorned; ff. 326 and 327 supplied by another hand, and consequently without marginal notes; size, $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in. [ELLIOT 264.]

664

Another copy of the same redaction.

Another copy of the same revised and annotated text of 'Abd-allaṭîf, containing:

Index to the *first* book, on fol. 1^a.

Four short prefaces, the first of which agrees with that in the preceding copy: شش دفتر اين كتاب الخ.

The second, in Arabic, begins thus: هذا الاسرار القدسيّة و الانوار الروحيّة الخ (the same is found in No. 1954 (fol. 9^b) of the India Office Library).

The third, also in Arabic, begins: و النوادر و غرر المقالات و درر الدلالة الخ.

The fourth begins: و مبدا و مفتح اين كتاب شريف است و هر كس الخ.

Book I (without the preface and the Persian paraphrase), on fol. 8^b.

Introduction (ديباچه), being a short abridgement of that on fol. 1^b of the preceding copy, beginning here on fol. 69^b: اين دفتريست از نسخهٔ ناسخهٔ مثنويّات الخ.

Index to the *second* book, on fol. 71^a.

Book II (also without a preface), on fol. 75^b.

The same introduction as above, on fol. 130^b.

Index to the *third* book, on fol. 132^a.

Persian paraphrase of the preface of this book, on fol. 136^b, beginning: ترجمهٔ ديباچهٔ عربى كه حضرت مولوى نوشته اند الخ.

The Arabic preface of this book, on fol. 138^a.

Book III, on fol. 140^b.

A short introduction of the same contents as the two preceding ones (taken from the same author's special commentary, لطائف المعنوى, and written A. H. 1032), together with an index to the *fourth* book, on fol. 210^a.

The Arabic preface of the fourth book with the Persian paraphrase, on fol. 213^a.

Book IV, on fol. 215^b.

A short introduction (beginning like the preceding ones), together with the index and the usual preface of the *fifth* book, on fol. 271^b.

Book V, on fol. 277^b.

Book VI with the usual preface, on fol. 338^b.

On ff. 411^b–414^b there is added the omitted introduction and index to the *sixth* book (the introduction beginning again: اين دفتر دفتريست از نسخهٔ الخ).

Fol. 411^a is a repetition of the last page of the *fifth* book (fol. 338^a). The various readings and glosses are much more numerous and larger than those in the preceding copy; many of them are marked as being taken from the لطائف المعنوى, and seem to have been

supplied by later hands. This copy was transcribed A. H. 1095=A. D. 1684.

Ff. 414, 4 coll., ll. 20; Nasta'lîk; all the margins covered with notes; besides the MS. is in many places interleaved with explanatory glosses; illuminated frontispiece at the beginning of every book; size, $10\frac{1}{2}$ in. by 7 in. [Elliot 265.]

665

The same.

Preface or introduction, dated A. H. 1032, on fol. 8b, last line, and corresponding to Additions 1 and 2 in Elliot 264, on fol. 1b. Beginning the same as Addition 2 of that copy: شش دفتر این کتاب را الخ. After that follows, on fol. 9a, a detailed index of the *first* book of the mathnawî (the other indices to books II–VI are wanting in this copy); on fol. 13a begins the usual Arabic prose preface of book I (هذا کتاب المثنوی و هو اصول اصول الخ), and on fol. 14a a short eulogium of the poet is added, chiefly consisting of flattering epithets.

Book I, on fol. 14b.
Arabic preface of book II, on fol. 72b.
Book II, on fol. 73a.
Arabic preface of book III, on fol. 118b.
Book III, on fol. 119a.
Arabic preface of book IV, on fol. 174b.
Book IV, on fol. 175a.
Arabic preface of book V, on fol. 219b.
Book V, on fol. 220a.
Arabic preface of book VI, on fol. 271b.
Book VI, on fol. 272a.

No date. The marginal glosses extend only as far as fol. 93b.

Ff. 319, ll. 21 in the preface and the first book, ll. 25 in the remainder of the copy; small, but distinct Nasta'lîk; illuminated frontispiece at the beginning of the last five books; size, $10\frac{3}{4}$ in. by $6\frac{3}{4}$ in. [Bodl. 758.]

666

Jawâhir-alasrâr u Zawâhir-alanwâr (جواهر الاسرار و زواهر الانوار).

A commentary on the mathnawî, or rather an analysis of that famous poem, by Maulânâ Ḥusain bin Ḥasan of Khwârizm, who died A. H. 840=A. D. 1436, 1437, according to Ḥ. Khalfa v. p. 375, A. H. 845=A. D. 1441, according to Ḥ. Khalfa vi. p. 90. He was also the author of a collection of discourses on the mathnawi, entitled کنوز الحقائق فی رموز الدقائق; comp. Rieu ii. p. 588, and i. p. 144; A. Sprenger, Catal., p. 493. This copy contains only three books of the mathnawi (like the following one), the second of which was completed A. H. 834= A. D. 1430, 1431.

Contents:

Preliminary discourse on fol. 1b, divided into ten maḳâlas, viz.:

المقالة الاولی فی ذکر بعض من مشایخ هذه الطریقة و ایراد ما نطقوا به من الحقیقة, on fol. 6b.

المقالة الثانیة فی تفسیر الفاظ تدور بین هذه الطائفة الذین آراءهم حول کعبة اللطائف طائفة, on fol. 29b.

المقالة الثالثة فی تباین قیاس مشارب ارباب الحال و تباعد مراتب اصحاب الکمال, on fol. 33a.

المقالة الرابعة فی الحضرات الذاتیّة و بعض المراتب الکلّیّة, on fol. 35a.

المقالة الخامسة فی الاسماء والصفات و فیما بینها من تفاوت الدّرجات, on fol. 38b.

المقالة السادسة فی العوالم والحضرات المسمّاة بالمجالی و المطالع والمیقات, on fol. 39b.

المقالة السابعة فی کشف سرّ البدو والایجاد وبیان طرق المبداء والمعاد, on fol. 40b.

المقالة الثامنة فی تنبیه علی حقیقة الرّوح الاعظم واسمائه فی العالم الانسانی باعتبار مرتبة من المراتب وملاحظة معنی من المعانی, on fol. 42a.

المقالة التاسعة فی عود الرّوح الیه واضمحلال جمیع المظاهر لدیه, on fol. 44a.

المقالة العاشرة فی بیان حقیقة المحبّة واقسامها و ظهور نتائجها لاقوامها, on fol. 51b.

Book I, on fol. 57b.
Book II, on fol. 169b.
Book III, on fol. 257a.

Attached to it is a detailed index on eight fly-leaves. The last thirty leaves are a little injured. This copy was written for Sulṭân Muḥammad Ḳutbshâh, and finished in the middle of Rajab, A. H. 1025=A. D. 1616, beginning of August, at Ḥaidarâbâd. A former owner bought it at Murshidâbâd, A. H. 1172=A. D. 1758, 1759.

Ff. 393, ll. 25; small, but distinct Nasta'lîk; illuminated frontispieces on ff. 1b, 57b, 169b, and 257b; size, $9\frac{3}{4}$ in. by $6\frac{1}{2}$ in. [Elliot 334.]

667

Another copy of the same commentary.

Another copy of the same work, containing, like the preceding one, only three books of the mathnawî. One leaf is missing at the beginning; it opens abruptly thus: بضائع چندین گونه بدائع وضائع که ودائع اعیان الخ. The preliminary discourse in ten maḳâlas (as in the preceding copy), on ff. 8b, 37b, 41b, 44a, 48b, 50a, 51b, 53a, 55b, and 64a. Book I on fol. 70b; II on fol. 192a; III on fol. 283b. No date.

Ff. 429, ll. 21; Nasta'lîk; size, 11 in. by 6 in. [Walker 101.]

668

Sharḥ-i-jild-i-khâmis almathnawî alma'nawî (شرح جلد خامس المثنوی المعنوی).

A commentary on the *fifth* book of the mathnawî by Surûrî (that is, Muṣṭafâ bin Sha'bân of Gallipoli, who died A. H. 969=A. D. 1561, 1562; comp. Ḥ. Khalfa v. p. 375). In the following lines of the preface he explains his motive for editing this fifth book first and

without the rest: امّا بعد این بندهٔ فقیر سروری حقیر شرح دفترهای مثنوی را مسوّده کرده بود اما ببعض عوائق بعضی را ببیاض نیاورده و سبب (؟ بسبب) بعضی اسفار بعضی از آن اسفار ضائع گشته پس دردل منکسرش این معنی واقع شده که اگر در بیاض آوردن تراخی کنی برخی دیگر گم شود و سعی تو در تحریرش مشکور نشود بلکه گم شود لاجرم بقلم شکته و دلخسته بنبشتن جلد پنجم شروع نموده معتمدا علی القدیر العلیم الودود.

Beginning: الحمد لله الذی جعل العارفین عالمین ببعض مرموزاته و الشکر لله الذی سیّرهم فی میادین الخ.

Dated in the beginning of the month Muharram, A.H. 1001 = A.D. 1592, October 8, by Mustafâ bin Muhammad Ahmad القنوی. This copy came into Laud's library in 1635.

Ff. 331, ll. 23; very distinct Nasta'lîk; size, $11\frac{1}{8}$ in. by $7\frac{1}{8}$ in. [Laud 248.]

669

Sharh-i-Mathnawi (شرح مثنوی).

A large portion of Shâh Mir Muhammad Nûr-allâh Ahrâri's commentary on the mathnawi; comp. Rieu ii. p. 592, and A. Sprenger, Catal., p. 495. This incomplete copy begins with the second book: .... تا نزاید لفظ بخت اگرچه بفتح اوّل مشهورست الخ, and breaks off in the second half of the *sixth* book.

The *third* book begins on fol. 53b; the *fourth* on fol. 110b; the *fifth* on fol. 150b; the *sixth* on fol. 185b.

Ff. 230, ll. 14; Nasta'lîk; size, $8\frac{7}{8}$ in. by $4\frac{7}{8}$ in. [Ouseley Add. 144.]

670

Sharh-i-Mathnawi (شرح مثنوی).

Another commentary on the difficult verses of the first two books of the mathnawi, composed by Khwâjah Ayyûb Pârsâ A.H. 1120 = A.D. 1708, 1709, see the author's name in the colophon at the end of the first book, on fol. 108a, and the date in the following chronogram on fol. 2a, last line: طرفه شرح معنوی جانفزا.

Beginning: حمد لا یحصی و ثنای نامنتها مر ملکی را که نیّ وجود عشّاق در خلوتکدهٔ وحدت نغمه سرای اسرار احدیّت الخ.

Book I on fol. 2b; II on fol. 109a.

Copied by Badi'-aldin at Muhyi-aldinnagar in the district of Lâhûr; the first book was finished by him the 21st of Muharram, in the seventeenth year of Muhammadshâh's reign (= A.H. 1148), the second in the same year, the 21st of Rabî'-alawwal, A.D. 1735, June 13 and August 11.

Ff. 164, ll. 15-20; careless Nasta'lîk; worm-eaten; size, 8 in. by $5\frac{3}{4}$ in. [Bodl. 726.]

671

Hall-i-Mathnawî (حلّ مثنوی).

The first volume of a commentary on the mathnawî, by Afdal of Allâhâbâd, see fol. 1b, ll. 8 and 9, and compare Rieu ii. p. 592. It begins with a mathnawî as introduction:

مر خدا را شکر کز لطف قوی
داد توفیقم بحلّ مثنوی

The author quotes as his chief authorities, 'Abd-allatîf 'Abbâsi and Mir Nûr-allâh Ahrâri. The commentator's preface to the first book of the mathnawi begins on fol. 3a, the paraphrase of the poet's own Arabic preface on fol. 6b, and the explanation of the first bait on fol. 12a. Even this first volume seems not to be complete; it breaks off on fol. 150a with the words چون در حجاب.

Ff. 150, ll. 15; careless Nasta'lîk; ff. 139 and 142 very much damaged; a lacuna after fol. 146; size, $7\frac{5}{8}$ in. by $4\frac{5}{8}$ in. [Ouseley Add. 151.]

672

Jân-i-Mathnawî (جان مثنوی).

A short explanation of the beginning of the mathnawî, composed, according to a notice on fol. 160a, by 'Ali Dûstkhân (علی دوستخان), beginning: جناب حضرت مولوی علیه الرّحمة که کاشف اسرار صوری و معنویست در اوّل بیت مثنوی الخ.

No date.

Ff. 160b-167b, ll. 15; Nasta'lîk; size, $8\frac{1}{4}$ in. by $4\frac{5}{8}$ in. [Bodl. 451.]

673

Dîwân-i-Maulânâ Rûmî (دیوان مولانا رومی).

A rich and valuable collection of Jalâl-aldîn Rûmî's minor poems (comp. Rieu ii. p. 593; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 etc.), containing:

Preface on fol. 1b, composed by the editor of this collection, whose name does not appear, in the month Rabî'-alawwal, A.H. 817 = A.D. 1414, May, June; comp. the last bait on fol. 8a, l. 12:

بسال هشتصد وهفده ربیع الاوّل بود
که این دیباچه بنوشتم بعون خالق معبود،

Beginning: حمد موفور وشکر نا محصور پاك از وصمت فتور و قصور نثار حضرت پادشاهی الخ.

Ghazals, on fol. 9b, and a few tarji'ât (on ff. 32b, 40b, etc.), alphabetically arranged. Beginning:

(ای) شاه جسم وجان ما خندان کن دندان ما
سرمه کش چشمان ما ای چشم جانرا توتیا

A new series of tarji'ât, on fol. 405b. Beginning:

هله درده می بگزیده که مهمان تو ام
من پریشان سر زلف برینسان تو ام

Rubâ'is, on fol. 412a. Beginning:

در مذهب عشّاق قراری دگرست
وین بادهٔ نابرا خماری دگرست

The right order of ff. 206-214 is as follows: 206, 208-213, 207, 214. Fol. 230 must be followed by 232, and 231 is not in its right place; there are probably some lacunas.

This copy was finished on a Wednesday, at the time of the forenoon prayer, in the month Dhû-alhijjah, A.H. 997=A.D. 1589, October, November. See the conclusion of the MS. and its colophon:

تمّ الديوان سلطان العاشقين وا......ة المحقّقين و برهان المد...... ين كاشف اسرار الالهيّة ناظم انوار الجلاليّة مولانا جلال الحق و الدين محمّد بن محمّد بن الحسين البلخى المشتهر برومى نوّر اللّه مضجعه، تمّ هذا الكتاب در روز چهار شنبه بوقت نماز چاشت شهر ذى الحجّة سنة ٩٩٧ الخ

Select poems have been edited, with German metrical translation, by Vincenz von Rosenzweig in his 'Auswahl aus den Dîwânen des grössten mystischen Dichters Persiens, Mewlana Dschelaleddin Rumi,' Vienna, 1838.

Ff. 420, 2 coll., each ll. 19, and a third on the margin, ll. 36; Nasta'lîk; two illuminated frontispieces on ff. 1b and 9b; a little worm-eaten; size, 10¼ in. by 6¾ in. [Elliot 84.]

674

The same.

Another, but smaller collection of the same poems (see the title on fol. 1b, ديوان ملك الكلام مولينا جلال روم قدّس اللّه سرّه العزيز), containing only—

Ghazals, arranged alphabetically, except the initial ghazal.

A large lacuna after fol. 403. Beginning of the initial poem: الحمد للّه الذى قواته نعت الازل الخ.

The second (or first alphabetical) ghazal begins:

الحمد للّه الذى خلق الثريّا والثرى الخ

This copy concludes, on fol. 404a sq., with an alphabetical index of the first hemistichs of the ghazals, incomplete at the beginning. It is arranged both according to the rhyme letter and the initial letter. Not dated.

Ff. 423, ll. 21; old mounted MS.; written in Nasta'lîk, without ornaments; on ff. 290a and 290b one page and a half are left blank; size, 12⅝ in. by 7⅞ in. [Elliot 85.]

675

The same.

A third and still smaller collection of these poems, consisting only of ghazals like Elliot 85, in alphabetical order. Beginning:

اى بگفته بر دلم اسرارها - وى براى بنده پخته كارها

agreeing with Elliot 85, fol. 8b. At the end some leaves are missing; the copy breaks off in the middle of a poem, rhyming in ى.

Ff. 252, 2 coll., each ll. 15; distinct Nasta'lîk; illuminated frontispiece; the first two pages adorned; a little worm-eaten; binding with flowers; size, 10 in. by 5⅞ in. [Elliot 333.]

676

Dîwân-i-Imâmî (ديوان امامى).

The poetical works of Abû 'Abdallâh Muḥammad (or Abû Muḥammad 'Abdallâh) bin Abû Bakr 'Uthmân Imâmî of Harât, who died A.H. 674, or, as Taḳî Kâshî states, 686=A.D. 1275 or 1287; comp. Butkhâna, No. 82; A. Sprenger, Catal., pp. 439 and 440.

Contents:

Kaṣîdas and ghazals, on fol. 97b, without any order. Beginning:

سحركه در جهان جان بعون مبدع اشيا
مسافت قطع ميكردم زلا تا حضرت الا

Comp. A. Sprenger, Catal., loc. cit., where the same is quoted, but without the first two words سحركه.

Rubâ'is, on fol. 171b. Beginning:

گه جان تن وگه تن جانت خوانم
گه آئنهٔ هر دو جهانت خوانم

Not dated.

Ff. 97–177, ll. 15; Nasta'lîk; size, 9½ in. by 7¼ in. [Elliot 117.]

677

A fragment of the same.

The same dîwân, defective both at beginning and end, with a lacuna in the middle (on fol. 64b). It contains kaṣîdas, ghazals, and ḳiṭ'as, all mixed together without any order. The abrupt beginning, سايه اش چون روح نامى گشت الخ, corresponds to Elliot 117, fol. 119b, l. 12; the first complete kaṣîdah on fol. 1a, beginning سوى كرمان كرد روى الخ, to Elliot 117, fol. 120a, l. 10.

Ff. 1–73, ll. 13; Nasta'lîk; size, 7⅜ in. by 4⅛ in. [Seld. Sup. 9.]

678

Dîwân-i-Majd-i-Hamgar (ديوان مجد همگر).

The complete works of the lyric poet Majd-aldîn Hibat-allâh Majd-i-Hamgar of Shîrâz, who died A.H. 686=A.D. 1287; comp. Butkhâna, No. 26; A. Sprenger, Catal., p. 478.

Contents:

Kaṣîdas, on fol. 1b, in praise of 'Aḍud-aldîn, Żâhir-aldîn, etc., without any order. Beginning the same as in Sprenger:

كجاست در همه ملك جهان سليمانى الخ

These kaṣîdas are intermixed with a great number of tarjî'ât and tarkîbbands (on ff. 25b–29a, 53b, 54b, 57b, 59b, 65b, 66b, 68a–69a, 73a–75a).

Ghazals, on fol. 75a. Beginning:

مرا تا دل بسان سنگ باشد
مرا هم دل بدينسان تنگ باشد،

and mukaṭṭa'ât, on fol. 81 sq.

Rubâ'iyyât, on fol. 105a. Beginning:

آنم كه چو جان بپرورم مردم را
گر دست رسد بجان خرم مردم را،

There are lacunas after ff. 131, 144, and 184. The right order of ff. 11–17 is as follows: 11, 14, 16, 12, 13, 15, 17 (comp. Elliot 86, fol. 98a, l. 9 sq.)

Not dated. The copyist was Ḳiwâm bin Muḥammad of Shîrâz.

Ff. 185, 2 coll., ll. 15; the frontispiece and the first two pages luxuriously adorned with flowers in gold and other colours; splendid binding, gilt edges as far as fol. 105ᵃ; the headings from fol. 105ᵃ to the end and the corners are illuminated; Nasta'lîḳ; size, 7 in. by 4 in. [Elliot 56.]

679

The same.

Another copy of the same diwân, containing only ḳaṣîdas, intermixed with tarkîbbands (on ff. 105ᵃ, 113ᵃ). Beginning the same as in Elliot 56, and a similar order of poems as far as fol. 112ᵃ. The tarkîbbands are quite different from those in Elliot 56, beginning thus:

یارب مخالفان که ره جنگ میزنند

بر ساز ما نوای نو آهنگ میزنند

This copy of Hamgar's dîwân was probably written in the same year 1005=A.D. 1596, 1597, and by the same hand as Bailaḳânî's diwân (see above, No. 559).

Ff. 89ᵇ–136ᵇ, 2 coll., each ll. 17; Nasta'lîḳ; size, 6⅝ in. by 4⅛ in. [Elliot 86.]

680

Diwân-i-'Irâḳî (دیوان عراقی).

The diwân of Fakhr-aldîn Ibrâhîm bin Shahriyâr 'Irâḳî of Hamadân, who died A.H. 686 or 688 = A.D. 1287, 1288, or 1289; or, even as Daulatshâh and Taḳî state, 709=A.D. 1309; comp. Rieu ii. pp. 593, 594, and A. Sprenger, Catal., pp. 440, 441.

Contents:

Ḳaṣîdas, ghazals, and tarji'bands, on fol. 1ᵇ, without any order. Beginning the same as in Sprenger:

بزم عشق جانبازان اگر جویای جانانی الخ

Rubâ'îs and fards, on fol. 116ᵇ. Beginning:

بتخانه و مسجد همه از اسباب است

هرکس که درین بماند او در خواب است'

No date. Very modern handwriting.

Ff. 1–120, ll. 15; Nasta'lîḳ; there are no other ornaments than gilt edges and a splendid binding in green and gold; size, 9½ in. by 7¼ in. [Elliot 64.]

Sa'dî (Nos. 681–748).

681

Kulliyyât-i-Sa'dî (کلّیّات سعدی).

The complete works of Muṣliḥ-aldîn Sa'dî, born in or before A.H. 585=A.D. 1189, died A.H. 690 or 691 = A.D. 1291 or 1292, in his native place, Shîrâz; see Rieu ii. p. 595 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 5; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; and Dr. W. Bacher, Sa'dî-Studien, in Zeitschrift der D.M.G. xxx. pp. 81–106, and Sa'dî's Aphorismen und Sinngedichte, Strassburg, 1879. His works were collected by 'Alî bin Aḥmad bin Abû Bakr bin Bisutûn, who prefixed to them a preface, beginning on fol. 2ᵇ: شکر و سپاس بی قیاس معبودی را جلّت قدرته که آفرینندهٔ مخلوقات الخ, and containing an index of all the compositions. This redaction, the text of which varies considerably in the different copies (the preface has been translated into English by J. H. Harington, in the Introduction to his edition of the Kulliyyât, pp. 24–26), was made between A.H. 726 and 734, see Rieu ii. p. 596, Cat. des MSS. et Xyll., p. 340, etc. Other copies (for instance, Ouseley 11, fol. 2ᵃ, ll. 10 and 11, see below, No. 683) give as date of completion the beginning of Dhû-alḳa'dah, A.H. 726 = A.D. 1326, end of September.

On the numerous editions of Sa'dî's works, see Rieu, loc. cit.; A. Sprenger, Catal., p. 548; Zenker ii. pp. 35–38. The Kulliyyât have been edited by Harington, Calcutta, 1791–1795, and lithographed in Bombay, Dihli, Cawnpore, Lucknow, Tabrîz, etc. etc.

Contents:

A. Centre-columns:

1. First risâlah (در تقریر دیباچه), on fol. 5ᵇ. Beginning: سپاس بی غایت و ستایش بی نهایت آفریدگاری را جلّ جلاله الخ.

2. Second risâlah (در مجلس پنجگانه) in five majlis, on fol. 11ᵇ. Beginning: الحمد للّه الذی خلق الوجود من العدم قبلة علی صفحاته الخ. The fifth majlis has been translated into English by J. Ross, Bombay Transactions, i. pp. 146–158.

3. Third risâlah (رسالهٔ صاحب دیوان), on fol. 36ᵇ. Beginning here: خواجهٔ زمان نیکو سیرت و صورت الخ. Translated by Harington, Introd. pp. 14–17, and Graf, Lustgarten, ii. pp. 136–142.

4. Fourth risâlah (عقل و عشق), on fol. 39ᵃ. Beginning: سالك راه خدا پادشه ملك سخن ای زالفاظ تو آفاق الخ.

5. Fifth risâlah (نصیحة الملوك), on fol. 40ᵇ. Beginning: الحمد للّه الکافی حسب الخلائق وحده الحمد للّه علی نعمه الخ.

6. Sixth risâlah, here subdivided into *two* risâlât or ḥikâyât only, viz. (*a*) رسالهٔ ملك شمس الدین تازیکوی, on fol. 52ᵃ. Beginning: در زمان حکومت ملك عادل الخ (translated by Harington, pp. 19–21, and Graf, Lustgarten, ii. pp. 146–148). (*b*) رسالهٔ انکیانو, on fol. 53ᵇ. Beginning: معلوم شد که خسرو عادل الخ.

7. (read عربی) قصائد العربی, Arabic ḳaṣîdas, on fol. 56ᵇ. Beginning:

حبست بجفنی المدامع لا تجری الخ

Compare A. Sprenger, Catal., p. 547, No. 10, and the initial poem of the second volume of the Calcutta edition, fol. ۲۰۵ (the Bombay edition reads وبخفی and لا) بجری).

8. قصائد فارسی, Persian ḳaṣîdas, on fol. 71ᵃ. Beginning:

شکر و سپاس و خدمت و منّت خدایرا

پروردگار خلق و خداوند کبریا

Compare Calcutta edition, fol. ۲۱۴. Nineteen of these

kasidas have been translated by Graf in Zeitschrift der D. M. G. ix. pp. 92–135 and xii. pp. 82–116.

9. مراثی, elegies on fol. 115ª. Beginning:

دل شکسته که مرهم نهد دگر بارش
یتیم خسته که از پای برکند خارش

Comp. Calcutta edition, fol. ٢۴٥. Some selected poems have been translated by Graf in Zeitschrift der D. M. G. xv. pp. 564–576.

10. ملمّعات, poems, with alternate Persian and Arabic verses, on fol. 122ᵇ. Beginning:

تو خون خلق بریزی و روی در تابی
ندانمت چه مکافات این گنه یابی

11. ترجیعات, refrain poems, on fol. 131ᵇ. Beginning:

ای زلف تو هر خمی کمندی - چشمت بکرشمه چشم بندی

Comp. Calcutta edition, fol. ٢٥٧.

12. طیّبات, pleasant ghazals, on fol. 142ᵇ. Beginning:

اوّل دفتر بنام ایزد دانا الخ

Comp. Calcutta edition, fol. ٢٦۴. Fourteen of these ghazals have been translated by Graf in Zeitschrift der D. M. G. xiii. pp. 445–467.

13. بدائع, ornate ghazals, on fol. 307ᵇ. Beginning:

الحمد للّه ربّ العالمین علا الخ

They conclude on fol. 376ª. Ten of these ghazals have been translated by Graf in Zeitschrift der D. M.G. xv. pp. 541–554.

B. Margin-column:

14. گلستان, the rose-garden, on fol. 2ᵇ. Beginning:

منّت خدایرا الخ

Best editions by A. Sprenger, Calcutta, 1851, and Platts, London, 1874; best translations into English by Eastwick, 1852, and by Platts, 1873; into French by Defrémery, 1858; and into German by Graf, 1846.

15. بوستان, the fruit-garden, on fol. 140ᵇ. Beginning:

بنام خداوند جان آفرین الخ

In the colophon another title of the Bûstân appears: تمّت الکتاب الموسوم بسعدی نامه; see Bacher in Sa'di-Studien, p. 86, note 5.

Printed in Calcutta, 1810 and 1828, besides in Lâhûr, Cawnpore, and Tabrîz; critical edition, with Persian commentary, by Graf, Vienna, 1850; German translations by Graf, Jena, 1850, and Schlechta-Wssehrd, Vienna, 1852; English translation by W. Clarke, London, 1879; French translation by Barbier de Meynard, Paris, 1880. Extracts from the Gulistân and Bûstân are found besides in metrical translation in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 245–366.

16. مقطّعات, fragmentary poems (i.e. ghazals without the initial bait), on fol. 315ᵇ. Beginning:

تو آن نکردهٔ از فعل خیر با من و غیر الخ

17. خبیثات و مطایبات, obscene and jocular poems, on fol. 320ª, with a short introduction of a few lines in prose. Beginning: قال السعدی الزمنی الخ.

Beginning of the first poem:

عارفی چشم دل بروی داشت - خاطر اندر شکنج موی داشت

18. هزلیّات, satirical poems in three مجلس, on fol. 337ª, agreeing with the Calcutta edition, ff. ۴٧٥–۴٨٠. Beginning: اللعین الشیطان الخ

19. رباعیّات, quatrains, on fol. 350ᵇ. Beginning:

هر ساعتم اندرون بجوشد خون را
واگاهی نیست مردم بیرون را

20. مفردات, detached distichs, on fol. 364ᵇ. Beginning:

گمان مبر که جهان اعتماد را شاید
که بی عدم نبود هر که در وجود آید

A few of the quatrains and detached distichs have been translated by Graf in Zeitschrift der D. M. G. xviii. pp. 570–572.

C. Margin and centre-columns together:

21. خواتیم, signets, on fol. 376ª margin. Beginning:

سپاس و حمد بی پایان خدارا
که صنعش در وجود آورد مارا

Comp. Calcutta edition, fol. ۴١٥. Seven of these have been translated by Graf in Zeitschrift der D. M. G. xv. pp. 554–564.

22. غزلیّات قدیم, early ghazals, on fol. 387ᵇ, centre-columns. Beginning: با فراقت الخ

23. صاحبیّه, epigrammatic poems, dedicated to the Sâhib-Diwân, on fol. 393ᵇ, margin, with an introduction. Beginning: الحمد للّه علی نعمه الخ.

The first poem opens thus:

ثنا و حمد بی پایان خدارا الخ

Translated by Bacher in 'Sa'di's Aphorismen und Sinngedichte.'

Copied by Nasir bin Hasan of Makkah, and finished in the middle of Sha'bân, A. H. 856 = A. D. 1452, beginning of September. A full account of Sa'di and his works, and a short index of the contents of this copy, written by Sir Gore Ouseley, 1825, are found on the fly-leaves, and occupy thirty-one pages.

Ff. 409, 2 centre-coll., each ll. 14, and a margin-col., ll. 24; small, but clear Naskhi; two vignettes on ff. 1ᵇ and 2ª; ff. 2ᵇ and 3ª beautifully adorned in gold and ultramarine; illuminated headings at the beginning of each book or part, and other splendid ornaments throughout; ff. 70–85, 104–106, 111, 112, 209–211, 219–221, 249, and 250 later supplied on more modern paper; size, 8 in. by 4¾ in. [OUSELEY ADD. 39.]

682

The same.

After 'Ali bin Ahmad's preface follow:

1. First risâlah, the same as in the preceding copy, on fol. 4ª.

2. Second risâlah, the same as in the preceding copy, on fol. 8ᵇ.

3. Third risâlah, here styled سؤال وجواب, on fol. 26ª. Beginning:

صاحب صاحب قران خواجهٔ زمین وزمان نیك سیرت الخ

4. Fourth risâlah, the same as in the preceding copy, on fol. 27ᵇ, margin.

5. Fifth risâlah, the same as in the preceding copy, on fol. 29b, margin.

6. Sixth risâlah, comprising, as in most copies, three ḥikâyât or risâlât, viz. رسالهٔ پادشاه اباقاخان, on fol. 39a; حکایت انکیانو, on fol. 40a, margin; and حکایت ملك مرحوم شمس الدین محمّد تازیکو.

7. گلستان, on fol. 43b.

8. بوستان, on fol. 118b.

9. قصائد عربی, on fol. 223b, beginning as in the preceding copy.

10. قصائد فارسی, on fol. 232b, beginning as in the preceding copy.

11. طیّبات, on fol. 260b, beginning as in the preceding copy.

12. بدائع, on fol. 362b, beginning as in the preceding copy.

13. خواتیم, on fol. 408a, beginning as in the preceding copy.

14. غزلیّات قدیم, on fol. 424b. Beginning:

ای یار ناگزیر که دل در هوای تست
جان نیز اگر قبول کنی هم برای تست

Comp. Calcutta edition, fol. ۴۳.

15. ملمّعات, on fol. 432b. Beginning:

ان هوی النفس بقدّ العقال الخ

Corresponding to Calcutta edition, fol. ۲۵۲.

16. مراثی, on fol. 436a. Beginning:

آسمانرا حق بود گر خون بریزد بر زمین
بر زوال ملك مستعصم امیر المؤمنین

17. ترجیعات, on fol. 440b, beginning as in the preceding copy.

18. صاحبیّه, in two sections, the *first* of which on fol. 447b contains only kiṭ'as, and begins:

طریق و رسم صاحب دولتانست
که بنوازند مردان نکو را

Comp. Calcutta edition, fol. ۴۳۹b.

The *second* section on fol. 462b contains only short mathnawis, and begins here همه را ده چو مبدئی مرسوم.

19. رباعیّات, on fol. 469b, margin, beginning as in the preceding copy.

20. مفردات, on fol. 476b, beginning as in the preceding copy.

21. خبیثات ومطایبات, on fol. 478b, with the same introduction and the same initial poem as in the preceding copy.

22. هزلیّات, on fol. 487a, beginning as in the preceding copy.

There is given at the end of the غزلیّات قدیم, on fol. 432a, as date of the copy, the month Rabi'-alawwal, A. H. 918=A. D. 1512, May, June. The mukaṭṭa'ât are wanting.

Ff. 490, 2 centre-coll., each ll. 15, and a third on the margin, ll. 10; Nasta'lîk; ff. 1b and 2a richly illuminated in blue and gold; all the headings left blank; gilt edges; binding in green and gold; size, 7¼ in. by 4⅜ in. [Elliot 224.]

683

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risâlah, on fol. 2b, margin.

2. Second risâlah, on fol. 5b.

3. Third risâlah, styled here در سؤال صاحب دیوان, on fol. 16a. Beginning: الحمد لله ربّ العالمین . . . امّا بعد این کتاب مشتمل است بذکر سؤالی چند که صاحب قران الخ.

4. Fourth risâlah, on fol. 17a, margin.

5. Fifth risâlah, on fol. 19b.

6. Sixth risâlah, containing only the second ḥikâyah, در حکایت انکیانو, on fol. 24b. Beginning as in Ouseley Add. 39:

معلوم شد که خسرو عادل الخ

7. A seventh risâlah (a parody of the second), styled در مجلس هزل, on fol. 26a. Beginning: چنین فرماید صاحب السیف و الفرس و الخنطه و العدس و الرمح والترس الخ. Comp. Bacher, Sa'dî-Studien, p. 86.

8. بوستان, on fol. 27b.

9. گلستان, on fol. 89b.

10. در قصائد عربی, on fol. 147a. Beginning:

علی قلبی بالعدوان من عیبی التی الخ

11. ملمّعات و مثلّثات, on fol. 149b. Beginning:

وقتها یکدم نیاسودی تنم الخ

Comp. Bacher, Sa'di-Studien, p. 88, note 3.

12. در قصائد فارسی, on fol. 152a, margin. Beginning:

ای نفس گر بدیدهٔ تحقیق بنگری الخ

13. ترجیعات و مراثی, on fol. 173a, margin. Beginning:

غریبان‌را دل از بهر تو خون است الخ

14. ترجیع بند, on fol. 174b. Beginning:

ای سرو بلند قامت دوست الخ

15. طیّبات, on fol. 180a, beginning as in the preceding copies.

16. بدائع, on fol. 240a, beginning as in the preceding copies.

17. خواتیم, on fol. 271b, margin. Beginning:

این توی یا سرو بستان برفتار آمده است الخ

18. غزلیّات قدیم, on fol. 288b. Beginning:

آنرا که غمی چون غم من نیست چه داند الخ

19. صاحبیّه, on fol. 316b, with the same introduction and initial poem as in Ouseley Add. 39.

20. مقطّعات, on fol. 329a, margin. Beginning:

پیش از آن که نظر بیفکندی الخ

21. (read مطایبات) خبیثات ومطیبات, on fol. 331a. Beginning without the introduction:

عارف (read عارفی) چشم (و) دل الخ

22. رباعیّات.

23. مفردات. These last three numbers are not distinguished from each other; on the whole they are more a selection of those books than a complete text.

The ترجيعات and the مراثى, which are usually separated, form *one* book in this copy, to which one special ترجيع بند is added as a separate book (see Bacher, Sa'dî-Studien, p. 90), and the هزليّات are partly contained here in the seventh risâlah.

The name of the scribe is Mullâ Rajab Shîrâzî; he dated the Bûstân the 12th of Ramaḍân, A. H. 1027 = A. D. 1618, September 2.

Ff. 336, 2 centre-coll., each ll. 17, and margin; small Nasta'lîk; size, $7\frac{5}{8}$ in. by $4\frac{1}{4}$ in. [OUSELEY 11.]

684

The same.

After 'Alî bin Aḥmad's preface follow:

1. First risâlah, on fol. 2b.
2. Second risâlah, on fol. 5a (heading here and in the following risâlât missing).
3. Third risâlah, on fol. 15a. Beginning: صاحبقران خواجهٔ نيكو سيرت الخ.
4. Fourth risâlah, on fol. 15b.
5. Fifth risâlah, on fol. 16b.
6. Sixth risâlah, on fol. 19b, comprising the usual three ḥikâyât.
7. گلستان, on fol. 21b.
8. بوستان, on fol. 63b.
9. قصائد فارسى, on fol. 117b (without any order). Beginning: شكر و سپاس و منّت و عزّت خدايرا الخ; comp. Ouseley Add. 39, No. 8.
10. مراثى, on fol. 134b, beginning as in Ouseley Add. 39.
11. ملمّعات, on fol. 137b, beginning as in Elliot 224.
12. ترجيعات, on fol. 139b, beginning as in Ouseley Add. 39 and Elliot 224.
13. لغزيّات, enigmas, on fol. 142b. Beginning: ديدم دو جوانرا كه بهم عربده كردند هردو ز يكى اصل نه همرنگ ونه همتا الخ; comp. Bacher, Sa'dî-Studien, p. 89.
14. طيّبات, on fol. 144b, beginning as in the preceding copies.
15. بدائع, on fol. 190b, likewise.
16. خواتيم, on fol. 210b, beginning as in Ouseley Add. 39 and Elliot 224.
17. غزليّات قديم, on fol. 218b, beginning as in Elliot 224. This book is here just as in the Calcutta edition, much smaller, for instance, than in Ouseley 11.
18. صاحبيّه, on fol. 222b, without the introduction. Beginning of the first poem here:

ما هذه الدنيا بدار المخلّد الخ

19. مقطّعات, on fol. 231a. Beginning:

روزى بسرش نوشته بودند - كين دولت و منصب آن نرزد

This book is here and in the preceding copies quite different from that in the Calcutta edition, where the mukatta'ât comprise twenty-eight leaves (ff. ۴۳۸–۴۶۶).

20. رباعيّات, on fol. 232b. Beginning:

اى كاش كه مردم آن صنم ديدندى
تا بيدل و بيقرار گرديدندى

21. مفردات, on fol. 235b. Beginning:

من سخن راست نيوشم اگرش راست بخوانى الخ

22. خبيثات و مطايبات, on fol. 236b, with the same introduction and the same initial poem as in Ouseley Add. 39 and Elliot 224.

23. هزليّات, on fol. 240a, quite agreeing with Ouseley Add. 39. An English index on the fly-leaf. This copy, in which the لغزيّات are quite a new book, was finished in Dhû-alka'dah, A. H. 1047 = A. D. 1638, March, April; the Bûstân the 17th of Sha'bân in the same year = A. D. 1638, January 4. The Arabic kaṣidas are entirely missing in this copy.

Ff. 244, 4 coll., each ll. 20; Nasta'lîk; illuminated frontispieces on ff. 1b, 21b, 63b, 117b, 134b, 137b, 142b, 144b, 190b, 210b, 218b, 221b, 231b, 232b, 235b, 236b, and 240a; smaller headings on ff. 139b and 241b; besides ff. 1b, 2a, 21b, 22a, 63b, 64a, 117b, 118a, 134b, 135a, and especially 137b, 138a, 142b, 144b, 145a, 190b, 191a, 210b, 211a, 230b, 231a, 232b, 233a, 235b–237a, 239b, and 240a are most luxuriously adorned; size, $9\frac{1}{2}$ in. by 6 in. [ELLIOT 219.]

685

The same.

After 'Alî bin Aḥmad's preface follow:

1. First risâlah, on fol. 6b, margin.
2. Second risâlah, on fol. 8a, margin.
3. Third risâlah (سؤال صاحب ديوان), on fol. 23a.
4. Fourth risâlah, on fol. 24b.
5. Fifth risâlah, on fol. 26a, margin.
6. Sixth risâlah, containing like the preceding copy three single risâlât or ḥikâyât, viz. رسالهٔ سلطان اباقا, on fol. 33b; حكايت انكيانو, on fol. 34b; and حكايت ملك شمس الدين, on fol. 36b.

7a. فهرست گلستان, on fol. 37a.

7b. گلستان, on fol. 37b.

8. بوستان, on fol. 105b.
9. مراثى, on fol. 197b, beginning as in Elliot 219.
10. قصائد فارسى, on fol. 201b, beginning as in Elliot 219.
11. قصائد عربى, on fol. 227b, agreeing in the beginning with that of the ملمّعات ومثلّثات in Ouseley 11, viz. وقتها يكدم الخ. (The heading of this book appears to be a mere mistake.)
12. ترجيعات, on fol. 231b, beginning as in Elliot 219, 224, and Ouseley Add. 39.
13. طيّبات, on fol. 236b, beginning as in all the preceding copies.
14. بدائع, on fol. 329b, likewise.
15. خواتيم, on fol. 370b, beginning as in Elliot 219, 224, and Ouseley Add. 39.
16. غزليّات قديم, on fol. 387a, beginning as in Elliot 219 and 224.
17. صاحبيّه, on fol. 394b, with the same introduction and initial poem as in Ouseley Add. 39.

18. مقطّعات, on fol. 417a, beginning as in Ouseley Add. 39.
19. رباعيّات, on fol. 419a, beginning as in Ouseley Add. 39, Elliot 224, etc.
20. فرديّات, on fol. 427b. Beginning:

دانی چه گفته اند بنی نوع در عرب
نسل بریده به که موالید بی ادب

21. مطايبات, on fol. 430a. Beginning:

عارفی چشم دل الخ

Comp. Ouseley 11, No. 21, etc.
22. خبيثات, on fol. 437b, quite agreeing with the هزليّات in the other copies, in three مجالس.
23. مضحكات, comic pieces in prose, on fol. 443b. Beginning:

شخصی بر فقیهی رفت و گفت الخ

Comp. Calcutta edition, fol. ۴۸۱, and Bacher, Sa'dî-Studien, p. 93.

The last book is new in this copy, which was finished the 24th of Rajab, A.H. 1095 = A.D. 1684, July 7, according to a notice inserted before the first leaf.

Ff. 444, 2 coll., each ll. 17, and a third on the margin, ll. 12; distinct Nasta'lîk; ff. 2b and 3a ornamented in gold and blue; illuminated headings, small and large ones, on ff. 8a, 10b, 13b, 15a, 18a, 23a, 24b, 26a, 33b, 34b, 36b, 37a, 105b, 197b, 201b, 227b, 231b, 236b, 329b, 371a, 387a, 394b, 417a, 419a, 427b, 430a, 437b, 440a, 441b, and 443b; gilt edges; binding red and gold; size, 10½ in. by 6½ in. [Elliot 223.]

686

The same.

After 'Alî bin Aḥmad's preface follow:

1. First risâlah, on fol. 4b (as general title of this part is given here: الباب الاوّل من كتاب الشيخ العارف رحمه اللّه).
2. Second risâlah, on fol. 8b.
3. Third risâlah, on fol. 22a.
4. Fourth risâlah, on fol. 23b.
5. Fifth risâlah, on fol. 25a.
6. Sixth risâlah, with the usual three ḥikâyât, رسالۀ سلطان اباقا, on fol. 31b; رسالۀ ملك انكيانو, on fol. 32a; and رسالۀ ملك شمس الدين, on fol. 33b.
7. گلستان, on fol. 35b.
8. بوستان, on fol. 104b.
9. قصائد عربی, on fol. 196a, defective at the beginning (there is a lacuna after fol. 195). The first bait runs here thus:

فاين بنو العبّاس مفتحن الورى الخ

The initial kaṣîdah of Ouseley 11, على قلبى, is found here on fol. 199b, l. 9.

10a. فهرست قصائد فارسی, on fol. 203b.

10b. قصائد فارسی, on fol. 204b, beginning as in Elliot 219, etc.

11. ملمّعات, on fol. 231b, beginning as in Ouseley Add. 39. The initial poem of Ouseley 11 is the second here, and that of Elliot 224 the fourth.

12. مثلّثات, poems in three languages, on fol. 236b. Beginning:

خليلى الهدى انجى و اصلح - وليكن من هداه اللّه افلح

Comp. Ouseley 11, fol. 151a, last line but one on the margin. This division usually forms *one* book with the ملمّعات, see the preceding copies.

13. مراثی, on fol. 238b, beginning as in Elliot 219, 223, etc.

14. ترجيعات, on fol. 243b, beginning as the ترجيع بند in Ouseley 11 (No. 14): ای سرو بلند الخ.

15a. فهرست طيّبات, on fol. 248b.

15b. طيّبات, on fol. 253a, beginning as in Elliot 219, etc., Ouseley 11, Calcutta edition, etc.

16a. فهرست بدائع, on fol. 337a.

16b. بدائع, on fol. 339b, beginning as in Elliot 219 and all the other copies.

17. خواتيم, on fol. 372a, beginning as in Ouseley Add. 39, Elliot 219, and the other copies.

18. صاحبيّه (the heading is wanting, since this part is not separated from the preceding one), on fol. 386a. Beginning:

رحمت صفت خدای باقیست - آنرا که خدای بر گزیند

The second poem here is found in Ouseley 11, on fol. 318b, first line.

19. مقطّعات, on fol. 399a. Beginning:

گویند سعدیا بچه بطّال ماندۀ
سختی مبر که وجه کفافت معیّن است

20. خبيثات و مطايبات, with the same introduction and the same initial poem as usual, on fol. 420b.

21. هزليّات, quite agreeing with Elliot 219 and Ouseley Add. 39, on fol. 428a.

22. رباعيّات, on fol. 432b, beginning as in Ouseley Add. 39, etc.

23. مفردات, on fol. 441a, beginning as in Ouseley Add. 39, etc.

No date. On the first page there are seals of Bahâdur 'Aẓîm 'Alîkhân, dated A.H. 1199 = A.D. 1785.

Ff. 444, 2 coll., each ll. 25; Nasta'lîk; the first four pages richly adorned; illuminated frontispieces on ff. 8b, 35b, 104b, 204b, 231b, 238b, 243b, 253b, 339b, 372a, 399a, 420b, 432b, and 441a; binding with flowers; size, 8¼ in. by 5 in. [Elliot 220.]

687

The same.

After 'Alî bin Aḥmad's preface follow:

1. First risâlah, on fol. 4b.
2. Second risâlah, on fol. 7b.
3. Third risâlah (رسالۀ سؤال صاحب ديوان), on fol. 20b.
4. Fourth risâlah, on fol. 21b.
5. Fifth risâlah, on fol. 23a.
6. Sixth risâlah, with the usual three ḥikâyât, on fol. 29b.
7. گلستان, on fol. 32b.
8. بوستان, on fol. 94b. In the subscription the other title appears, viz. سعدی نامه.

9. قصائد فارسی, on fol. 178b, beginning as in Elliot 219, 220, 223, etc.

10. مراثی, on fol. 201b, beginning as in the preceding copies.

11. قصائد عربی, on fol. 206b, margin. Beginning:

حبست بجفنی المدامع لا تجری الخ

Comp. Calcutta edition, fol. ٢٠٥.

12. ملمّعات, on fol. 214a, beginning as in Elliot 220 and Ouseley Add. 39.

13. ترجيعات, on fol. 219a, beginning as in Ouseley Add. 39, Elliot 219, etc.

14. طيّبات (in alphabetical order, except the second poem rhyming in د), without heading, on fol. 224b, beginning as usual.

15. بدائع (likewise in alphabetical order), on fol. 309b, beginning as in Ouseley Add. 39, etc.

16. خواتيم, on fol. 346a, beginning as in Ouseley Add. 39, etc.

17. غزليّات قديم, on fol. 360a, margin, beginning as in Elliot 224.

18. صاحبيّه, on fol. 366b, with the usual introduction. Beginning of the first poem here:

نگین ختم رسالت محمّد عربی الخ

19. مقطّعات, on fol. 385a, beginning as in Ouseley Add. 39, etc.

20. مضحكات, on fol. 387a, margin, quite identical with the خبيثات و مطايبات in the other copies, with the same introduction and the same initial poem as in Ouseley Add. 39, Elliot 219, 220, etc.

21. هزليّات, on fol. 395a.

22. مضحكات (comic pieces in prose), on fol. 400b, agreeing with the مضحكات in Elliot 223, No. 23, and beginning in the same way:

شخصی نزد فقیهی رفت و گفت الخ

23. رباعيّات, on fol. 401b. Beginning:

عشّاق بدرگهت اسیرند بیا ـ بد خوئیٔ تو برتو نگیرند بیا

Comp. Calcutta edition, fol. ۴۸۲ (second poem).

24. فرديّات, on fol. 410a. Beginning:

ورُبّ علّام صائب بطنه خلا الخ

Agreeing with the first fard in the Calcutta edition, fol. ۴۹۳b.

No date. This copy was written در آستانهٔ حضرت مولانا حسام الدين ابرهيم.

The right order of ff. 136–390 is: 136, 138, 137, 139–199, 203, 202, 201, 200, 204, 205–272, 274, 273, 275–280, 282, 281, 283, 284–382, 388, 384–387, 383, 389, and 390.

No. 73, ff. 1–177; No. 74, ff. 178–293; No. 75, ff. 294–412, 2 coll., each ll. 19, and a third on the margin, ll. 12; two richly coloured pictures at the beginning of Fraser 73; the first two pages of the text most luxuriously adorned in blue and gold; all the headings throughout beautifully illuminated; splendid bindings; very small, but clear and distinct Nasta'lîk; size, $9\frac{7}{8}$ in. by $5\frac{3}{4}$ in. [Fraser 73–75.]

688

The same.

This copy contains:

1. گلستان, on fol. 1b.

2. بوستان, on fol. 41b.

3. The initial part of 'Alî bin Aḥmad's preface and the last part of the first risâlah confusedly mixed together by the mistake of the copyist, beginning on fol. 114b in the usual way: شكر و سپاس, breaking off on the same page in the margin-column, where l. 7, على ابن بيستون, still belongs to the preface (comp. Ouseley 11, fol. 1b, margin, ll. 19 and 20), and l. 13, باجحر الخ, already to the first risâlah (Ouseley 11, fol. 3b, centre-column, l. 13). The end is that of the first risâlah too, and there is correctly written تمّت الرسالة الاولى.

4. طيّبات, on fol. 117b, beginning as usual.

5. بدائع, on fol. 188b, beginning as usual.

6. صاحبيّه, without preface, on fol. 219b. The first poem is the same as in Ouseley Add. 39, Ouseley 11, etc.

7. خواتيم, on fol. 245b. Beginning:

تا بود بار غمت بردل بیهوش مرا الخ

The initial poem of Ouseley Add. 39, Elliot 219, 224, etc. is here the second.

8. غزليّات قديم, on fol. 259b. Beginning:

طبع تو دمساز نیست عاشق دلسوزرا الخ

The initial ghazal of Elliot 219, 224, etc. is here the second.

9. ترجيعات, on fol. 271b, beginning as in Ouseley Add. 39, etc.

10. هزليّات, on fol. 278b, agreeing with Ouseley Add. 39 and Elliot 219, but styled at the end:

الخبيثات مع المجالس (!) الهزل و المضحكات

Consequently the خبيثات etc. are combined with the هزليّات in this copy.

11. رباعيّات و مفردات, on fol. 283a, margin-column. Beginning:

ای چشم تو مست الخ

12. پندنامه (Sa'di's pretended book of counsels), on fol. 289b. Beginning:

کریما ببخشای بر حال ما الخ

Published in the Calcutta edition of the Kulliyyât, and with a Latin translation by Geitlin, Helsingfors, 1835. A French version is found in G. de Tassy's 'Exposition de la foi musulmane,' Paris, 1822. It is besides printed with an Urdû translation, Calcutta, A.H. 1242 and 1275, and lithographed, Lucknow, A.H. 1263 and 1264; comp. Rieu ii. p. 865, and A. Sprenger, Catal., p. 549.

13. مراثی, on fol. 293b. Beginning:

دردی بجان رسید که آرام برفت الخ

The second poem of this book appears in Elliot 220, on fol. 239b.

14. Second risâlah, on fol. 300b.

15. Third risâlah, on fol. 310b, margin-column.

16. Fourth risâlah, on fol. 311b.

17. Fifth risâlah, on fol. 313a.

18. Sixth risâlah, styled در حکایات, and comprising the three parts: 1. حکایت سلطان اباقا; 2. حکایت انکیانو; 3. حکایت شمس الدین تازیکو, on fol. 317b.

19. قصائد فارسی, on fol. 320b. Beginning (comp. Ouseley Add. 39, etc.):

شکر و سپاس و منّت وعزّت خدای را

No date.

Ff. 348, 2 centre-coll., each ll. 15, and a third col. on the margin, ll. 30; small, but clear Nasta'lik; ff. 1b, 2a, 117b, and 118a luxuriously adorned; illuminated frontispieces on ff. 41b, 114b, 188b, 219b, 245b, 259b, 271b, 278b, 289b, 293b, 300b, and 320b; modern binding, with a nice landscape on either side; size, $9\frac{1}{8}$ in. by $5\frac{3}{8}$ in. [OUSELEY ADD. 40.]

689

An incomplete copy of the same.

After the preface follow:

1. First risâlah, on fol. 3b, margin.
2. Second risâlah, on fol. 6b.
3. Third risâlah (در سؤال صاحب دیوان), on fol. 17b, margin.
4. Fourth risâlah, on fol. 18b, margin.
5. Fifth risâlah, on fol. 20a.
6. Sixth risâlah, comprising the same three ḥikâyât, as most of the preceding copies, and therefore styled here رسالهٔ ثلاثه حکایات, on fol. 24b, margin.
7. گلستان, on fol. 27b.
8. بوستان, on fol. 74b.
9. قصائد فارسی, on fol. 142b, in alphabetical order, beginning (see Ouseley Add. 39, etc.): شکر و سپاس و نعمت ومنّت الخ.
10. مراثی, on fol. 163b, beginning as in Ouseley Add. 39, etc.
11. مثلّثات, on fol. 170a, beginning as in Elliot 220 (fol. 236b): خلیلی الهدی الخ.
12. ترجیعات, on fol. 171a, beginning as in Ouseley Add. 39, etc.
13. طیّبات, on fol. 173b, beginning as in Ouseley Add. 39, etc.
14. بدائع, on fol. 241b, beginning as in Ouseley Add. 39, etc.
15. خواتیم, on fol. 272b, beginning the same as there.
16. غزلیّات قدیم, on fol. 281b, margin. Beginning the same as there:

با فراقت چند سازم الخ

17. صاحبیّه, on fol. 287a, beginning with the first poem of Fraser 75 (fol. 366b): نگین ختم رسالت الخ.
18. مقطّعات, on fol. 300a, beginning as in Ouseley Add. 39.
19. رباعیّات, on fol. 301a, beginning the same as there.

In the middle of the rubâ'is the copy breaks off.

Ff. 301, 2 coll., each ll. 21, and a third on the margin, ll. 16; small Nasta'lik; the first two pages luxuriously adorned; illuminated frontispiece or a smaller adorned heading at the beginning of each book; size, $9\frac{3}{8}$ in. by 6 in. [CLARKE 11.]

690

Another incomplete copy of the same.

The first part of another copy of Sa'di's Kulliyyât, incomplete at the end, and containing the following minor poems (the greater part of the headings being missing, we have supplied them from the preceding copies):

1. قصائد فارسی, on fol. 1b. Beginning as usual:

شکر وسپاس ومنّت الخ

The greater portion of fol. 23 is left blank.

2. ترجیعات, on fol. 44b, beginning as in the preceding copies.
3. غزلیّات, comprising both the طیّبات and the خواتیم of the other copies, on fol. 53b. Beginning:

سپاس و حمد بی پایان الخ

4. مقطّعات, on fol. 203a. Beginning:

الحمد لله ربّ العالمین علی
ای که انکار کنی عالم درویشانرا

5. بدائع, on fol. 205a, in alphabetical order. Beginning:

الحمد ربّ العالمین علی الخ

(the word لله after الحمد is here omitted).

6. غزلیّات قدیم, on fol. 248a, beginning as in Elliot 224, No. 14: ای یار الخ.
7. صاحبیّه, with the usual introduction, on fol. 260b.
8. خبیثات ومطایبات, on fol. 286b, with the usual short prose preface.
9. هزلیّات, complete, but without the subdivision into three majlis, on fol. 293b. Beginning:

اللعین الشیطان الخ

10. رباعیّات, on fol. 298a, beginning in the same way as Ouseley Add. 39 and most of the other copies, but with a slight and rather incorrect modification in the first words, viz.:

هردم اندرون بجوشد خونرا الخ

11. فردیّات, on fol. 308a. Beginning: ربّ علّام الخ, instead of the more correct وربّ علّام الخ; comp. Fraser 75, fol. 410a, and Ouseley 29, fol. 140b.
12. مضحکه, defective at the end, on fol. 312a. Beginning:

شخصی برفقیهی رفت الخ

Ff. 313, 2 coll., each ll. 21; Nasta'lik; size, $8\frac{3}{4}$ in. by $4\frac{5}{8}$ in. [WALKER 67.]

691

A fragment of the same Kulliyyât.

Fragment of a complete edition of Sa'di's works, containing:

Part of 'Alî bin Aḥmad's preface, on fol. 277b.

Fragment of the Bûstân (end of the first, second, and third, and beginning of the fourth book), on fol. 279a.

Ghazals beginning with the letter ر, on fol. 304a.

Badâ'i', on fol. 341a. Beginning:

الحمد لله رب العلمين على الخ

Arranged alphabetically according to the rhyme-letters.

Khawâtim, on fol. 374ᵃ. Beginning:

سپاس وحمد بی دین خدارا الخ

Early ghazals, on fol. 386ᵃ. Beginning:

ای یار نا گزیر که دل در هوای تست
جان نیز اگر قبول کنی هم برای تست

Ṣâḥibiyyah, on fol. 391ᵇ. Beginning:

الحمد لله علی نعمه الخ

Muḳaṭṭa'ât, on fol. 406ᵃ (margin). Beginning:

تو آن نکردهٔ از فعل خیر با من وغیر الخ

Mufradât, on fol. 417ᵇ. Beginning:

ورت غلام (read غلام) صاحب (!) بطند خلا الخ

There is no complete subscription; it was copied for some Indian prince (بحکم سلطان نواب مستطاب), and collated by Nûr Muḥammad, together with Sulaimân of Tattah, in Sha'bân, A. H. 1014 = A. D. 1606, January:

قابله فقیر نور محمد مع سلیمان تته وتمام شد بتاریخ ۲۴ شهر شعبان المعظم سنهٔ ۱۰۱۴

Ff. 277–420, 2 coll., each ll. 15, and margin; small Nasta'lîḳ; size, 8¼ in. by 5 in. [OUSELEY 29.]

692

Dîwân-i-Sa'dî (دیوان سعدی).

Sa'dî's diwân, containing:

Persian ḳasîdas, on fol. 1ᵃ. Beginning:

شکر وسپاس ومنت وعزت خدایرا
پروردگار خلق وخداوند کبریا

Tarjî'-band, on fol. 45ᵇ. Beginning:

ای رویتو قبلهٔ مشتری را ۔ غیرت زجمالتو پری را

Ghazals, on fol. 56ᵇ. Beginning:

اول دفتر بنام ایزد دانا ۔ صانع پروردگار وحی وتوانا

Arranged alphabetically.

Ṣâḥibiyyah, on fol. 252ᵃ. Beginning:

یا رب تو هرچه بهتر ونیکوترش بده
این شهریار عادل وسالار مهتران

Mathnawis, on fol. 281ᵃ. Beginning:

آن شنیدی که در بلاد شمال
بود مردی بخیل وصاحب مال

Khabîthât, on fol. 284ᵃ (the heading is here omitted). Beginning:

ای که هم سنگ دوغ در کونت
آب در مشک هیچ سقا نیست

Muḳaṭṭa'ât, on fol. 291ᵃ. Beginning:

گر اهل معرفتی هرچه بنگری خوبست
که هرچه دوست کند همچو دوست محبوبست

Mufradât, on fol. 303ᵇ. Beginning:

زخیرت خیر بیش آید چندانکه بتوانی
مکافات بدی کردن نمیگویم تو خود دانی

No date; it seems to have been written in the tenth or eleventh century of the Hijrah. In some places there are blanks left, where the copyist could not read the original.

Ff. 305, 2 coll., each ll. 17; Nasta'lîḳ; size, 8¼ in. by 5¾ in. [OUSELEY 64.]

693

A shorter collection of the same diwân.

This copy contains:

Persian ḳasîdas, on fol. 1ᵃ. Beginning:

شکر وسپاس ومنت وعزت خدایرا
پروردگار خلق وخداوند کبریا

Ghazals, on ff. 4ᵃ–94ᵃ. Beginning:

ماه فروماند از جمال محمد ۔ سرو نروید باعتدال محمد

Arranged alphabetically according to the rhyme-letters, except the first one, all the verses of which end with Muhammad.

No date; it seems to have been written in the tenth century of the Hijrah.

Ff. 94, 2 coll., each ll. 17; Nasta'lîḳ; size, 8¼ in. by 5 in. [OUSELEY 27.]

694

Selections from Sa'dî's diwân.

Selections from Sa'dî's diwân, containing:

Persian ḳasîdas on fol. 255ᵇ, beginning as in the two preceding copies.

Ṣâḥibiyyah, on fol. 290ᵇ. Beginning:

سخن بذکر تو آراستن مراد آنست الخ

Comp. W. Pertsch, p. 97, No. 70.

Rubâ'îs, on fol. 325ᵇ. Beginning:

هر ساعتم اندرون الخ

Margin-column, ff. 255ᵃ–330, ll. 22; Nasta'lîḳ. [ELLIOT 62.]

695

Shorter selections from the same diwân.

This collection contains:

Persian ḳasîdas, on fol. 1ᵇ. Beginning:

یارب بسی کردم گنه استغفر الله العظیم
من بدالتو آوردم پنه استغفر الله العظیم

Ghazals in alphabetical order, on fol. 6ᵃ. Beginning:

اگر تو فارغی از حال دوستان یارا
فراغت از تو میسر نمی شود مارا

Comp. Calcutta edition, vol. ii. fol. ۲۱۰.

No date. On fol. 1ᵃ a seal of حسام الملك from A. H. 1219 = A. D. 1804, 1805.

Ff. 1–25, 2 coll., each ll. 12; Nasta'lîḳ; the first two leaves supplied by another hand; size, 7½ in. by 4⅝ in. [ELLIOT 167.]

696

Selections from Sa'dî's ghazals.

Selected ghazals from Sa'dî's diwân in three short sections, each arranged alphabetically, except the last ode.

First section, on fol. 1ᵇ. Beginning:

اگر تو فارغی الخ

Second section, on fol. 35ᵃ. Beginning:

مشتاقی و صبوری از حد گذشت یارا
گر تو شکیب داری طاقت نماند مارا

Comp. Ouseley 64, fol. 63ᵇ.

Third section, on fol. 54ᵃ. Beginning:

مجنون عشق را دگر امروز حالتست
کاسلام دین لیلی و باقی ضلالتست

Comp. Ouseley 64, fol. 95ᵇ.

The right order of ff. 16–25 is: 16, 24, 17–23, 25.

Ff. 1–55ᵇ, 2 coll., each ll. 11; Nasta'lik, written on paper of different colour; illuminated frontispiece; ff. 1ᵇ, 2ᵃ, 19ᵃ, 19ᵇ, 20ᵃ, 20ᵇ, 52, and 53 are almost entirely effaced; occasional baits on the margin; size, 7 in. by 4½ in. [Elliot 135.]

697

A shorter selection from the same ghazals.

Ghazals by Sa'di, rhyming in ا. Beginning:

آن حسن بین که روی بپوشید ماه را
وان دام زلف و دانهٔ خال سیاه را

This selection breaks off suddenly on fol. 138ᵃ.

Ff. 124ᵇ–138ᵃ, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9¼ in. by 5½ in. [Elliot 329.]

698

Gulistân.

Another copy of Sa'di's Gulistân, dated the second of Ṣafar, A. H. 868 = A. D. 1463, October 16.

Ff. 96, ll. 15; Nasta'lik; size, 6¾ in. by 4¼ in. [Bodl. 673.]

699

The same.

This copy was finished by Shaikh Muhammad bin Shaikh Isma'il, the 6th of Rajab, A. H. 893 = A. D. 1488, June 16, and came into Archbishop Laud's library in 1633.

Ff. 1–60, ll. 17; Nasta'lik; size, 7½ in. by 5¼ in. [Laud 77.]

700

The same.

This copy is distinguished by occasional interlinear and marginal explanations of Persian words, partly in Persian, partly in Turkish. Copied in the month Muharram, A. H. 1020 = A. D. 1611, March–April, by Ḳâsim.

Ff. 146, ll. 13; Nasta'lik; size, 6⅝ in. by 5 in. [Graves 20.]

701

The same.

This copy was given to Henry Tyndale in Galata, near Constantinople, 1706. On the last page occurs something of a date, viz. A. H. 1031 = A. D. 1621, 1622.

Ff. 58, ll. 12; Nasta'lik; small illuminated frontispiece; size, 7½ in. by 4½ in. [Bodl. 410.]

702

The same.

The Gulistân concludes here, on fol. 61ᵃ, with a colophon, from which we learn that this copy was made by Mullâ Muhammad bin 'Aziz of Ahmadâbâd for his son 'Abd-almajid, and finished the 6th of Jumâdâ-althâni, A. H. 1039 = A. D. 1630, January 21. Five years after it came into Laud's library, 1635. On ff. 61ᵇ–66ᵃ there are written, by another hand, some fragments, partly in Persian, partly in Arabic; the first, on fol. 61ᵇ, treating of the funeral prayer, begins:

حرف چهارم در بیان نماز جنازه بدانکه فیض کفایت الخ

Ff. 66, ll. 21; Nasta'lik; illuminated frontispiece; size, 10 in. by 5¾ in. [Laud 171.]

703

The same.

This copy came into Laud's library in 1637.

Centre-column, ff. 1–155, ll. 12; Nasta'lik; two pictures at the beginning; illuminated frontispiece on fol. 2ᵇ; the first two pages of the text richly embellished; every page framed with a gold stripe, intermixed with little flourishes in other colours; size, 10½ in. by 6½ in. [Laud 241.]

704

The same.

The transcriber of this copy, which came into Laud's library in the same year 1637, and which contains some interlinear translations in Latin, written in pencil, was 'Abd-alrahmân bin 'Ali. There is one leaf more with a single line (apparently belonging to another missing text), that runs thus:

الفقرا احمد بن محمد بن حمد سنهٔ ٦٣٩ (639)

Ff. 116, ll. 11; elegant Nasta'lik; size, 8½ in. by 6 in. [Laud 121.]

705

The same.

This copy likewise came into Laud's library in 1637. Fol. 1 must be immediately followed by ff. 66 and 67 (all three supplied by another hand): after fol. 67 the text continues on fol. 2 without any further interruption.

Ff. 72, ll. 12; Nasta'lik; size, 6½ in. by 4⅝ in. [Laud 159.]

706

The same.

This copy came into Laud's library in 1640. The transcriber was Sayyid 'Ali bin Sayyid Ahmad. As date is given only the month Muharram, the year is omitted.

Ff. 141, ll. 13; distinct Nasta'lik; small illuminated frontispiece; size, 7½ in. by 4⅘ in. [Laud 194.]

707

The same.

The original MS., from which this copy was transcribed, is dated by 'Abd-alhaḳḳ from the month of Rajab, A. H. 1052 = A. D. 1642, October. It is interleaved, and

about ten pages at the beginning are translated into Latin. Besides, the first 21 leaves are collated.

Ff. 93, ll. 17; clear and distinct Nasta'lîḳ; written by a European hand; size, 12⅝ in. by 8⅛ in. [Marsh. 174.]

708

The same.

This copy, adorned with pictures of no great merit, was made by Âghâ Ḥasan 'Alî, the writer of Shîrâz, and dated A. H. 1055=A. D. 1645.

Ff. 65, ll. 15; small Nasta'lîḳ; size, 9½ in. by 5¾ in. [Ouseley 234.]

709

The same.

This copy was made by Ibrâhîm bin Muḥammad, A. H. 1067=A. D. 1656, 1657.

Ff. 118, ll. 15; Nasta'lîḳ; size, 7⅞ in. by 4⅝ in. [Clarke 12.]

710

The same.

Dated the 23rd of Ramaḍân, A. H. 1076=A.D. 1666, March 29.

Ff. 220, ll. 10; large Naskhî; size, 10¼ in. by 8¼ in. [Hyde 46.]

711

The same.

The margin bears a good many notes explaining the meaning of mostly Arabic words. The copy was finished the 22nd of Rabî'-althânî, A. H. 1189 (the 16th year of Shâh 'Âlam's reign, A. D. 1775, June 22), by Muḥammad Jamâl.

Ff. 136, ll. 13; strong, clear Nasta'lîḳ; size, 8½ in. by 5¼ in. [Ouseley 26.]

712

The same.

A very good and legible copy without date. The last leaf seems to have been supplied later.

Ff. 112, ll. 15; Nasta'lîḳ; size, 9½ in. by 5⅝ in. [Sale 40.]

713

The same.

This copy is not dated, but quite modern. The text is in a very abridged form, especially in the last books. On the first leaf:

'The Gulistân, etc.; a MS. rendered peculiarly valuable by the notes of that celebrated traveller, the Chevalier Chardin. 1795. Wm. Ouseley.'

In many places Chardin has added the meaning of the single words in French.

Ff. 119, ll. 6; Nasta'lîḳ; size, 8⅞ in. by 5 in. [Ouseley 25.]

714

The same.

Another copy of the Gulistân, with an interlinear Turkish version in the following manner:

منّت خدايرا عزّ و جلّ كه طاعتش موجب قربتست الخ

منّت خدايه عزيز در دخى جليل در كه آكا طاعت اتمك يقلنلغه سبب در الخ.

No date.

Ff. 174, on each page ll. 9 in Persian and ll. 9 in Turkish; the latter in a much smaller handwriting; Nasta'lîḳ; size, 8 in. by 5⅝ in. [Grave 16.]

715

The same.

Another copy of the Gulistân, with an interlinear version in Hindûstânî, except the preface, which is given alone in Persian. It is not quite complete, ending with خاموشى به كه ضمير دل خويش با كسى گفتن وگفتن كه مگوى اى (see the edition of F. Johnson, p. ۱۴۱, l. 16).

All the vowels etc. are added to both the Persian and Hindûstânî texts.

There is no date; it seems to have been written at the end of the last century.

Ff. 341, ll. 14; the Persian is written in strong Nasta'lîḳ, the Hindûstânî in small irregular Nasta'lîḳ in red ink; size, 10½ in. by 6½ in. [Ouseley 286.]

716

The same.

The most modern copy of the Gulistân which the Bodleian Library possesses. It is dated by Sayyid Ghulâm Ghauth, son of Maulawî 'Alî Akbar, an inhabitant of جورات, the 22nd of Rabî' II, A. H. 1233 (which is not, as the copyist states, 1817, June 11, but 1818, March 1). The Gulistân ends on fol. 73^b. Fol. 74 contains (in another handwriting) the first nine baits of the Bûstân.

Ff. 74, ll. 17–18; Nasta'lîḳ, by different hands; size, 10 in. by 6⅝ in. [Bodl. 770.]

717

A fragment of the same.

A fragment of the Gulistân, containing the greater part of the first book; the second book, on fol. 77^b; and the greater part of the third, on ff. 96^b.

Ff. 63–110, ll. 12; Nasta'lîḳ; size, 7½ in. by 5 in. [Ouseley 88.]

718

A Hindûstânî translation of the Gulistân.

This copy contains the Hindûstânî translation of the Gulistân, made A. D. 1802=A. H. 1217, under the direction and superintendence of Dr. John Gilchrist, by Mîr Shîr 'Alî Afsûs, who died in Calcutta, A. D. 1809; see A. Sprenger, Catal., p. 198. It was printed in the same year 1802, in Calcutta, under the title 'The Rose Garden of Hindoostan, translated from Shykh Sadee's original nursery or Persian Goolistan of Sheeraz,' in two volumes.

From the first words — ترجمهٔ گلستان شيخ سعدى شيرازى كا واسطى زبدهٔ نوئينان عاليشان مشير خاص شاه —كيوان بارگاه انگلستان ماركوس ولزلى گورنر جنرل بهادر الخ

we learn (just as from the preface of the printed edition) that this version was dedicated to the Marquis Wellesley, Governor-General of India.

Ff. 204, ll. 13; Nasta'lîk; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in. [Bodl. 746.]

719

Sharh-i-Gulistân (شرح گلستان).

The oldest Arabic commentary on Sa'di's Gulistân, composed by Ya'kûb bin Sayyid 'Alî, who died A. H. 931 = A. D. 1524, 1525; comp. H. Khalfa v. p. 230; Rieu ii. p. 606, etc. etc. It begins: بسم اللّه الرّحمٰن الرّحيم و صلّى اللّه على سيّدنا محمد و آله و صحبه اجمعين، الحمد للّه الذى ادّب عباده بآداب الاودبا (read الأُدَبَا) و زيّنهم بما اطلعهم عليه من حِكَم الحكاما (read الحُكَمَا) و وفّقهم الخ.

The Persian text is written in red ink. Book I begins on fol. 13^a; II on fol. 35^b; III on fol. 61^a; IV on fol. 79^b; V on fol. 83^b; VI on fol. 99^a; VII on fol. 103^b; VIII on fol. 118^a. The commentary concludes on fol. 131^a; ff. 131^b and 132^a are left blank; on fol. 132^b (being upside down) a part of fol. 120^a is repeated. No date.

Ff. 132, ll. 20–31; Naskhî, written by different hands; size, $8\frac{1}{8}$ in. by $5\frac{7}{8}$ in. [Seld. sup. 75.]

720

Another copy of the same commentary.

This copy was made A. H. 1048 = A. D. 1638; the Persian text has vowel points throughout, and is written in large and distinct characters; the Arabic commentary in much smaller ones. Beginning: الحمد للّه الذى ادّب عباده بآداب الادبا وزيّنهم الخ.

Book I on fol. 61^a; II on fol. 122^b; III on fol. 160^a; IV on fol. 186^a; V on fol. 193^a; VI on fol. 219^a; VII on fol. 227^a; VIII on fol. 253^b.

Ff. 39–277, ll. 11–23; clear and distinct European handwriting; size, $8\frac{1}{2}$ in. by 6 in. [Marsh. 566.]

721

Sharh-i-Gulistân (شرح گلستان).

Surûri's (died A. H. 969) Arabic commentary on the Gulistân, composed A. H. 957 = A. D. 1550, at Amâsia; comp. Rieu ii. p. 606; A. Sprenger, Catal., p. 549; G. Flügel i. p. 539, etc. Beginning: الحمد للّه الذى جعلنى من علماء البيان و المعانى الخ.

Occasional notes and glosses on the margin. Dated by Ulubeg, the last of Ramadân, A. H. 1025 = A. D. 1616, October 11.

Ff. 129, ll. 23; Turkish handwriting; size, $8\frac{1}{8}$ in. by $5\frac{3}{4}$ in. [Clarke 13.]

722

Sharh-i-Gulistân (شرح گلستان).

Sham'i's well-known Turkish commentary on the Gulistân, composed A. H. 977 or 979 = A. D. 1569 or 1571. Beginning: سپاس بى پايان اول صانع بى نظيره كه گلستان جهان صنعى آفتابندن بر ذرّه الخ.

Sham'i outlived the reign of Sultân Murâd bin Salîm, A. H. 982–1003; for the year of his death we refer to W. Pertsch, pp. 105, 106, and Rieu ii. p. 607; compare also W. Pertsch, p. 93 sq.; G. Flügel i. p. 540; and J. Aumer, p. 50.

Book I on fol. 24^b; II on fol. 65^b; III on fol. 97^b; IV on fol. 122^a; V on fol. 127^b; VI on fol. 150^b; VII on fol. 157^a; VIII on fol. 177^a. No date. This copy came into Laud's library in 1633.

Ff. 193, ll. 21; Turkish handwriting; size, $8\frac{3}{8}$ in. by $5\frac{1}{2}$ in. [Laud 79.]

723

Another copy of Sham'i's commentary.

No date. Many marginal glosses. This copy came into Laud's library in 1638. Book I on fol. 25^b; II on fol. 67^b; III on fol. 102^a; IV on fol. 129^b; V on fol. 134^a; VI on fol. 159^a; VII on fol. 166^a; VIII on fol. 189^b.

Ff. 216, ll. 23; Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{3}{8}$ in. [Laud 124.]

724

Sharh-i-Gulistân (شرح گلستان).

A Persian commentary on the Gulistân, by Muhammad 'Abd-alrasûl ibn Shihâb-almillah ibn Shaikh 'Abd-allâh ibn Shaikh Tâhir ibn Shaikh al-Hasan alkuraishi alhâshimi, who began this work after having completed a commentary on Sa'di's Bûstân in A. H. 1073 = A. D. 1662, 1663, comp. A. Sprenger, Catal., p. 550, and Rieu ii. p. 604, and divided the explanation of each book of the Gulistân into the following five kisms:

1. در ابيات (scilicet القران; there was originally written باب اوّل, but later corrected into در ابيات).
2. احاديث نبوى و اقوال مشايخ و امثال غريب.
3. اشعار عربيّه.
4. ابيات فارسيّه.
5. لغات عربيّه و فارسيّه برعاية ترتيب حرف.

The dictionaries and farhangs he made use of in his interpretation are these:

(1) الصراح; (2) زمان گويا; (3) مهذّب الاسماء; (4) شرفنامهٔ ابراهيم منيرى; (5) كشف اللغات; (6) (i.e. ابن لاد) فرهنگ (7) ; مؤيّد الفضلاء شيخ محمّد لادوى; (8) زبدة الفوائد شيرخان سور; جهانگيرى; and others.

There seem to be many lacunas, only one heading being found in the whole copy, that of the third book, on fol. 41^b.

Beginning: سپاس علمى (sic!) كه عالم عالم آدم الاسماء كلّها حروف است از تعليم او عظمى الخ.

No date.

Ff. 73, ll. 15–18; Nasta'lîk, written by different hands; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Walker 50.]

725

Khiyâbân-i-Gulistân (خیابان گلستان).

Another Persian commentary on the Gulistân, composed by Sirâj-aldin 'Alikhân Ârzû, the famous author of the Majma'-alnafâ'is, who was born A.H. 1101 = A.D. 1690, and died A.H. 1169 = A.D. 1756; comp. A. Sprenger, Catal., pp. 133 and 551.

Beginning: خیابان گلستان سخن حمد چمن پیرائیست که اگر خاراست و اگر گل همه پروردهٔ ابر رحمت اوست الخ.

The author's name occurs on fol. 2a, l. 11, and in the colophon. He quotes in the preface Mîr Nûr-allâh Aḥrârî's and Mullâ Sa'd Tînawî's commentaries (fol. 2b, ll. 7 and 8, comp. A. Sprenger, Catal., p. 550). Copied by Ḳutb-aldîn at 'Aẓimâbâd in the sepulchre of Mîr Ashraf, at the request of Mirzâ Aḥmad 'Alîṣâḥib, and finished the 17th of Rabî'-alawwal, A.H. 1239 = A.D. 1823, November 21.

Ff. 137, ll. 15; large and clear Nasta'lîḳ; size, 9¾ in. by 6½ in. [Ouseley Add. 118.]

726

Sharḥ-i-Abyât-i-Gulistân (شرح ابیات گلستان).

An anonymous Arabic commentary on the Ḳurân verses and other Arabic baits which occur in the Gulistân. Beginning: حمدًا لمن امتدّ مداه و توحیدًا کما وحده الاوّاه و صلوة علی خیر بریّة اصطفاه قوله اعملوا آل داؤد شکرا الخ.

Copied A.H. 1022 = A.D. 1613.

Ff. 1–21, ll. 19; Nasta'lîḳ; size, 8⅜ in. by 5⅞ in. [Sale 41.]

727

Bûstân.

Another copy of Sa'di's Bûstân, collated throughout. Copied by Nu'mân bin Shams-aldin Muḥammad, and finished A.H. 923, end of Ṣafar = A.D. 1517, March. On the first page are several seals of former possessors. On the last two pages some poetry of Sa'di is written by a more modern hand, beginning:

ای نفس اگر بدیدهٔ تحقیق بنگری
درویشی اختیار کنی بر توانگری

one of the Persian ḳaṣîdas, see Ouseley 64, fol. 4a, l. 4.

Ff. 68, 4 coll., each ll. 16; Nasta'lîḳ; size, 10⅝ in. by 7⅞ in. [Ouseley 291.]

728

The same.

This copy was finished at Sabzwâr in the month of Shawwâl, A.H. 936 = A.D. 1530, June. On fol. 289b a ghazal of Sa'di is written, beginning:

ای دل بکام خویش جهان را بدیده گیر
دردی هزار سال چو نوح آرمیده گیر

Ff. 143–287, 2 coll., each ll. 15; Nasta'lîḳ; size, 7 in. by 4⅝ in. [Ouseley 125.]

729

The same.

This copy is in a very precarious state, many leaves being damaged. A lacuna after fol. 13. Ff. 123–141 are turned upside down. The first page supplied later. Dated the 14th of Rabî'-alâkhar, A.H. 974 = A.D. 1566, October 29.

Ff. 142, 2 coll., each ll. 15; Nasta'lîḳ; size, 7⅜ in. by 4 in. [Marsh. 76.]

730

The same.

This copy was finished in Samarḳand A.H. 983 = A.D. 1575, 1576. Its first owner was Ṭâhir the goldsmith (طاهر زرگر). The first six verses of the first bâb in Graf's edition (pp. ۲۷ and ۲۸) are added here to the preface.

Ff. 129, 2 coll., each ll. 15; the first two pages richly adorned; frontispiece, margin, and text with gold arabesques; the single columns framed with gold stripes; size, 7¾ in. by 5 in. [Elliot 28.]

731

The same.

Many additions on the margin. The first leaves covered with interlinear explanations in Turkish. No date. This copy came into Laud's library in 1633.

Ff. 153, 2 coll., each ll. 12; Nasta'lîḳ; size, 6⅞ in. by 4⅜ in. [Laud 87.]

732

The same.

No date. This copy came into Laud's library in 1637.

Margin-column, ff. 2b–163, and centre-column, ff. 155b–163, ll. 12; Nasta'lîḳ; richly illuminated throughout; size, 10½ in. by 6⅞ in. [Laud 241.]

733

The same.

This copy is dated in the beginning of Shawwâl, A.H. 1059 = A.D. 1649, October. On fol. 1a is the following note: 'This MS. belonged to the celebrated traveller, the chevalier Chardin, 1795. Wm. Ouseley.'

Ff. 1–114, 2 coll., each ll. 8; Nasta'lîḳ; size, 7½ in. by 4¾ in. [Ouseley 110.]

734

The same.

This copy begins: بنام جهاندار جان آفرین الخ.

Copied in the reign of the emperor 'Âlamgîr.

Ff. 158, 2 coll., each ll. 12–13; inelegant Nasta'lîḳ; size, 9 in. by 5⅝ in. [Bodl. 526.]

735

The same.

The same beginning of the first bâb here as in Elliot 28. The concluding verse at the end:

هزاران درود و هزاران سلام - زما بر محمّد علیه السلام

is not found in the other copies, and seems to have been added by the copyist. It is written by 'Abd-alwâḥid of Mashhad, but not dated. On the first leaf the following entry is found from A.H. 1205 = A.D. 1790,

اين كتاب از مال عاليشان معلّى مكان مخدوم 1791:
حاجى آقا محمّد ربيع تاجر ولد مرحوم كهف الحاج
جاعلى اكبر اصفهانى ١٢٠٥.

Ff. 158, 2 coll., each ll. 14; small illuminated frontispiece, the columns with small gold borders; Nasta'lîk; size, 6 in. by $3\frac{1}{8}$ in. [ELLIOT 30.]

736

The same.

Another modern copy, dated the second of Dhû-alhijjah, A. H. 1218 = A. D. 1804, March 14, by Pîr 'Ali, and beginning like Bodl. 526: بنام جهاندار جان الخ, instead of the more usual one: بنام خداوند الخ.

The first bâb begins as in Elliot 28 and 30. From fol. 144 to the end all the headings are omitted.

Ff. 171, ll. 13; Nasta'lîk; worm-eaten in several places; size, $8\frac{7}{8}$ in. by $6\frac{1}{8}$ in. [ELLIOT 27.]

737

The same.

This copy is not dated. The transcriber was Mîr 'Ali. Lacunas after fol. 25 (corresponding to Graf's edition, p. ٨٢, last line, to ٨٥, l. 7), fol. 66 (twenty-five verses, corresponding to p. ٢٠٩, last line, to p. ٢١٢, l. 4, in Graf), and fol. 98 (thirty-one verses, corresponding to p. ٣٠٥, l. 8, to p. ٣٠٩, l. 4, in Graf). The right order of ff. 72–77 is: 72, 75, 76, 74, 73, 77. Fol. 100 must be put before fol. 99.

Ff. 143, 2 coll., each ll. 15; a very sumptuous MS., the first two pages of which are ornamented as richly as possible, illuminated and embellished by arabesques in gold and other colours; all the other pages are sprinkled with gold, and each column framed with gold stripes; on the margin likewise are arabesques and flowers; the paper is of different colours, the beginning of each bâb and story is marked by a beautiful heading in red, blue, and gold; splendid binding, red and gold; small, but very clear Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [ELLIOT 25.]

738

The same.

No date. The beginning of the first bâb is the same as in Elliot 27, 28, and 30.

Ff. 202, 2 coll., each ll. 11; Nasta'lîk; illuminated frontispiece, the first two pages ornamented, the single lines framed with gold; each column surrounded by gold stripes; pictures on ff. 1^a, 2^a, 43^a, 44^a, 91^a, 92^a, 131^a, and 132^a; size, $7\frac{1}{4}$ in. by $4\frac{5}{8}$ in. [ELLIOT 29.]

739

The same.

No date. Beginning as in Bodl. 526 and Elliot 27: بنام جهاندار الخ.

Ff. 148, 2 coll., each ll. 14; large Nasta'lîk; many water-spots; size, 8 in. by $5\frac{5}{8}$ in. [WALKER 51.]

740

The same.

The complete text of the Bûstân concludes on fol. 125^b (تمّت بعون الملك الوهّاب هذه النسخة بوستان الخ); ff. $126–129^a$ are left blank; on fol. 129^b the four initial baits of the poem are translated into Latin, and ff. 130–173 contain some fragments of the same Bûstân, written by another much more careless hand, viz. ff. 130–135 corresponding to ff. 75–80, and ff. 136–173 corresponding to ff. 67–104, so that ff. 75–80 are twice repeated in this appendix. Most of the Persian words in the first sixty leaves are accompanied with an interlinear Latin paraphrase, written with pencil. No date.

Ff. 173, 2 coll., each ll. 17; Nasta'lîk, written by a European hand; size, 13 in. by $8\frac{1}{8}$ in. [MARSH. 447.]

741

The same.

Various readings and short glosses occasionally on the margin. No date.

Ff. 144, 2 coll., each ll. 15; very inelegantly and irregularly written by different hands, for the greater part in Nasta'lîk; size, $9\frac{3}{4}$ in. by $5\frac{1}{4}$ in. [BODL. 267.]

742

The same.

This copy is incomplete at the beginning; it opens with the ninth bait of Graf's edition:

وگر خويش راضى نباشد زخويش

Fol. 12^b must be read before 12^a. The margins are covered with glosses and additions. No date. The copyist was Muhammad Sâlih.

Ff. 128, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by $4\frac{7}{8}$ in. [OUSELEY ADD. 155.]

743

Khulâsa-i-Bûstân (خلاصهٔ بوستان).

Short extracts from the Bûstân, styled the 'quintessence of the Bûstân,' made by Shâh Kâsim-i-Anwâr, who died A. H. 837 = A. D. 1433, 1434; comp. A. Sprenger, Catal., p. 532, and Rieu ii. p. 635 sq. The extracts begin with the usual initial bait: بنام خداوند الخ, and most of them are single incoherent verses, collected under different divisions. This copy is dated the end of Rabî'-alâkhar, A. H. 979 = A. D. 1571, September 20 (probably a mistake for A. H. 990, as all the other parts of the same MS. are copied in that year), at Shîrâz, which is styled here دار الفسق!

Ff. $287^b–298^b$, 2 centre-columns, each ll. 10, and a third on the margin, ll. 24; Nasta'lîk; illuminated headings; size, 10 in. by $5\frac{1}{8}$ in. [ELLIOT 239.]

744

Another copy of the same extracts.

Another copy of the same 'quintessence of the Bûstân,' not dated. The transcriber was Mîr Jalmah (مير جلمه), who made this copy at Bukhârâ.

Ff. 21, 2 coll., each ll. 11; Nasta'lîk; illuminated frontispiece; size, $9\frac{3}{4}$ in. by 6 in. [FRASER 77.]

745

Sharh-i-Bûstân (شرح بوستان).

Sham'i's well-known Turkish commentary on the Bûstân, beginning: حمد بى حدّ و ثناى بى عدّ اول

صانع ذو الجلاله که بوستان کون مکانی انوار آثاریله روشن الخ.

Book I begins on fol. 18ᵇ; II on fol. 105ᵃ; III on fol. 152ᵃ; IV on fol. 187ᵇ; V on fol. 234ᵃ; VI on fol. 255ᵃ; VII on fol. 273ᵇ; VIII on fol. 319ᵇ; IX on fol. 343ᵃ; X on fol. 378ᵃ. The Persian text is marked by a red line above. Copied in the month Rabî'-alâkhar, A. H. 1001 = A. D. 1593, January, and received into Laud's library in 1633.

Ff. 389, ll. 17; very clear and legible Turkish handwriting; illuminated frontispiece; size, 8 in. by 5 in. [Laud 69.]

746

Lughât-i-Bûstân (لغات بوستان شیخ سعدی).

A short Persian-Turkish glossary in alphabetical order, explaining those difficult Arabic and Persian words which occur in Sa'di's Bûstân, in Turkish.

Beginning: الا کزلو نعمت و عظمت السخایا جمع سخی الخ.

No date.

Ff. 262–281, ll. 9; Nasta'lîk; size, 8 in. by 4⅝ in. [Bodl. 479.]

747

Khabîthât-i-Sa'dî (خبیثات سعدی).

A small collection of obscene poems by Sa'dî, comp. Ouseley 11, fol. 331ᵃ.

Beginning:

عارفی چشم (و) دل برویی داشت
خاطر اندر کمند مویی داشت

No date.

Ff. 19–22, ll. 14–18, and margin; Nasta'lîk; size, 11½ in. by 7½ in. [Ouseley 387.]

748

Pandnâma (پند نامه).

Another copy of the pretended Pandnâma by Sa'dî. Beginning:

کریما به بخشای برحال ما - که هستم اسیری (!) کمند هوا

No date.

Ff. 83ᵇ–99, ll. 7; careless and irregular Nasta'lîk; size, 4¼ in. by 3¼ in. [Fraser 249.]

749

Rubâ'iyyât-i-Afḍal Kâshî (رباعیات خواجه افضل کاشی).

A collection of rubâ'îs by the famous rubâ'î-writer, Khwâjah or Bâbâ Afḍal-aldîn Muḥammad Kâshî, who flourished in the second half of the seventh century of the Hijrah, was the uncle of Khwâjah Naṣîr-aldîn Tûsî (who died A. H. 672 = A. D. 1273, 1274), and died, according to Taḳî Kâshî, A. H. 707 = A. D. 1307, 1308; comp. A. Sprenger, Catal., p. 17, No. 54, and Rieu ii. pp. 739 and 829–831. See also Âtashkada, Ouseley Add. 183, fol. 140ᵇ, No. 553; Wâlih's Riyâḍ-alshu'arâ, Elliot Coll. 402, fol. 20ᵇ; and the Makhzan-algharâ'ib, Elliot 395, fol. 21ᵃ, No. 27.

Beginning:

ای نام تو سر دفتر اسرار وجود
نقش و صفتش بر در و دیوار وجود

Not dated: with ornaments at the beginning and end. Paper, however, and handwriting are identical with Ouseley 140, which is dated A. H. 865, end of Ṣafar = A. D. 1460, December, by Maḥmûd Parbûdâḳî at Shîrâz.

Ff. 12, ll. 10; Nasta'lîk; size, 6⅜ in. by 2⅞ in. [Ouseley 141.]

750

Two mathnawîs by Sulṭân Walad.

1. مثنوئ ولدی, on fol. 1ᵇ, a poem composed as a kind of commentary on Jalâl-aldîn Rûmî's mathnawî, by his son Shaikh Bahâ-aldîn Aḥmad (died A. H. 712 = A. D. 1312, 1313), commonly called Sulṭân Walad. It was completed A. H. 690 = A. D. 1291, comp. the last bait but seven on fol. 112ᵇ:

مطلع این بیان جان افزا - بود در ششصد و نود یارا

Beginning of the preface in prose, on fol. 1ᵇ: سبب انشای مثنوئ ولدی در بیان اسرار احدی آن بود که الخ.

Beginning of the mathnawî, on fol. 2ᵃ:

ابتدا میکنم بامر خدا - موجد عالم فنا و بقا

comp. A. Sprenger, Catal., p. 587.

2. رباب نامه, on fol. 113ᵇ, another poem by the same author, treating of the same mystical subjects as the preceding one, but quite different from that, (in most of our European catalogues both are mixed together, as though they were identical.) It is styled Rabâbnâma, or the book of the guitar, and arranged in the same manner as the مثنوئ ولدی.

Beginning of the preface in prose, on fol. 113ᵇ: سبب تألیف این مثنوئ معنوی واسرار بر انوار آن بود که بزرگی از اهل دل ازین ضعیف بطریق اعتقاد استدعا و التماس کرد که بر وزن الهی نامهٔ خواجه سنائی رحمة اللّه علیه کتابی انشا فرموده آید الخ.

Beginning of the mathnawî, on fol. 114ᵃ:

بشنوید از ناله و بانگ رباب
نالهای عشق در هر گونه باب

comp. J. Aumer, p. 19; W. Pertsch, p. 98; Rieu ii. p. 585, and iii. p. 1085ᵇ; Hammer, Wiener Jahrbücher, Band 46, Anzeigebl. p. 3 sqq. This copy is dated the first of Ramaḍân, A. H. 1024 = A. D. 1615, September 24.

Ff. 216, 4 coll., each ll. 23; Nasta'lîk; many pages a little injured; size, 10⅝ in. by 7⅛ in. [Walker 97.]

751

Selections from Humâm's Diwân.

Ghazals of Humâm, who is, no doubt, identical with Humâm-aldîn of Tabrîz, Naṣîr-aldîn Tûsî's pupil, who died at Tabrîz, A. H. 713 or 714 = A. D. 1313 or 1314; comp. A. Sprenger, Catal., p. 17, No. 58, and Butkhâna, No. 73.

Beginning:

مرا چو روی تو باید ببوستان چکنم
چو مست روی تو ام روی ارغوان چکنم

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 440b-444, ll. 24; Nasta'lik.
[Elliot 121.]

752

Dastûrnâma (دستور نامه).

A mathnawî on morals, by Hakîm Na'îm-aldîn bin Jamâl-aldîn Nizâri of Kuhistân, who died A. H. 720 or 721 = A. D. 1320 or 1321; comp. A. Sprenger, Catal., p. 18, No. 64. and p. 524; Rieu ii. p. 869; Cat. des MSS. et Xyll., p. 365; Butkhâna, No. 71.

Beginning:

قل الحمد لله نزاری فقل - خداوند جزو وخداوند کل

This beautiful copy, adorned with ornaments at the beginning and end, has the following note in an illuminated frontispiece on the first page: برسم خزانهٔ ظلّ اللّه المنّان ملاذ خواقین الزمان ابو الفتح پربوداق بهادر خان بن ملا خان ايّده اللّه بالنصر.

This MS. is in paper, size, and writing identical with Ouseley 141 and 140, both of which have been copied by Shaikh Mahmûd Parbûdâki, A. H. 865, end of Safar = A. D. 1460, December, at Shirâz.

Ff. 62, ll. 10; Nasta'lik; size, 6⅝ in. by 3½ in.
[Ouseley 131.]

Amîr Khusrau (Nos. 753-779).

753

Wasat-alhayât (وسط الحيات).

The *second* diwân of Yamin-aldin Abû-alhasan Amir Khusrau, who was born in Patiyâlî, A. H. 651 = A. D. 1253, and died A. H. 725 = A. D. 1325; comp. Rieu i. p. 240, and ii. p. 609 sq.; Elliot, History of India, iii. pp. 524-566; A. Sprenger, Catal., p. 465 sq.; Ouseley, Notices of Persian Poets, pp. 148-163; G. Flügel i. p. 542; Cat. des MSS. et Xyll., p. 350; Butkhâna, No. 30, etc. etc.

This collection contains all the poems written by Amir Khusrau in middle life; comp. A. Sprenger, Catal., p. 467, where some extracts from the preface are given.

Contents:

Preface, on fol. 1b. Beginning as in Rieu ii. p. 613, and Sprenger: بفضل اللّه قد سطرت هذه الصفحات وجعلتها واسطة البقاء الخ.

Kasidas, without any order, on fol. 7a. Beginning as in Sprenger:

حمد رانم بر زبان اللّه ربّ العالمين الخ.

Tarji'bands and kit'as, on fol. 54b. Beginning:

چون همای رایتش پرواز کرد
چنگ در خونریز طغرل باز کرد

Ghazals, on fol. 68a. Beginning:

ای بدرماندگی پناه همه - کرم تست عذرخواه همه

Rubâ'is, on fol. 146a. Beginning:

صانع ملکی که ملك هستی پرداخت
از لطف شکستگان خود را بنواخت

Ff. 1-154, 2 coll., each ll. 15, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispiece, the first two pages splendidly adorned; size, 10½ in. by 6 in. [Elliot 82.]

754

Ghurrat-alkamâl (غرّة الكمال).

The *third* diwân of Amîr Khusrau, which contains the poems of maturity; it was completed, according to fol. 397a, A. H. 702 = A. D. 1302, 1303 (according to Rieu, A. H. 693).

Contents:

Preface, on fol. 1b, in which the author gives remarkable and important notices on the earlier Persian literature, including that of India, and on his own life and literary activity; see fol. 39b: در سرگذشت حال خویش و پیوستن با ملوك و سلاطین و مشهور گشتن.

Beginning of this preface: غرّة الكمال انسان از دیباچهٔ حمد مخترع است که مطلع دیوان الخ.

Kasidas, without alphabetical order, on fol. 54b, each preceded by a distich, not corresponding with the rhyme of the poem itself (compare on these links of the chain, or 'Silsilah,' which fasten together, as it were, the single poems of the diwân, and are usually styled here بيت سرخ, because they are written in red ink on the first pages, Rieu's remarks, ii. p. 609). Beginning of the first introductory distich:

چون آفتاب روشن توحید ذو الجلال
بنمود رخ زمطلع این غرّة الكمال

All the following distichs of this class rhyme of course in ال; see, for instance, fol. 62a, l. 2, ff. 69a, 76a, etc.

Beginning of the first kasidah itself:

چو زهره خاك مسکین را که توحید خدا گوید
بدین آلودگی ذاتی مقدّس را ثنا گوید

Tarji'ât, on fol. 160b. Beginning:

ای دل جا مانده خیز وره سوی جانان طلب
وز نفس اهل درد (!) مایهٔ درمان طلب

Kit'as, on fol. 172b. Beginning:

هر که گوید که من از عقل شناسم هریکی الخ

Each kit'ah is preceded by a distich, rhyming in ال.

A mathnawi in the metre of هزج, on fol. 193b, entitled فتح نامه, 'the song of victory,' a poem in praise of the first campaigns of Sultân Fîrûzshâh, who ascended the throne in A. H. 689 = A. D. 1290, see fol. 196b, l. 11:

بگاه چاشت با فیروزی فال
زهجرت ششصد و هشتاد و نه سال

Beginning:

سخن بر نام شاهی کردم آغاز
که بر شاهان در دولت کند باز

comp. Rieu ii. p. 611, where the title appears as مفتاح الفتوح, 'the key of victories,' and Elliot, History of India, iii. pp. 536–544.

Other mathnawiyyât, on fol. 216ª. Beginning of the first:

این نامه که جان درو سرشتم - هرحرف بخون دل نوشتم

The fathnâma, as well as this series of mathnawîs, is preceded by the introductory distich or بیت سرخ (in Elliot 79 even the smaller subdivisions of them).

Ghazals, on fol. 239ª. Beginning:

ای زخیال ما برون در تو خیال کی رسد
با صفت تو عقل را لاف کمال کی رسد

Rubâ'is, on fol. 346ᵇ. Beginning:

پاکیست خداوند کریم اکبر
بیرون زخیال دانش وعقل بشر

Both parts preceded by the بیت سرخ.

Ff. 397, 2 coll., each ll. 17; careless Nasta'lîk; the original leaves are put into a modern margin; no illuminated frontispiece nor any other ornament, except gilt edges and a splendid binding in red and gold; size, 9 in. by $5\frac{7}{8}$ in. [ELLIOT 78.]

755

Another copy of the same *third* diwân of Amîr Khusrau.

This very beautiful and splendid copy fairly agrees with Elliot 78.

Contents:

The author's preface, on fol. 1ᵇ.

Kasidas, on fol. 63ª, incomplete at the beginning (in consequence of a blank on fol. 62ᵇ). The first bait, on fol. 63ª, is the eighth of the first poem, خیال است الخ.

The two بیت سرخ on ff. 120ª and 120ᵇ are transposed (when compared with Elliot 78, ff. 107ᵇ and 108ª); likewise ff. 134ᵇ, l. 9–137ª, last line, and 138ª, l. 1–140ᵇ, l. 8 (when compared with Elliot 78, ff. 121ª, l. 1–126ᵇ, l. 10), ff. 145ᵇ, l. 10–146ᵇ, l. 3, and 146ᵇ, l. 6–147ª, l. 10.

Ff. 152ª, l. 2–152ᵇ, l. 4, are missing in Elliot 78.

Tarji'ât, on fol. 179ª.

Kit'as, on fol. 193ª.

Fathnâma and the other mathnawîs, on fol. 218ᵇ.

Ghazals, on fol. 276ᵇ (the order a little different from that in Elliot 78).

Rubâ'is, on fol. 343ᵇ.

The beginning of all subdivisions the same as in Elliot 78.

Not dated.

Ff. 390, 2 coll., each ll. 15; Nasta'lîk; the original leaves are put into a modern margin of different colours; the first two pages sumptuously ornamented; illuminated frontispieces and headings on ff. 1ᵇ, 218ᵇ, 276ᵇ, and 343ᵇ; binding red and gold, gilt edges; size, $11\frac{1}{8}$ in. by $7\frac{1}{4}$ in. [ELLIOT 79.]

756

Bakiyya-i-nakiyyah (بقيّهٔ نقيّه).

The *fourth* diwân of Amîr Khusrau, containing the author's poems of old age (Sprenger calls it نقيّة بقيّة, and Cat. des. MSS. et Xyll., p. 351, كتاب بقيّة و نقيّة).

Contents:

Preface, on fol. 238ᵇ, in which the poet enumerates his four well-known diwâns, تحفة الصغر (not found in the Bodleian Collections), وسط الحيات, غرّة الكمال, and بقيّهٔ نقيّة, and brings them into comparison with the four elements خاك, هوا, آب, and آتش. Beginning: حمدی که بقیّهٔ نقیّهٔ آن در تحریر بر جرائد الخ.

Kasidas, on fol. 240ᵇ, each preceded by an introductory distich rhyming in ین (except a few blanks in the last pages); the first headed by a rubâ'i of the same rhyme, beginning:

بقیّه است نقیّه زفیض طبع من این
که چون طبائع افلاك محکم است و متین'

The first kasidah itself opens thus:

زبان که بر در معنی کلید گفتار است
زبهر شکر و سپاس یکی جهاندار است

Mathnawis, on fol. 272ᵇ (جلوسنامهٔ قطبی, etc.), and kit'as. Beginning:

چو فرقدان و چو جوزاست جمله مثنویم الخ

There is also found occasionally such a distich rhyming in ین, for instance, on fol. 275ᵇ.

Ghazals, on fol. 290ª, likewise preceded by a distich rhyming in ین. Beginning:

ای سپهر آفریده وانجم - نی فلك مدرك تو نی مردم

Rubâ'is, on fol. 323ᵇ, with a similar initial distich. Beginning:

صانع احدی که ساخت نه چرخ کهن الخ

Dated the 10th of Jumâdâ-alawwal, A. H. 1008 = A. D. 1599, November 28; see the colophon: تمام شد بقیّهٔ نقیّهٔ حضرت امیر خسرو دهلوی بخطّ ماکهن راجو موسوی روز سه شنبه بتأریخ دهم جمادی الاوّل سنهٔ ۱۰۰۸.

Ff. 238–335, 2 coll., each ll. 15, and a third on the margin, ll. 26; illuminated frontispiece, splendid ornaments on the first two pages; Nasta'lîk; size, $10\frac{1}{2}$ in. by 6 in. [ELLIOT 82.]

757

Nihâyat-alkamâl (نهاية الكمال).

The *fifth* diwân of Amîr Khusrau, containing the poems of the last years of his life, see Rieu ii. p. 613.

Contents:

A short preface, on fol. 155ᵇ. Beginning: بسم اللّه الواهب الذی وهب الشعرآء الخ.

Kasidas, without any order, on fol. 157ª. Beginning:

سپاس آن کردگاری را که شد زامرش جهان پیدا
نهان از دیده ام پیدا ودر چشمم نهان پیدا

Tarji'bands, on fol. 180ª. Beginning:

این چه فتنه است این که بیدار انجم وافلاك شد الخ

Mathnawis and kit'as, on fol. 184ᵇ. Beginning:

صد شکر زجان ما خدارا الخ

Ghazals, on fol. 191ᵇ; and a series of rubâ'is, on ff. 235ª–237ª. Beginning:

ای ز تو کار سازئ همه کس
همه کس را تو کار سازی وبس

Conclusion of this diwân: تمام شد نهایت الکمال تصنیف حضرت امیر خسرو دهلوی.

Ff. 155–237, 2 coll., each ll. 15, and a third on the margin, ll. 26; Nastaʻlîḳ; illuminated frontispiece, the first two pages richly adorned; size, $10\frac{1}{2}$ in. by 6 in. [Elliot 82.]

758

A selection of Amir Khusrau's minor poems from his different dîwâns, in four volumes.

This splendid selection contains:

Ghazals in alphabetical order, except the first two poems, on fol. 1^b.

Beginning of the initial ghazal agreeing with that of the second diwân: حمد رانم الخ.

Beginning of the first alphabetical ghazal, on fol. 3^a:

آنکو شناخت گردش خورشید وماه را
جوید برای خفتن خود خوابگاه را

Kiṭʻas, on fol. 494^b. Beginning:

هر که گوید که من از عقل شناسم حق را
بی خرد باشد وبر وی صفت عقل مبند

comp. Elliot 78, fol. 172^b.

Rubâʻis, on fol. 500^b. Beginning:

پاکست خداوند کریم و اکبر
بیرون زخیال دانش وعقل بشر

comp. Elliot 78, fol. 346^b.

Mufradât, on fol. 509^a. Beginning:

خواهی که ازین کتاب حظّی یابی
از چشم بدان نیك نگاهش میدار

Copied A. H. 860 = A. D. 1456, at the court of Mirzâ Shâh Maḥmûd (the great-grandson of Shâhrukh); see the colophon:

چنین گلدستهٔ معنی که خسرو
برون آورد از شاخ ضمیرش
بامر خسرو عالم که بادا
قرین بخت جوان با رای پیرش
کمینه بندهٔ درگاه محمود
رقم کرد این سیاهی بر حریرش
طلب تأریخ آن از نام شاعر
ولی بفکن ازو حرف اخیرش'

See similar selections in Rieu ii. p. 614 sq.

Ff. 510, 2 coll., each ll. 17; excellent Nastaʻlîḳ; a vignette in blue, gold, and other colours, on fol. 1^a; ff. 1^b and 2^a beautifully adorned; illuminations throughout; size, $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [Fraser 65–68.]

759

Another selection from Khusrau's dîwâns.

This selection contains:

Ghazals, on fol. 1^b, in alphabetical order, except the first twelve poems, the first of which is the initial ḳaṣidah of the *second dîwân*, Elliot 82, fol. 7^a: حمد رانم الخ, and the fourth the initial ghazal in the same second dîwân, Elliot 82, fol. 68^a. Beginning of the first alphabetical ghazal, on fol. 6^b:

ای باد برقع برفکن آن روی آتشناك را
ای دیده گر سودا کنم آبی بزن این خاك را

Kiṭʻas and rubâʻis, on fol. 360^b, the latter beginning (like those in the *fourth* dîwân) on fol. 367^a:

صانع احدی که ساخت نه چرخ کهن الخ

Dated by Munʻim-aldîn alauḥadî, A. H. 898 = A. D. 1492, 1493.

Ff. 377, 2 coll., each ll. 15; very distinct Nastaʻlîḳ; the first two pages richly adorned; the last baits of every ghazal written partly in blue, partly in gold; the columns framed with small gold stripes; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [Elliot 80.]

760

A third selection from the same diwâns.

This selection contains:

Ghazals in alphabetical order, except the first five, on fol. 1^b. Beginning the same as in the *third* diwân, Elliot 78, fol. 239^a, and 79, fol. 276^b:

ای زخیال ما الخ

comp. Rieu ii. p. 610, and J. Aumer, p. 21.

Kiṭʻas and rubâʻis (there is no heading), on fol. 328^a. Beginning:

صبا در سحر در گلستان گذشت الخ

Not dated; it seems to have been written in the tenth century of the Hijrah.

Ff. 357, 2 coll., each ll. 13; Nastaʻlîḳ; illuminated frontispiece; size, $9\frac{5}{8}$ in. by 7 in. [Ouseley 250.]

761

A fourth selection from the same diwâns.

This collection, smaller than the preceding ones, contains:

Ghazals, in alphabetical order, on fol. 1^b. Beginning:

ای از مژهٔ تو رخنه در جانها
وای درد تو کیمیای درمانها

corresponding to Elliot 80, fol. 10^a, l. 3.

Kiṭʻas and rubâʻis, on fol. 218^a. Beginning:

مطربی میگفت خسرورا که ای گنج هنر
علم موسیقی زحسن شعر نیکوتر بود

comp. Elliot 80, fol. 366^b, l. 1.

The transcriber was Muḥammad Ḥasan alḥusainî, the date is missing, see the conclusion of this copy on fol. 221^a: باتمام رسید و بحسن اختتام انجامید درر لآلی من منظومات جامع فنون صوری و حاوی علوم معنوی امیر خسرو دهلوی نوّر مرقده عطّر مشهده در کتابخانهٔ نوّاب نامدار گردون مدار فلك اقتداری که خلاصهٔ عرصهٔ غبرا بلکه ساکنان ارض و سما هریك جدا جدا

متّفق اللفظ والمعنی بدین ترانه مترنّم و بدین کلام متکلّمند که.

تا زبانم در دهن گویا و در تن جان بود
در دعای دولت مرشد قلی سلطان بود

امید که چون از شائبهٔ ریا مصونست بعزّ اجابت مقرون گردد آمین یا ربّ العالمین کاتبها الفقیر الحقیر محمّد حسن الحسینی غفر ذنوبه و ستر عیوبه،

After fol. 88 there is wanting at least one leaf, comp. Elliot 80, fol. 221^a^, last line, and fol. 222^a^, last line.

Ff. 221, 2 coll., each ll. 14; large and distinct Nasta'lik; illuminated frontispiece; binding red with gold arabesques, gilt edges; the original leaves are put into a modern margin of various colours; size, $10\frac{1}{2}$ in. by $6\frac{3}{8}$ in. [Elliot 81.]

762

Selections from Amir Khusrau's ghazals.

This selection contains only ghazals, at the end of which thirteen rubâ'is are added. The ghazals are arranged alphabetically, except the first four poems. Beginning corresponding to the initial ghazal of Elliot 82, fol. 68^a^, comp. Elliot 80, fol. 3^b^:

ای بدرماندگی الخ

The first alphabetical ghazal runs here thus:

ابر می بارد و من میشوم از یار جدا
چون کنم دل بچنین وقت زدلدار جدا

The two verses on fol. 126^a^, ll. 1 and 2, must be removed, as they belong to another ghazal, which begins on fol. 117^b^, and are repeated on fol. 128^a^, ll. 2–3. One hemistich is omitted on fol. 185^a^.

Copied A. H. 839=A. D. 1435, 1436. At the end a beautiful gold arabesque.

Centre-columns, ff. 1^b^–204, ll. 13; a very beautiful frontispiece on fol. 1^a^; ff. 1^b^ and 2^a^ are most splendidly adorned; the headings and corners richly illuminated throughout; distinct Nasta'lik; beautiful binding with flowers; size, 8 in. by 5 in. [Elliot 121.]

763

The same.

Another smaller selection from Amir Khusrau's ghazals, in two sections, arranged alphabetically, except the first poem, which is the same as in Ouseley 250, etc.: ای زخیال الخ.

The first alphabetical ghazal begins:

چه اقبالست این یا رب که دولت داد رو مارا
که در کوی فراموشان گذر شد یار زیبا را

agreeing with Elliot 81, fol. 3^b^.

The second section begins, on fol. 82^a^, with the letter د thus:

عاشقان نقل غمت با بادهٔ احمر خورند
گرچه غم تلخست بر یاد تو چون شکّر خورند

agreeing with Elliot 81, fol. 45^b^. There seems to be a lacuna after fol. 81. Ff. 58^b^ and 59 are rather effaced.

Ff. 58^b^–127^b^, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 7 in. by $4\frac{1}{2}$ in. [Elliot 135.]

764

The same.

This selection of ghazals (arranged alphabetically) begins like the preceding one: ای زخیال الخ.

No date.

Ff. 50–102, 2 coll., each ll. 11; Nasta'lik; size, $6\frac{3}{4}$ in. by $4\frac{3}{4}$ in. [Sale 25.]

765

The same.

A very small selection. Beginning: ای زخیال الخ.

No date.

Ff. 25^b^–34^b^, 2 coll., each ll. 12; Nasta'lik; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in. [Elliot 167.]

766

Khamsa-i-Amír Khusrau (خمسهٔ امیر خسرو).

Contents:

I. Centre-columns:

1. مطلع الانوار, the rising of the lights, composed A. H. 698=A. D. 1298, 1299, on fol. 2^b^. Beginning:

بسم الله الرحمن الرحیم - خطبهٔ قدسست بملك قدیم

2. شیرین و خسرو, the loves of Khusrau and Shirin, composed A. H. 698, on fol. 83^b^. Beginning:

خداوندا دلم را چشم بکشای - بمعراج یقینم راه بنمای

3. مجنون و لیلی, the loves of Lailâ and Majnûn, composed A. H. 698, on fol. 177^b^. Beginning:

ای داده بدل خزینهٔ راز - عقل از تو شده خزینه پرداز

Printed at Calcutta, 1811; lithographed, 1818; Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

II. Margin-column:

4. هشت بهشت, the eight paradises, an imitation of Nizâmi's Haft Paikar, composed A. H. 701=A. D. 1301, 1302, on fol. 2^b^. Beginning:

ای کشایندهٔ خزائن جود - نقش پیوند کارگاه وجود

5. آئینهٔ اسکندری, the mirror of Alexander, composed A. H. 699=A. D. 1299, 1300, on fol. 88^b^. Beginning:

جهان پادشاها خدائی تراست - ازل تا ابد پادشاهی تراست

Besides these five famous mathnawîs, this copy contains two smaller ones, which are not mentioned anywhere, viz.:

روح العاشقین, the spirit of the lovers, on fol. 203^b^, ten poetical love-letters, intermixed with ghazals, etc., beginning:

بنام خدای که جان بوی اوست
کریمی که خلق و کرم خوی اوست

and منطق العشّاق, the language of the lovers, on fol. 226^b^, also a collection of ten love-letters, with ghazals, etc. The last verses of this mathnawî are found in the centre-columns of fol. 240^a^. It begins:

بنام آنك مارا نام بخشید - زبانرا در فصاحت کام بخشید

Copied A. H. 840=A. D. 1436, 1437 (so it seems at least, but only ثمانمایه is distinctly written).

Ff. 240, 2 centre-columns, each ll. 20, and 1 margin-column, ll. 38; small Nasta'lik, sometimes like Shikasta; three illuminated frontispieces on ff. 2^b^, 83^b^, and 177^b^; illuminated headings on the margin of ff. 88^b^, 203^b^, and 226^b^; the first two pages richly adorned; size, $7\frac{3}{4}$ in. by 5 in. [Elliot 191.]

767

The same.

1. مطلع الانوار, on fol. 1^b. Beginning here with transposition of the two hemistichs:

خطبهٔ قدس است بملك قديم - بسم الله الرحمن الرحيم

2. ليلى و مجنون, on fol. 48^b.

3. خسرو و شيرين, on fol. 85^b. After fol. 132 there is a lacuna of eight leaves (corresponding to fol. 75^a, l. 11–fol. 81^a, l. 17 in the following copy, Elliot 189).

4. آئينهٔ اسكندرى, on fol. 134^b.

5. هشت بهشت, on fol. 195^b.

This copy was finished at the end of the month Ṣafar, A.H. 848 = A.D. 1444, middle of June, by Faḍl-allâh bin Luṭf-allâh al-ḥâfiẓ ازدر of Sabzwâr. Some headings in the text are omitted.

Ff. 240, 4 coll., each ll. 19; Nastaʿlîḳ; illuminated frontispiece at the beginning of each mathnawî; gilt edges; binding green and gold; size, $9\frac{1}{4}$ in. by 6 in. [Elliot 188.]

768

The same.

1. مطلع الانوار, on fol. 2^b.

2. شيرين و خسرو, on fol. 38^b. One bait is wanting at the beginning of fol. 79^a.

3. مجنون و ليلى, on fol. 82^b. Copied A. H. 866.

4. آئينهٔ اسكندرى (here called كتاب سكندر نامه), on fol. 110^b. Finished the 27th of Jumâdâ-alawwal, A.H. 867, at Shirâz.

5. هشت بهشت, on fol. 156^b. Copied at Shirâz, A.H. 867, at the beginning of Rajab = A.D. 1463, March. The name of the transcriber is effaced.

Ff. 192, 4 coll., each ll. 25; small Nastaʿlîḳ; the last leaves are put into another modern margin; illuminated frontispiece at the beginning of each mathnawî; pictures on ff. 1^b, 2^a, 191^b, and 192^a; binding red velvet; size, $9\frac{5}{8}$ in. by $6\frac{7}{8}$ in. [Elliot 189.]

769

The same.

1. مطلع الانوار, on fol. 1^b.

2. شيرين وخسرو, on fol. 49^b.

3. مجنون و ليلى, on fol. 105^b.

4. هشت بهشت, on fol. 141^b.

5. آئينهٔ اسكندرى, on fol. 187^b.

A full account of Amîr Khusrau's Khamsah on the basis of Daulatshâh's and Shîrkhân Lûdî's tadhkiras, the Âtashkada, Haft Iklîm, and Khazâna-i-ʿÂmirah is written by Sir Gore Ouseley on the fly-leaves, but in giving the date of this copy as 920 the learned gentleman has made a mistake; it was transcribed, according to the colophon on fol. 187^a, at the end of the Hasht Bahisht, A. H. 902 = A. D. 1496, 1497 (اثنين و تسعمائه).

Ff. 241, 4 coll., each ll. 19; illuminated frontispiece at the beginning of each mathnawî; the first two pages richly adorned; all the headings written in gold; Nastaʿlîḳ; bound in leather with gold ornaments; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in. [Elliot 190.]

770

The same.

1. كتاب خسرو وشيرين, on fol. 2^b.

2. كتاب ليلى و مجنون, on fol. 57^b. Dated Muḥarram, A.H. 987 = A. D. 1579, March.

3. كتاب آئينهٔ سكندر, on fol. 92^b. Dated Dhû-alkaʿdah (year forgotten) by Ramaḍân bin Shams-aldîn Aljâmî.

4. كتاب هشت بهشت (must be so read instead of the wrong heading مطلع الانوار, which belongs to the following poem), on fol. 149^b.

Dated the 5th of Rabîʿ-alawwal, A.H. 1043 = A. D. 1633, September 9.

5. كتاب مطلع الانوار (must be so read here instead of the wrong heading هفت پيكر), on fol. 197^b.

Dated the end of Rabîʿ-alawwal, A. H. 1063 = A. D. 1653, end of February, that is, seventy-six lunar years after the copy of the second mathnawî!

Ff. 243, 4 coll., each ll. 19; Nastaʿlîḳ, written by various hands at very different times; a little worm-eaten; the original leaves are put into another margin; illuminated frontispiece at the beginning of each mathnawî; two pictures on ff. 1^b and 2^a; size, $11\frac{3}{4}$ in. by $7\frac{1}{8}$ in. [Elliot 185.]

771

The same.

1. مطلع الانوار, No. 78. The scribe's name is قاسم ابن شيخ محمّد چشمى (or چشى).

2. خسرو و شيرين, No. 79.

3. هشت بهشت, No. 80.

4. ليلى و مجنون, No. 81. Beginning here:

اى كرده زگنج خانهٔ راز - بر آدميان در سخن باز

5. آئينهٔ اسكندرى, No. 82.

Six verses, missing at the end, are added by Sir W. Ouseley from another MS.

None of these volumes bears a date; they seem to have been copied in the eleventh century of the Hijrah.

No. 78, ff. 45; No. 79, ff. 66; No. 80, ff. 55; No. 81, ff. 42; No. 82, ff. 73; 2 coll., each ll. 17, and margin; each volume has an illuminated frontispiece, and the first two pages of each are interlined with gold; size, $7\frac{3}{8}$ in. by $4\frac{1}{8}$ in. [Ouseley 78–82.]

772

Three of Amîr Khusrau's great mathnawîs.

1. مطلع الانوار, on fol. 1^b. Dated the 5th of Rajab, A. H. 970 = A. D. 1563, February 28, by Maḥmûd bin Mîr Bâbâ Shâhidî.

2. خسرو و شيرين, on fol. 49^b. Dated Rajab, A.H. 970, by Ḳuṭb-aldîn Muḥammad Kâtib.

3. هشت بهشت, on fol. 107^b. Not dated.

Between the first and second poem on ff. 47^b and 48^a there is written a ghazal by Niẓâm of Astarâbâd, rhyming in ه, and beginning:

لبت كز آب لطافت برو دميده گياه
زغصّه كرده جهان بر زلال خضر سياه

Regarding the author, see A. Sprenger, Catal., p. 518; he died A. H. 921 = A. D. 1515.

Ff. 153, 4 coll., each ll. 18; each poem has an illuminated frontispiece, and all the headings are written in blue ink and gold; Nasta'lîk; size, 9⅞ in. by 7 in. [Ouseley 256.]

773

Kirân-alsa'dain (قران السعدين).

Amîr Khusrau's historical mathnawî, 'The conjunction of the two lucky planets.' Beginning:

شکر گویم که بتوفیق خداوند جهان
بر سر نامه زتوحید نبشتم عنوان

It was completed in Ramadân, A. H. 688 = A. D. 1289, September; comp. Rieu ii. p. 612. On the margin are scattered some explanatory notes.

According to the subscription this rough copy (مسوّده) was finished the 17th of the 1st Jumâdâ, in the thirty-fourth year of *the* reign (سنهٔ جلوس سی وچهارم). We suppose this to be the thirty-fourth year of Aurangzib, A. H. 1102 = A. D. 1691, February 16.

The work was edited at Lucknow, A. H. 1259 and 1261 (lithographed). See an account of it by Prof. Cowell, in the Journal of the Asiatic Society of Bengal, 1860, vol. xxix. pp. 225–239. Some extracts in English translation were given in Elliot's History of India, vol. iii. p. 524 sq.

Ff. 1–108, 2 coll., each ll. 19; Nasta'lîk; without any ornament; size, 8½ in. by 4¼ in. [Ouseley 14.]

774

The same.

This copy is dated the 9th of Muharram, A. H. 1169 = A. D. 1755, Oct. 15, by Muhammad Shafi', the son of Muhammad Masîh.

Ff. 154, 2 coll., each ll. 13; large Nasta'lîk; size, 8¼ in. by by 4¾ in. [Ouseley Add. 85.]

775

The same.

This copy is not dated; many explanatory glosses on the margin and between the lines; on fol. 6ª there is wanting at the beginning one bait; comp. Ouseley 14, fol. 4ª, l. 13.

Ff. 182, 2 coll., each ll. 11 (on ff. 116–118 only 6); distinct Nasta'lîk; illuminated frontispiece; binding adorned with beautiful flowers; worm-eaten; size, 8¼ in. by 5¼ in. [Elliot 198.]

776

Nuh Sipihr (نه سپهر).

Amîr Khusrau's mathnawî, 'The nine spheres.' Beginning:

خدارا کنم بر سر نامه یاد ـ که بر بنده درهای معنی کشاد

It was composed A. H. 718 = A. D. 1318; comp. Rieu ii. p. 612.

It is not dated, but seems to have been copied in the eleventh century of the Hijrah.

Comp. the extracts, in English translation, in Elliot's History of India, vol. iii. p. 557 sq.

Ff. 151, 2 coll., each ll. 15; small Nasta'lîk; the first leaf has two frontispieces, and the first two pages are interlined with gold; the paper is of various colours; size, 8¼ in. by 4¾ in. [Ouseley 33.]

777

Khidrkhân u Duwal Rânî (خضرخان و دول رانی).

Amîr Khusrau's love-story of Khidrkhân, the son of Sultân 'Alâ-aldîn Khiljî (who reigned from A. H. 695 to 715), and Duwal Rânî, the daughter of the Râja of Gujarât, otherwise entitled عشيقه or عشقيه; composed A. H. 715 = A. D. 1316; comp. Rieu ii. p. 612; A. Sprenger, Catal., p. 470; J. Aumer, p. 20; Catal. des MSS. et Xylographes, p. 351. See also Elphinstone, History of India, p. 395 (fifth edition). Some extracts are published, in English translation, in Elliot's History of India, vol. iii. p. 544 sq.

Beginning:

سر نامه بنام آن خداوند ـ که خوبانرا بدلها داد پیوند

Copied in the month Sha'bân, A. H. 1012 = A. D. 1604, January. Mounted MS.

Ff. 101, 2 coll., each ll. 19; Nasta'lîk; size, 9⅜ in. by 5 in. [Ouseley Add. 128.]

778

The same.

This copy was finished the 27th of Rabî'-alawwal, A. H. 1064 = A. D. 1654, February 15. Both on the fly-leaf and in the colophon it is styled عشقيه. Ff. 1–10 and 64–72 were supplied later by another hand on much whiter paper. After fol. 13 one leaf is missing (corresponding to fol. 16ᵇ, l. 1–17ᵇ, l. 6, in the following copy, Ouseley 145).

Ff. 153, 2 coll., each ll. 15; Nasta'lîk, on different paper; worm-eaten throughout; no ornaments; size, 9½ in. by 5¾ in. [Elliot 124.]

779

The same.

Not dated; the copy is adorned with several pictures. The right order of ff. 46–53 is: 46, 52, 48, 49, 50, 51, 47, 53; and of ff. 134–141: 134, 140, 136, 137, 138, 139, 135, 141.

Ff. 186, 2 coll., each ll. 12; small Nasta'lîk; size, 5¾ in. by 3¼ in. [Ouseley 145.]

780

Dîwân-i-Hasan-i-Dihlawî (ديوان حسن دهلوى).

Dîwân of Amîr Najm-aldîn Hasan Sanjarî, who died A. H. 727 = A. D. 1327; also 738 and 745 are given as the year of his death. See H. Khalfa iii. p. 275, No. 5381; Rieu ii. p. 618; A. Sprenger, Catal., p. 418; Catal. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc.

Contents:

Kasîdas, on fol. 1ᵇ. Beginning:

ای حاکم جهان وجهان داور حکیم
محدث همه بدائع وتو مبدع قدیم

Ghazals, on fol. 77ᵇ. Beginning:

ای سر هر نامه نقش نام تو ـ نام ما در دفتر انعام تو

Arranged alphabetically.

Mukaṭṭaʿât, on fol. 216b. Beginning:

شهنشاها زمان دولت تو - زمشرق تا بمغرب باد آمین

Rubâʿis, on fol. 222b. Beginning:

ای فضل تو تخته شوی نادانیها الخ

Mathnawis, on fol. 239b; the copyist forgot to add a heading. Beginning:

شاهی که باتّفاق شاهنشاهست الخ

There is a lacuna after fol. 239.

A romance called حکایت عاشق ناکوری, on fol. 258b. Beginning:

دلا تا چند ازین آلایش خاك - بپاکی یاد کن از حضرت پاك

A poem in praise of Shaikh Nizâm-aldin Auliyâ, the teacher of Amir Hasan, on fol. 283b. Beginning:

بنام پادشاه بنده پرور - کزو شد هرکه شد بر خلق سرور

This copy was finished by Muhammad bin Ilyâs, A. H. 862, the 20th Shawwâl=A. D. 1458, August 31.

Ff. 292, 2 coll., each ll. 14; small Nastaʿlîḳ; each part has an illuminated frontispiece; on the first page a فهرست کتاب, beautifully ornamented; size, 7½ in. by 4⅝ in. [Ouseley 122.]

781

The same.

This copy of Hasan of Dihlî's diwân is about twenty-three years older than the preceding one, but not so complete, and therefore put into the second place. It contains—

Kaṣîdas and ghazals, mixed together, on fol. 204b. From fol. 243b down to fol. 475b there is alphabetical order. Beginning the same as in Ouseley 122:

ای حاکم جهان الخ

The first alphabetical poem runs thus:

ای غرّه چون ماه نو رونق فزوده عید را
لعل تو بکشاده دری هم فتح و هم امّید را

Kiṭʿas, on fol. 475b. Beginning:

شهنشاها زمان الخ

Rubâʿis, on fol. 478a, intermixed with some mufradât and a short mathnawi, incomplete at the beginning in consequence of fol. 487 being left entirely blank. This mathnawi is the same which is found in Elliot 57 (see further below), on ff. 211, 212, but here are wanting the first twenty-three baits. Beginning of the rubâʿis the same as in Ouseley 122.

Copied A. H. 839=A. D. 1435, 1436.

Centre-columns, ff. 204–490, ll. 13; Nastaʿlîḳ; small, but splendid frontispiece; illuminated headings and corners; size, 8 in. by 5 in. [Elliot 121.]

782

The same.

This copy begins with the sixth bait of the initial ḳaṣîdah of Ouseley 122 (the first leaf, containing the first five baits, being missing). On fol. 18b ghazals follow in alphabetical order. Beginning:

یا رب بکش خطّ کرم بر سیّئات ما مضا الخ

On ff. 201–203 there are inserted three longer poems in homage of the festival of breaking the fast (در عید الفطر). Beginning of the first:

عید است اسباب طرب یکیك مهیّا داشته الخ

The initial ghazal of Ouseley 122 is found here on fol. 198a.

A mathnawî on fol. 221b. Beginning:

شیر مردی چه خوش بگفت امروز
باری از سنگ طریق فقر آموز

Kiṭʿas and rubâʿis, mixed, on fol. 222b. Beginning:

جماعتی بعرب باده نوش میکردند
دل از شراب شده جوش و جان زباده خراب

This copy was finished the 29th of Muharram, A. H. 1033=A. D. 1623, November 22.

Ff. 241, 2 coll., each ll. 15; Nastaʿlîḳ; size, 8¼ in. by 5¾ in. [Thurston 15.]

783

The same.

This copy is defective both in the middle and at the end. After fol. 92 there are missing, according to the Arabic paging, forty-one leaves.

Contents:

Kaṣîdas, on fol. 1b. Beginning as in Ouseley 122.

Ghazals in alphabetical order, on fol. 38b. Beginning:

ای بر فراز سرو بر آورده ماه را الخ

Mukaṭṭaʿât, on fol. 208a. Beginning as in Ouseley 122.

A mathnawî, on fol. 211a. Beginning:

بیا ای گهر جوی دریای غیب الخ

corresponding to the incomplete poem on fol. 240a in Ouseley 122, after the lacuna; the first verse appearing there, فلك گرچه الخ, is the eighth of this mathnawi; see here fol. 211b, l. 1.

Rubâʿiyyât, on fol. 213a. Beginning as in Ouseley 122.

No date.

Ff. 225, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1b and 38b; the first two pages richly ornamented; Nastaʿlîḳ; size, 7¾ in. by 4 in. [Elliot 57.]

784

Diwân-i-ʿAlâ-aldaulah (دیوان علاء الدولة).

The poetical works of the great Ṣûfic Shaikh (or Shâh, as the Âtashkada and the tadhkirat-alauliyâ call him) ʿAlâ-aldaulah of Simnân (between Rai and Dâmaghân), who died A. H. 736=A. D. 1335, 1336; comp. Khulâṣat-alafkâr, Elliot 181, No. 181, and Âtashkada, Ouseley Add. 183, No. 192; see Rieu i. p. 413. The three rubâʿis quoted in these two tadhkiras are found here on ff. 131b (repeated on fol. 159a), 172a, and 164a.

Contents:

Kaṣîdas in praise of God and Muhammad, on fol. 1b. Beginning:

بدین زبان ملطّخ بصد هزار گناه
چگونه گویم من لا اله الاّ اللّه

Ghazals, on fol. 8b, alphabetically arranged, occa-

sionally intermixed with kasîdas (for instance, on fol. 107ª). Beginning:

کس را خبری نیست زسر دفتر اسما
از صوفی و از زاهد و از مفتی وقرّا

Kit'as, on fol. 115ª. Beginning:

نجیب الدین هزاران گنج قارون الخ

Mathnawis, on fol. 121ᵇ. Beginning:

پس از هفتاد سالم حال افتاد ـ کز آن شد خانهٔ ویرانم آباد

Rubâ'is, on fol. 125ᵇ. Beginning:

هر دل که وی از سر خدا آگاهست
دست خرد از دامن او کوتاهست

Copied at the end of the month Shawwâl, A.H. 864 = A.D. 1460, August 17.

Ff. 178, 2 coll., each ll. 17; Nasta'lîk; small illuminated frontispiece; the columns framed with gold stripes, and the headings ornamented throughout, except ff. 144–159 and ff. 176–178; binding green and gold; size, 8⅝ in. by 4⅝ in. [ELLIOT 112.]

785

Jâm-i-Jam (جام جم).

A mathnawi, called Jâm-i-Jam, being an imitation of Sanâ'i's Hadîkah, composed by Rukn-aldin Isfahânî (or Marâghi), with the takhallus Auhadi, in A.H. 733 = A.D. 1332, 1333, or, according to one copy in the British Museum, A.H. 732. He died A.H. 738. See Rieu ii. p. 619; A. Sprenger, Catal., pp. 360–363.

Beginning:

قل هو اللّه لامرءٍ قد قال ـ من له الحمد دائما متوال

The poem is divided, as we learn from another copy of the same, into three great *daurs* or *bâbs*, the first treating of the مبداء آفرینش, the *second* of the معاش واحوال, and the *third* of the شرح حال معاد آخرت.

This copy was finished by Husainî Ahmad bin Hasan, A.H. 961, the 17th of Muharram = A.D. 1553, December 23.

On the last page are two notes of former possessors—one from the thirty-fifth year of Aurangzib, A.H. 1103 = A.D. 1691, 1692; the other from the fifteenth year.

The one leaf between ff. 136 and 137 is misplaced; it belongs to the end between ff. 145 and 146.

Ff. 146, 2 coll., each ll. 15; small Nasta'lîk on reddish paper; the first two pages are richly illuminated, and the headings are written in blue ink; size, 7½ in. by 4½ in. [OUSELEY 119.]

786

The same.

This copy is much older than the preceding one, having been finished the 17th of Jumâdâ-althânî, A.H. 884 = A.D. 1479, September 5, by Shaikh Muhammad bin Shaikh Isma'il, when he was a captive in the town of the infidels ماسکاو (Moscow ?); but it is unfortunately very defective. There is a large lacuna after fol. 67 (corresponding to fol. 5ª, l. 16–fol. 17ᵇ, l. 15, in the following copy, Laud 75). Moreover, fol. 63 must be inserted between ff. 65 and 66. The poem concludes on fol. 185ª, and ff. 185ᵇ–187ᵇ are filled with a selection from the rubâ'is and nasâ'ih of 'Attâr.

Ff. 63–187, 2 coll., each ll. 16; Nasta'lîk; the first leaves are very much damaged; size, 7⅞ in. by 5¼ in. [LAUD 77.]

787

The same.

A very good and correct copy, rather old, and written by Muhammad Latîf bin Muhammad Sharîfbeg of Balkh, در قصبهٔ سلطان بیور. It came into Archbishop Laud's library in 1635.

Ff. 123, 2 coll., each ll. 19; Nasta'lîk; size, 9⅜ in. by 5¼ in. [LAUD 75.]

788

The same.

Both text and chapter-divisions are in many places very different from the other copies, especially from Ouseley 119. The Sultân Abû Sa'îd's wazîr, Ghiyâth-aldin Muhammad, is twice addressed here, in the introduction as well as in the conclusion. No date.

Ff. 93–250, 2 coll., each ll. 15; Nasta'lîk; size, 9½ in. by 7¼ in. [ELLIOT 114.]

789

The same.

This copy, dated A.H. 1097 = A.D. 1685, 1686, is very much abridged, being scarcely half as long as the preceding ones.

Ff. 140–181, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 4⅝ in. [ELLIOT 258.]

790

Dîwân-i-Ibn Yamîn (دیوان ابن یمین).

Lyrical poems by Amîr Fakhr-aldin Mahmûd bin Amîr Yamîn-aldin Muhammad Mustaufi of Faryûmad (a three days' journey from Sabzwâr), commonly called Ibn Yamîn, who died A.H. 745 = A.D. 1344, 1345; see Rieu ii. p. 825; A. Sprenger. Catal., p. 433; G. Flügel i. p. 545. The notice in the preface of his diwân, quoted in the Catal. des MSS. et Xylographes, p. 358, that he wrote these poems A.H. 756, is, no doubt, an error; comp. the other preface mentioned by Sprenger, p. 434, which was composed by one of his friends, A.H. 753. If Ibn Yamîn had been still alive at that time, very probably he would have written the introduction himself. This collection contains:

Ghazals in alphabetical order, on fol. 1ᵇ. Beginning:

ای خداوند قادر یکتا ـ مبدئ کون خالق اشیا

A tarjî'band, on fol. 102ª. Beginning:

چو نور ذات درتابد زذرّات ـ دو عالم محو گردد دریکی ذات

And a few mukhammasât and rubâ'is at the end.

Dated the 21st of Sha'bân, A.H. 1128 = A.D. 1716, August 10. Ff. 89ª–111ᵇ are turned upside down, and must be read in this order: 111ᵇ, 111ª, 110ᵇ–90ª, 89ᵇ, 89ª.

Ff. 1–111, 2 coll., each ll. 13; clear and distinct Nasta'lîk; size, 8⅞ in. by 5 in. [BODL. 102.]

791

The same.

Another collection of Ibn Yamîn's lyrical poems, containing:

Ghazals in alphabetical arrangement, on fol. 1b. Beginning:

ابتدا میکنم بنام خدا - کز دو حرف آفرید هر دو سرا

The same tarjî'band, as in the preceding copy, on fol. 96a.

A few rubâ'is, fards, and ta'rîkhs, on fol. 100a. Beginning:

رخسار تو آئینهٔ حیرانئ ماست
ما شاهد و رخسار تو آئینهٔ ماست

Short mathnawîs, defective at the end. Beginning on fol. 103a:

پیش از آن دم که بود کون و مکان الخ

On the fly-leaf, before fol. 1, there is written a full and interesting account of Ibn Yamîn, by Sir Gore Ouseley. In A. H. 1216=A. D. 1801, 1802, this copy came into his library. A lacuna seems to be after fol. 9.

Ff. 128, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; the first two pages luxuriously adorned; size, 8¾ in. by 5¼ in. [Elliot 118.]

792

The same.

This collection contains only Ibn Yamîn's famous kit'as (translated into German verse by Schlechta-Wssehrd, 'Ibn Yamîn's Bruchstücke,' Vienna, 1852), in alphabetical order. Beginning:

بیا زابن یمین ای دوست بشنو
مر این شایسته پند رایگانرا

corresponding to the initial bait of Flügel's second copy; that of Flügel's first copy is not found here. In many places a word or two are omitted. No date.

Ff. 1–92, 2 coll., each ll. 15; Nasta'lîk; gilt edges and splendid binding in red and gold; size, 9½ in. by 7¼ in. [Elliot 117.]

793

Dîwân-i-Badr-i-Câc (دیوان بدر چاچ).

The diwân of Badr-aldin (or, according to others, Fakhr-aldin) Muhammad Câci, generally called Badr-i-Câc, the full moon of Câc, or Tâshkand in Mâwarâ-alnahr, who spent the greater part of his life at the court of Sultân Muhammadshâh bin Tughluk of Dihli (reigned from A. H. 725 to 752), and died after A. H. 746=A. D. 1345, 1346; comp. Rieu iii. pp. 1032 and 1046; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. p. 567 sq.

Contents:

Kasidas, on fol. 122b, without alphabetical order. Beginning the same as in Sprenger:

حمد آن سلطان عالم را که عالم پروراست الخ

Lithographed editions, Cawnpore, A. H. 1261, and Râmpûr, 1289 (with commentary).

Mukatta'ât, on fol. 182a. Beginning:

حاکم روی زمین سلطان محمّد شاه دین
ای امامت بر همه آفاق والی ساخته'

Not dated. Very modern handwriting.

Ff. 122–194, 2 coll., each ll. 15; Nasta'lîk; without ornaments; size, 9½ in. by 7¼ in. [Elliot 64.]

794

Kulliyyât-i-Khwâjû (کلّیّات خواجو).

The poetical works of Khwâjû Kirmânî, i.e. Abû-al'atâ Kamâl-aldin Mahmûd bin 'Alî Murshidi, who was born in Shawwâl, A. H. 679=A. D. 1281, Jan., and died, probably, A. H. 753 = A. D. 1352; comp. Rieu ii. p. 620 sq.; A. Sprenger, Catal., p. 471; Erdmann in Zeitschrift der D. Morgenl. Ges. ii. pp. 205–215; H. Khalfa iii. p. 279, No. 5415, and vi. p. 504; W. Pertsch, pp. 6 and 70; Cat. des MSS. et Xyll., p. 357; Cat. Codd. Or. Lugd., p. 111; G. Flügel i. p. 544, etc.

Contents:

I. Centre-columns (ff. 1–179a):

1. Kasidas, kit'as (on ff. 45b and 48a–60), tarkîb-bands (on fol. 30b sq.), different sorts of tasmîtât, mukhammasât, mu'ashsharât, etc., without alphabetical order. They are introduced by a preface in prose. Beginning on fol. 1b:

لطائف تحمید که بارشاد خلق الانسان الخ

According to this preface the diwân of Khwâjû is divided into five sections (قسم), viz.:

القسم الاوّل فی التوحید و النعت و المواعظة و الحکم
القسم الثانی فی المدائح و التهانی و المقطّعات و الاهاجی
القسم الثالث فی الغزلیّات
القسم الرابع فی الرباعیّات و المعمّیّات
القسم الخامس فی المثنویّات و آن مشتملست بر دو کتاب همای و همایون و گل و نوروز'

The *first two* sections (the second beginning on fol. 12b), both consisting of kasidas, kit'as, etc., are contained in this part. Beginning of the first kasidah:

ای غرّهٔ ماه از اثر صنع تو غرّا
وی طرّهٔ صبح از دم لطف تو مطرّا

2. Ghazals, in alphabetical order, except the first four, on fol. 61b (i. e. the *third* section of the diwân). Beginning of the initial ghazal:

سبحان من تقدّس بالعزّ و الجلال
سبحان من تفرّد بالجود و الجمال

Beginning of the first alphabetical ghazal:

چو درکره فکنی آن کمند پر چین را الخ

3. Rubâ'is and riddles, on fol. 159b (i. e. the *fourth* section of the diwân). Beginning:

ای رافع نه منظر و شش در تو
وی صانع چار ارقم نه سر تو

4. A short collection of different poems, ghazals, kit'as, and mathnawîs, entitled merely کتاب المقطّعات, on fol. 173b. Beginning:

این چه کاخ است آستانش اوج کیوان آمده
واسمانش غرقهٔ در جنب ایوان آمده

This part, together with the following two mathnawîs, seems to form the *fifth* section of the diwân.

II. Margin-column (ff. 1–183):

5. همای و همایون, or the love-story of prince Humâi of Zamin Khâwar and princess Humâyûn of China, completed A. H. 732, see Rieu ii. p. 620, on fol. 1[b]. Beginning:

بنام خداوند بالا و پست الخ

6. گل و نوروز, or the love-story of prince Naurûz of Khurâsân and princess Gul of Rûm, completed A. H. 742, see Rieu ii. p. 622, on fol. 87[b]. Beginning:

بنام نقش بند صفحهٔ خاک الخ

(the heading of this mathnawi is left blank).

With this second mathnawî the first larger half of the complete poetical works, or what is called in the preface the 'diwân,' is concluded.

III. Centre-columns (ff. 184[b]–239):

7. Another large collection of ḳaṣidas and ḳiṭ'as, entitled كتاب القصائد, on fol. 184[b]. Beginning:

ای نهاده خشت زر بر روزن سیمین بام الخ

8. A new series of alphabetical ghazals, on fol. 239[b], entitled فی الغزلیّات المجلّد الثانی, breaking off in the middle of a ghazal rhyming in ش, on fol. 274[b], in consequence of a large lacuna between ff. 274 and 275. Beginning:

سبحان من تسبّحه الرّمل فی القفار
سبحان من تسبّحه الحوت فی البحار

9. A treatise in prose on various verses of the Ḳurân, incomplete in the beginning. It opens abruptly on fol. 275[a] with the words of the Ḳurân (Sûrah 38, 21):

بالحق ولا تشطط واهدنا الی سوآء الصراط الخ

IV. Margin-column (ff. 184[b]–274[b]):

10. روضة الانوار, the garden of lights, a Ṣûfic mathnawi, completed A. H. 743, see Rieu ii. p. 621, on fol. 184[b]. Beginning:

زیّنت الروضة فی الاوّل الخ

11. کمال نامه, the book of perfection, another ethical mathnawî, completed A. H. 744, see Rieu ii. p. 620, on fol. 225[b], incomplete at the end, in consequence of the lacuna after fol. 274. Beginning:

بسم من لا اله الاّ هو الخ

The last bait, on fol. 274[b]:

نه هر اختر که هستش ماه خوانند
نه هر سرور که هستش شاه خوانند'

apparently belongs to another mathnawi, probably the گوهر نامه, or book of jewels; see Rieu ii. p. 622[b].

No date.

Ff. 276, 2 centre-columns, each ll. 25, and a third on the margin, ll. 52; small, but distinct Nasta'lîk; illuminated headings on ff. 1[b], 61[b], 159[b], 173[b], 184[b], 225[b], and 239[b]; the centre-columns of ff. 179[b]–184[a] are left blank; the original leaves are put into a modern margin; size, 10¼ in. by 7 in. [ELLIOT 217.]

795

Humâi u Humâyûn (همای و همایون).

Another copy of Khwâjû Kirmânî's mathnawî, 'Humâi u Humâyûn.' Beginning here:

بنام خدای بلند (? بلندی) و پست الخ

The right order of ff. 148–160 is: 148, 157–159, 155, 156, 149–154, 160.

Dated the 14th of Rajab, A. H. 991 = A. D. 1583, August 3.

Centre-columns, ff. 1–171, ll. 13; Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 5¾ in. [FRASER 91.]

796

Selections from Khwâjû's dîwân.

Selected ghazals. Beginning:

در چمن دوش ببوی تو نظر میکردم
قدح لاله پر از خون جگر میکردم

agreeing with the first ghazal, rhyming in م, Elliot 217, fol. 129[a].

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 444[a]–447[b], ll. 24; Nasta'lîk [ELLIOT 121.]

797

Kitâb-i-Mûsh u Gurba (کتاب موش و گربه).

A metrical story of the Mouse and the Cat, composed by 'Ubaid Zâkânî, who died A. H. 772 = A. D. 1370, 1371; see A. Sprenger, Catal., p. 527; Fleischer, Cat. Lips., p. 537; Rieu ii. p. 809[b]. The poet's name occurs in the last verse:

هست این قصّهٔ عجیب و غریب - یادگار عبید زاکانا

Beginning:

ای خردمند عاقل ودانا - قصّهٔ موش و گربه برخانا
قصّهٔ موش و گربه را تو بنظم - نیك برخوان چه درّ و کتّانا

On the last page, second column, the beginning of another similar story is written: کتاب سنگ تراش.

سنگ تراشی بود اندر کوه طور
سنگ تراشیدی و گفتی یا غفور

Not dated.

Ff. 1–5; each page 2 coll., ll. 8; careless Nasta'lîk; size, 7¼ in. by 3¾ in. [OUSELEY 152.]

798

This seems to be the continuation of the story of Sang-tarâsh (the stone-cutter), by 'Ubaid Zâkâni, the beginning of which is contained in the preceding MS.

Beginning:

خانهٔ سنگی تراشم بهر تو الخ

On fol. 12[b] follows a ghazal by Ḳuṭrah (Muhammad Bini), the copyist. Title: (?) غزل لمحرّره محمّد بینی متخلّص بقطره.

Beginning: کسی کز جان خریدار تو باشد الخ.

In the colophon he states that he copied this for a Mr. Franklin (?), A. H. 1202 = A. D. 1787, 1788, at Baṣrah.

Ff. 8–12; writing, paper, and size identical with No. 797. [O.]

799

Another copy of the story of the Mouse and the Cat. Beginning here:

ای خردمند طبع موزونا - قصّهٔ موش و گربه بخوانا

With very rude drawings. On the fly-leaf this note: 'From the original MS. June, 1797. W. O.' The original seems to be Ouseley 152.

Ff. 104–111; Sir W. Ouseley's writing; size, 7⅞ in. by 5½ in.
[Ouseley 87.]

800

Hazliyyât-i-'Ubaid Zâkânî (هزليّات عبيد زاكانى).

Pleasantries by the same famous and witty poet, composed A.H. 751 = A.D. 1350, 1351, that is to say, in the same year in which he collected his diwân; comp. A. Sprenger, Catal., p. 527.

Beginning: شکر و سپاس خالقی را که اکثر مخلوقات بر وحدانیّت ظاهر و دلیلی واضح و برهانی ساطعست و صلوات تامیات نثار .... بر رای اصحاب خرد و کیاست و ارباب نظر و فراست عرضه می افتد که محرّر این حروف عبید زاکانی الخ.

No date.

Ff. 90–101, ll. 19; Nasta'lîḳ; size, 7⅜ in. by 4¾ in.
[Ouseley Add. 115.]

801

Selections from Nâṣir's diwân.

Ghazals of Nâṣir, that is, no doubt, Khwâjah Nâṣir-aldîn of Bukhârâ, Salmân of Sâwa's friend, who died A.H. 772 = A.D. 1370, 1371; comp. Rieu ii. p. 735; Tornberg, p. 103; A. Sprenger, Catal., p. 18, No. 77; W. Pertsch, p. 73; Khulâṣat-ulafkâr, No. 274; Butkhâna, No. 70.

Beginning:

میکشد عشق تو سوی خود دل دیوانه را
هست سوری کان به شمعی میکشد پروانه را

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 457ᵇ–464ᵇ, ll. 24; Nasta'lîk.
[Elliot 121.]

802

Selections from 'Abd-almajid's dîwân.

Ghazals of 'Abd-almajid, a poet mentioned in Butkhâna, No. 88; Makhzan-algharâ'ib, No. 1526; and in Taḳi Auḥadi's tadhkirah. The date of his death is not given anywhere, but there is no doubt that he lived at the same period as Nâṣir of Bukhârâ.

Beginning:

ای دل ناتوان سودائی - بس کن آشفتگی و خودرائی

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 488ᵃ–490ᵃ, ll. 24; Nasta'lîk.
[Elliot 121.]

803

Kulliyyât-i-'Imâd (کلّيّات عماد).

The complete poetical works of Khwâjah 'Imâd-aldîn Faḳîh, a native of Kirmân, who lived under Shâh Muẓaffar and Shâh Shujâ', and died A.H. 773 = A.D. 1371, 1372. Taḳî Kâshî fixes his death in A.H. 793 = A.D. 1391; comp. A. Sprenger, Catal., pp. 436–438; Ouseley, Biographical Notices, pp. 195–200 (where, on the basis of this very copy, a detailed account of 'Imâd's works is given); H. Khalfa iii. p. 298, No. 5579; W. Pertsch, p. 73; Rieu ii. p. 869ᵇ.

Contents:

1. مؤنس الابرار, the companion of the righteous, a mathnawî, composed A.H. 766. Beginning on fol. 1ᵇ:

حمد الهی بنگارای دبیر - چون رقم از مشك زنی برحریر

2. صحبت نامه, the book of friendly discourse, another mathnawî, composed A.H. 731. Beginning on fol. 40ᵃ:

بنام خدائی که توفیق ازوست
دل زنده را نور تحقیق ازوست

3. محبّت نامهٔ صاحبدلان, the love-book of the Ṣûfis, a third mathnawî, composed A.H. 722 (the title is a chronogram), with a short preface in prose. Beginning on fol. 70ᵇ:

الحمد للّه الذی ابدع الخلق محبّة لعرفانه و اودع الخ

Beginning of the mathnawî:

بنام آنك در کاشانهٔ دل - محبّت را معیّن کرد منزل

4. ده نامه, the ten letters, a fourth mathnawî. Beginning on fol. 99ᵇ:

بنام آنکه معجز نامهٔ اوست - حروف کائنات از خامهٔ اوست

5. A collection of short mathnawîs (poems on particular occasions, as Ouseley styles them), the first of which is headed فی نعت سيّد المرسلين. Beginning on fol. 121ᵇ:

بنام آنکه ذکرش درد جانست
مبارکنامه اش معجز نشانست

The headings of the other short poems are:

در بیان بعضی احوال منشئ کتاب در حسب حال
در بیان بخواب دیدن قدس سرّه حضرت رسالت را
در سبب فرستادن قدس سرّه دیوان را بکتبخانهٔ سعد شهید الخ
فی مدح السلطان الماضی نوّر قبره
فی الموعظة و النصیحة(!) السلطان الماضی
خواب دیدن قدس سرّه سلطان سعید غازی را
الدعا و الخاتمة'

6. مصباح الهداية, the torch of guidance, another mathnawî, also styled طریقت نامه; comp. the last bait but one:

طریقت نامه چون آمد بپایان
زحق در خواستم تأریخی آسان

It begins on fol. 128ᵇ:

بنام آنکه جانرا دانش آموخت
بنور عقل شمع دل بر افروخت

The date of its composition is contained in this chronogram:

چو دل در شهریار از مهر بستم
فتاد از غیب تأریخش بدستم

that is, A. H. 750.

7. Kasidas and kit'as, on fol. 214^b. Beginning:

ای حکمتت زبانرا فضل الخطاب داده
کشت امید جانرا از دیده آب داده

At the end a chronogram and one short mathnawî (فی المراسلة), on fol. 248^b.

8. Ghazals in alphabetical order and some rubâ'is. Beginning of the ghazals on fol. 250^b:

ای هر دم از عطای تو کامی دگر مرا
وز شکر نعمت تو دهن پر شکر مرا

Beginning of the rubâ'is on fol. 386^b:

هرچند که خواهش از خداوند رواست
حسن طلب از اهل کرم رسم گداست

There seem to be some small lacunas after ff. 281 and 341.

This copy was finished by Ażhar, the 26th of Dhû-alhijjah, A. H. 834 = A. D. 1431, September 4.

Ff. 390, 2 coll., each ll. 19; distinct Nasta'lîk; a richly-adorned star, with the inscription برسم خزانة السلطان الاعظم بایسنغر بهادر خان خلّد اللّه ملکه, on fol. 1^a; illuminated headings, with Kûfic inscriptions, on ff. 1^b, 40^b, 70^b, 99^b, 121^b, 128^b, 214^b, 250^b, and another heading on fol. 72^a; bound in brown leather with gold; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [ELLIOT 210.]

804

Another very defective copy of the same.

Contents:

1. Seven large kasidas, which are not found in the preceding copy. Beginning of the first on fol. 1^b:

چو زهره خاك مسكين را كه توحيد خدا گويد
بدين آلودگی ذات مقدّس را ثنا گويد

On fol. 2^a several baits are left blank.

The fifth kasidah (on fol. 16^a) is styled قصيدهٔ مرآة الصفا, the seventh قصيدهٔ بحر العِبَر.

2. The same collection of short mathnawîs as in the preceding copy, No. 5, on fol. 32^b.

3. كتاب نامهٔ صفا الملقّب بمؤنس الابرار, on fol. 39^b.

4. كتاب صحبت نامه, on fol. 81^b.

5. كتاب محبّت نامه, on fol. 113^b, with the preface in prose.

6. كتاب طريقت نامه (or مصباح الهداية), on fol. 143^a. This mathnawî is defective at the end; the last bait, بپايان آمد اين فرخنده تأليف الخ, agrees with Elliot 210. fol. 213^a. l. 8; the remaining five baits, as well as the ده نامه, the ghazals, kit'as, etc., are entirely missing in this copy.

Ff. 231, 2 coll., each ll. 17; Nasta'lîk; no ornaments; the original leaves are put into a modern margin; size, $10\frac{1}{4}$ in. by $6\frac{1}{2}$ in. [ELLIOT 256.]

805

Diwân-i-'Imâd (ديوان عماد).

This collection of 'Imâd Fakîh's lyrical poems contains:

Ghazals in alphabetical order, on fol. 1^b. Beginning: ای هر دم الخ. Comp. Elliot 210, fol. 250^b.

Rubâ'is and riddles, on fol. 171^b. Beginning:

گيسوی تو با مشك ختن بازی كرد الخ

No date.

Ff. 177, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'lîk; size, $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [ELLIOT 59.]

806

Short selections from the same diwân.

Selected ghazals. Beginning:

زهی بوعدهٔ وصل تو شادمان دل ما
خيال روی تو پيوسته در مقابل ما

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 437^b–440^a, ll. 24; Nasta'lîk. [ELLIOT 121.]

807

Diwân-i-Salmân (ديوان سلمان).

The lyrical poems of Jamâl-aldîn Muhammad Salmân of Sâwa, who died A. H. 778 or 779 = A. D. 1376 or 1377; comp. Rieu ii. p. 624 sq., and Khulâsat-alafkâr, Elliot 181, No. 129, fol. 121^b. The dates given by Daulatshâh and Takî Kâshî, viz. 769 and 799, are obviously wrong. See also Ouseley, Biographical Notices, p. 117; A. Sprenger, Catal., p. 555; and Erdmann, in Zeitschrift der D.M.G. xv. p. 758 sq.

Contents:

Kasidas, on fol. 1^b, tarji'bands and marâthî (on ff. 2^a–6^a, 48^b–54^b, 67^a–69^a, 90^a–91^b, 102^b–104^a, 136^b–138^b, 141^b–143^a, 163^b–174^b), without any order. Beginning (as in Sprenger):

هردل كه در هوای هويّت مجال يافت الخ

Ff. 135 and 140 are supplied later.

Mukatta'ât, on fol. 174^b, and two tarji'bands at the end. Beginning:

گر سر ترك كلاه فقر داری ای فقير
چار تركت بايد اوّل تا رود كاری زپيش

Ghazals, on fol. 209^b, without alphabetical order. Beginning (as in Sprenger's Lucknow copies):

اگر حسن تو بگشايد نقاب از چهره دعوی را الخ

Rubâ'is and mufradât, on fol. 312^a. Beginning:

ای كار از آن (read كار گذاران) درت شمس و زحل الخ

This part is larger in this copy than in the two following ones. The date is effaced. The transcriber's name seems to be محمّد بن محمول بن عفا بن سكندر دهلوی.

Ff. 322, 2 coll., each ll. 19; Naskhî; old, mounted MS., without ornaments; size, $11\frac{3}{4}$ in. by $7\frac{1}{2}$ in. [ELLIOT 107.]

808

The same.

Contents :

Kasidas, on fol. 1^b; tarji'bands and marâthî (on ff. 4^a–8^b, 57^a–64^a, 78^b–80^b, 104^b–106^a, 119^a–120^b, 158^a–160^a, 187^b–200^b), in number and arrangement completely agreeing with Elliot 107.

Mukatta'ât, on fol. 200^b, entirely corresponding to Elliot 107. At the end (ff. 233–239) there are the same two tarji'bands.

Ghazals, on fol. 239^a. Beginning and order the same as in Elliot 107.

Rubâ'is, on fol. 352^a. Beginning the same as in Elliot 107. The mufradât are wanting here.

Not dated. A small blank on fol. 312^a. Many corners injured and effaced.

Ff. 358, 2 coll., each ll. 17; Nasta'lîk; old, mounted MS., without ornaments; size, 12¼ in. by 7¼ in. [Elliot 105.]

809

The same.

Contents :

Kasidas, on fol. 1^b; tarji'bands and marâthî (on ff. 58^b–66^b, 83^a–85^b, 112^b–114^a, 129^a–130^b, 173^a–175^b, 179^b–181^a, 206^b–220^a). The arrangement differs a little from that in Elliot 107 and Elliot 105.

Beginning agreeing with Elliot 105, fol. 9^a, l. 1:

خاك خون آغشتهٔ لب تشنگان كربلاست
آخر اى چشم بلا بين جوى خونابت كجاست

Mukatta'ât, on fol. 220^a, quite agreeing with Elliot 107 and Elliot 105, only the second tarji'band is wanting here.

Ghazals without any order, on fol. 263^b. Beginning:

آنها كه مقيمان خرابات مغانند
ره جز بدر خانهٔ خمّار ندانند

Comp. Elliot 105, fol. 245^a.

Rubâ'is, on fol. 383^a, without the mufradât. Beginning the same as in Elliot 107 and Elliot 105.

Not dated.

Ff. 393, 2 coll., each ll. 15; Nasta'lîk; old, mounted MS., without ornaments, except a splendid binding in red and gold and gilt edges; size, 8¾ in. by 5½ in. [Elliot 106.]

810

Selections from Salmân's dîwân.

A few selected ghazals of Salmân's. Beginning like Elliot 107 (fol. 209^b):

اگر حسن تو بكشايد الخ

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 453–457, ll. 24; Nasta'lîk. [Elliot 121.]

811

Mihr u Mushtarî (مهر و مشترى).

The Sun and Jupiter, a romantic poem by Shams-aldîn Muhammad 'Assâr of Tabrîz, who died A.H. 784 = A.D. 1382, 1383. This poem was completed the 10th of Shawwâl, A.H. 778 = A.D. 1377, Feb. 20; see fol. 175^a, l. 12:

بروز واو ودال از ماه شوّال - زهجرت رفته حا و عين با ذال

Comp. Rieu ii. p. 626 sq. and p. 817; A. Sprenger, Catal., p. 311; Ouseley, Biographical Notices, p. 201 sq.; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839; G. Flügel i. p. 547; Catal. des MSS. et Xylographes, p. 359; Zeitschrift der D.M.G. xv. p. 389 sq. etc. Beginning:

بنام پادشاه عالم عشق - كه نقش اوست نقش خاتم عشق

The right order of ff. 31–47 is: 31, 39–46, 32–38, 47. At the beginning of fol. 107^a two baits are wanting; comp. the following copy, fol. 155^b, ll. 8 and 9.

Copied A.H. 955 = A.D. 1548, by Muhammad bin Husain the Kâtib.

Ff. 176, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; the first two pages richly adorned, but a little injured; pictures on ff. 19^a, 35^b, 76^a, 89^a, 113^b, and 141^a; size, 9⅜ in. by 5⅜ in. [Elliot 257.]

812

The same.

Beginning as in the preceding copy. In the date on fol. 257^b, l. 9, there appears the same various reading as in Rieu ii. p. 817, حا و ميم instead of حا و عين (748 instead of 778). The right order of ff. 21–156 is: 21, 23–80, 82, 81, 84, 83, 85–155, 22, 156.

This copy was finished by Muhammad Husain of Harât the 22nd of Shawwâl, A.H. 990 = A.D. 1582, November 19.

Centre-columns, ff. 1–260, ll. 10; Nasta'lîk; illuminated frontispiece on fol. 3^b; ff. 3^b and 4^a splendidly adorned; two large pictures on ff. 1^b and 2^b, smaller ones on ff. 56^a, 61^a, 73^b, 81^b, 116^b, 138^b, 151^a, 219^a, and 234^a; illuminated headings throughout; size, 10 in. by 5⅝ in. [Elliot 239.]

813

The same.

Excellent copy, not dated. Beginning as in the preceding copies.

Ff. 216, 2 coll., each ll. 12; very distinct Nasta'lîk; rich ornaments; the first two pages luxuriously embellished, likewise the pages before and after a picture; all the headings written in gold or silver on coloured (red, blue, or black) ground; miniature paintings on ff. 15^a, 54^a, 114^a, 134^b, 161^b, and 189^a; splendid binding with flowers; size, 9¾ in. by 6 in. [Ouseley Add. 21.]

814

The same.

Not dated. Most of the leaves a little injured. The proper order of ff. 157–167 is this: 157, 165, 164, 163, 162, 161, 160, 159, 158, 166, 167. The line which contains the date of the composition on fol. 173^b, l. 5, is greatly damaged, and therefore not readable.

Ff. 174, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5⅝ in. [Bodl. 134.]

Hâfiz (Nos. 815–853).

815

Dîwân-i-Hâfiz (ديوان حافظ).

Collection of the poems of Muhammad Shams-aldîn Hâfiz, who died at Shirâz, A.H. 791 (خاك مصلى) =

A. D. 1389. His death is also dated A. H. 792 = A. D. 1390; comp. Rieu ii. p. 627 sq. For his biography, we refer to S. de Sacy, Notices et Extraits, tom. iv. p. 238 sq.; Sir Gore Ouseley, Biographical Notices, p. 23; M. Defrémery, Journ. As., tom. xi, 1858, p. 406; S. Robinson, Persian Poetry, 1883, p. 385 sq.

For editions, see Zenker ii. p. 40, and Rieu, loc. cit.; the text, with Sûdî's commentary, was edited by Brockhaus, 1854; text and metrical German translation, by V. v. Rosenzweig-Schwannau, 3 vols., Vienna, 1858, 1863, and 1864. Other translations in German by Fr. Bodenstedt, Der Sänger von Shiraz, Berlin, 1877 and 1880; in English by H. Bicknell, Ḥâfiẓ of Shîrâz, Selections from his Poems, London, 1875; by the late E. H. Palmer, The Odes of Hafiz, 2 vols., in Trübner's Oriental Series, London, 1883; comp. also S. Robinson, Persian Poetry, p. 397 sq., and the 'Select Translations from the original Persian of Hafiz,' Calcutta, 1877, etc.

For other MSS. see Catal. des MSS. et Xylographes, p. 362; G. Flügel i. p. 561; J. Aumer, p. 23; W. Pertsch, p. 99; A. F. Mehren, p. 38; A. Sprenger, Catal., p. 415; Catal. Codd. Or. Lugd., p. 118; and Rieu, loc. cit.

This MS. is dated the 9th of Jumâdâ II, A. H. 843 = A. D. 1439, November 17, fifty-two lunar years after the author's death, by one Isma'îl bin Maḥmûd Alrazmi. See fol. 263^a:

فرغ من تحرير هذا الكتاب بعون الله الملك الوهّاب العبد الضعيف المحتاج الى الله الغنى . . .[1] اسمعيل بن محمود الرزمى فى تاسع جمادى الاخر المفصح عنه اسم الملك فى سنة تاريخها باالخير غفر الله له بحقّ محمّد وآله وصحبه اجمعين

The copyist has wrongly reckoned باالخير as ٨٤٦; ٦, however, is an alteration, where originally there was something different. The characters of باالخير added together give 843.

Contents:

Ghazals in alphabetical order, on ff. 1^b–236^a. Beginning: الا يا ايّها الساقى الخ

Mukatta'ât, on fol. 236^b. They are thirty-seven in number, whilst the edition of Brockhaus has 42.

The Mughanni- and Sâkî-nâma in one, on fol. 247^a.

Mathnawiyyât, on fol. 254^a. They are two in number — ايا ريح الصبا قلبى الخ and الا اى آهوى الخ (Brockhaus, 685).

Rubâ'iyyât, on ff. 256^a–263^b. They are thirty-five, whilst Brockhaus has sixty-nine.

From this it would appear that the present MS. does not contain all the poems which are at present attributed to Ḥâfiẓ. This text varies considerably from the redaction of Sûdî, edited by Brockhaus. The copyist distinguishes carefully between د and ذ in Persian words; this distinction was scarcely regarded by the original redactor, Muḥammad Gulandâm, because in this case he would have divided the letter د into two parts.

Ff. 263, 2 coll., each ll. 10 or 11; very small, but clear and regular Nasta'lîḳ; on the first page a vignette painted in different colours; ff. 1^b and 2^a are beautifully adorned and interlined with gold and different colours; the first leaf is destroyed in the middle; each page is surrounded by a gold border and all the headings by a gold painting; the whole is very carefully executed and entirely preserved; size, $4\frac{7}{8}$ in. by $3\frac{1}{4}$ in. [OUSELEY 148.]

[1] Here is one word rubbed out.

816

The same.

This copy of Ḥâfiẓ' poems contains:

Preface of Muḥammad Gulandâm, who collected the poems of his friend Ḥâfiẓ at the request of Ḳiwâm-aldîn 'Abdallâh (see Rieu ii. p. 628 sq.), on ff. 1^b–6^b. Beginning:

حمد بى حدّ و ثناى بيعدّ و سپاس بى قياس الخ

Ghazals in alphabetical order, on fol. 12^b. Beginning as usual.

Two ḳaṣîdas (Brockhaus, 691 and 692) and seven mathnawîs, on fol. 204^a. The first mathnawî corresponds to Brockhaus, 685; the second begins: سر فتنه دارد الخ; the third (a ساقى نامه): بيا ساقى ازمن برو الخ پيش شاه الخ; the fourth agrees with Brockhaus, 686; the fifth begins: بيا ساقى از باده پركن بطى الخ; the sixth is identical with Brockhaus, 690; and the seventh consists only of three baits, beginning, درين وادى الخ.

One tarji'band, on fol. 214^a. Beginning:

اى داده بباد دوستدارى - اين بود وفا و عهد و يارى

One mukhammas (Brockhaus, 693), on fol. 218^b.

Muḳaṭṭa'ât, on fol. 220^a.

Rubâ'is, on fol. 228^b. Beginning: برگير شراب طرب الخ (Brockhaus, 656).

This copy was finished the 1st of Ṣafar, A. H. 927 = A. D. 1521, January 11, by Mîr 'Alî, who, according to a notice on the fly-leaf by Sir Gore Ouseley, was emphatically styled 'alkâtib,' being the best writer of Nasta'lîḳ in the world. A very elaborate account of Ḥâfiẓ' life and poetry, by Sir Gore Ouseley, comprising nearly eight pages, is also found on the fly-leaves.

Two centre-columns, ff. 1–6 and 12^b–236, ll. 14; beautifully ornamented throughout in gold and ultramarine; illuminated frontispieces on ff. 3^b and 12^b; highly finished miniatures on ff. 1^b, 2^a, 2^b, 3^a, 148^b, 149^a, and 198^a; excellent Nasta'lîḳ; splendid binding, rich in gold; size, $12\frac{1}{8}$ in. by $7\frac{7}{8}$ in. [OUSELEY ADD. 175.]

817

The same.

Contents:

Ghazals, on fol. 1^b.

Two ḳaṣîdas (Brockhaus, 691 and 692), on fol. 170^a.

Four mathnawîs, on fol. 173^a, the first and last identical with Brockhaus, 685 and 690. Beginning of the second, on fol. 174^b: سرفتنه دارد الخ; beginning of the third, on fol. 177^a: بيا ساقى از ما مكن سركشى الخ.

Kit'as and a few rubâ'is, on fol. 179ª. Beginning: دل منه بر دنیی الخ (Brockhaus, 574).

Copied in the month Sha'bân, A.H. 943 = A.D. 1537, January–February.

Ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'lîk; the first two pages splendidly adorned; illuminations throughout; pictures on ff. 35ª, 67ª, 92ᵇ, 128ª, and 162ᵇ; splendid binding in gold; size, 9½ in. by 5¾ in. [Ouseley Add. 16.]

818

The same.

Contents:

Ghazals, on fol. 1ᵇ.

One mukhammas, on fol. 140ª. Beginning: در عشق تو الخ (Brockhaus, 693).

One tarji'band, entitled ساقی نامه, on fol. 141ª. Beginning: ساقی اگرت هوای الخ.

Two mathnawiyyât, on fol. 143ᵇ, corresponding to Brockhaus, 685 and 686.

Mukatta'ât, on fol. 149ᵇ. Beginning:

بر تو خوانم زدفتر اخلاق - آیتی در وفا و در بخشش
(Brockhaus, 583).

Rubâ'is, on fol. 155ᵇ, beginning with Brockhaus, 617.

Dated the 12th of Jumâdâ-alâkhar, A.H. 945 = A.D. 1538, November 5.

Ff. 160, 2 coll., each ll. 14; distinct Nasta'lîk; the first two pages brilliantly illuminated; pictures on ff. 50ª, 99ª, 117ª, and 135ª; size, 8¾ in. by 5 in.; splendid eastern binding. [Ouseley Add. 26.]

819

The same.

Contents:

Ghazals, on ff. 1ª–202ᵇ.

Mathnawiyyât, on fol. 202ᵇ.

Mukatta'ât, on fol. 205ᵇ.

Rubâ'iyyât, on fol. 210ª–215ª.

Dated the 1st Rabî', A.H. 956 = A.D. 1549, March 30.

Ff. 215, 2 coll., each ll. 12; Nasta'lîk; the first two pages are beautifully adorned; all the pages are surrounded by green, white, gold, and blue borders, and by flowers; there are several pictures, which have been disfigured by a later hand; size, 8⅛ in. by 4¾ in. [Ouseley 20.]

820

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1ᵇ.

Kasîdas, on fol. 7ᵇ.

Tarkîbbands, on fol. 15ª.

Tarji'ât, on fol. 17ᵇ.

Ghazals, on fol. 20ᵇ.

Mathnawiyyât, on fol. 197ª.

Mukatta'ât, on fol. 202ᵇ.

Mukhammasât and rubâ'iyyât, on ff. 208ᵇ–213ª.

The scribe was Kiwâm bin Muhammad Shîrâzî. The date, which is not stated, is about the same as that of Ouseley 20. On the first page there is a seal (probably of an owner), ''Abd-alshakûr, 1143.' In many places a more modern hand has made additions on the margin from other copies. In a few places it is injured by wet.

Ff. 213, 2 coll., each ll. 12; Nasta'lîk; ff. 1ᵇ and 2ª, 7ᵇ and 8ª, 20ᵇ and 21ª are richly ornamented, and so is every page with borders of various colours and flowers; a small lacuna on fol. 206; size, 9¾ in. by 5⅝ in. [Ouseley 200.]

821

The same.

This copy contains:

Gulandâm's preface, on fol. 1ᵇ.

Ghazals, on fol. 5ᵇ, arranged alphabetically, but different in order and text from Brockhaus' edition. Beginning the same: الا یا الخ.

Kasîdas, on fol. 211ᵇ (agreeing with Brockhaus, 691 and 692).

Mathnawiyyât, on fol. 214ᵇ (the first agreeing with Brockhaus, 685); there are besides a sâkinâma and a mughanninâma, quite different from those in Brockhaus, 686 and 687.

Tarji'bands and one mukhammas (Brockhaus, 693), on fol. 222ª.

Mukatta'ât, on fol. 228ᵇ. Beginning: زخواب مستی الخ.

Ta'rikhât and rubâ'is, on fol. 236ª. Beginning of the latter: بر گیر شراب الخ (Brockhaus, 656). There seems to be a lacuna after fol. 33; on fol. 179 the scribe has made a mistake, fol. 179ᵇ must be read before 179ª. This copy was finished in the month Jumâdâ-alawwal, A.H. 988 = A.D. 1580, June–July.

Ff. 246, 2 coll., each ll. 13; without any particular ornaments; many large waterspots; occasionally short marginal notes, introduced by یعنی; the writing, both at the beginning and towards the end, a little effaced; Nasta'lîk; size, 9¼ in. by 5¾ in. [Elliot 52.]

822

The same.

This copy, written in Persia and dated the middle of Ramadân, A.H. 1011 = end of February, A.D. 1603, contains only Ghazals, in the usual order, on fol. 1ᵇ.

Two mathnawîs and a few rubâ'is at the end. Beginning of the first mathnawî: سر فتنه دارد الخ.

Ff. 155, 2 coll., each ll. 12; Nasta'lîk; a portion of fol. 109ª written by another hand; a rather effaced frontispiece; size, 7⅜ in. by 4¾ in. [Bodl. 385.]

823

The same.

Contents:

Ghazals, on fol. 1ᵇ, beginning with Brockhaus, 8.

Mukhammasât, on fol. 142ª.

Mukatta'ât, on fol. 143ᵇ.

Mathnawiyyât, on fol. 149ᵇ.

Rubâ'iyyât, on fol. 155ª.

The name of the scribe seems to have been Mirzâ Muhammad Husain Harawi; he wrote in Harât; the year is not entirely preserved; it seems to have been either ١٠ or ١٧ (A.H. 1010 or 1017 = A.D. 1601 or 1608).

Ff. 161, 2 coll., each ll. 17; written in a very small, but clear Nasta'lîk; it is greatly injured, especially at the beginning and end, by worms, etc.; at the beginning one leaf seems to be missing; ornamented with gold; size, 7¾ in. by 4¼ in. [Ouseley 144.]

824

The same.

Another copy of Ḥâfiẓ' dîwân, containing the ghazals in alphabetical order with the usual beginning, on fol. 1ᵇ; two mathnawîs, on fol. 142ᵇ (Brockhaus, 686 and 685); and some kiṭ'as and rubâ'is at the end, on ff. 144ᵇ–148ᵇ, the first of which corresponds to Brockhaus, 592. Beginning:

بمن پیغام فرستاد دوستی دی روز الخ

Dated the 20th of Jumâdâ-alûlâ, A. H. 1019 = A. D. 1610, August 10.

Ff. 148, 2 coll., each ll. 17; Nasta'lîk; size, 10⅛ in. by 6⅞ in. [Hunt. 126.]

825

The same.

This copy is imperfect at the beginning; it opens with Brockhaus. 156, second bait.

Ghazals, on fol. 1ᵇ.

Kaṣîdas, on fol. 133ᵃ.

Mathnawiyyât, on fol. 148ᵃ.

Mukhammasât, on fol. 149ᵇ.

Mukaṭṭa'ât, on fol. 151ᵃ.

Rubâ'iyyât, on fol. 163ᵃ.

On the margin several additions are made.

There is no date; it may be somewhat later than Ouseley 144 and Hunt. 126.

Ff. 174, 2 coll., each ll. 15; small Nasta'lîk; size, 6¾ in. by 3⅛ in. [Ouseley 142.]

826

The same.

Contents:

Gulandâm's preface, on fol. 1ᵇ.

Five kaṣîdas, on fol. 4ᵇ. Beginning of the first:

سفیده دم که صبا بوی الخ

Ghazals in alphabetical order, on fol. 10ᵃ. Beginning as usual.

A tarkîbband (beginning: ماهی چو تو آسمان الخ) and a mukhammas (corresponding to Brockhaus, 693), on fol. 160ᵃ.

Mathnawîs, on fol. 162ᵇ. Beginning of the first:

الا ای آهوی الخ

see Brockhaus, 685.

Kiṭ'as, on fol. 166ᵇ. Beginning:

زمانه کره گهر پاك داشتی در اصل الخ

comp. Brockhaus, 580. This poem is wrongly headed فی المثنوی.

Rubâ'is, on fol. 171ᵃ. Beginning:

امشب زغمت میان خون الخ

agreeing with Brockhaus, 626.

This copy was transcribed from an Oriental MS. (dated the 27th of Rabî'-alawwal, A.H. 1052), A.D. 1642. Many leaves are misplaced, the right order being this: ff. 1–12, 63–70, 53–62, 43–52, 33–42, 13–22, 32–23 (the last ten leaves are turned upside down), 81–90, 71–80, 91–175. Most of the Persian words are explained in Latin (written in pencil) on the margin and between the lines.

Ff. 175, 2 coll., each ll. 17; European handwriting; size, 13⅛ in. by 8⅛ in. [Marsh. 450.]

827

The same.

Extract from Daulatshâh's article on Ḥâfiẓ, on fol. 1ᵇ.

Introduction of Muḥammad Gulandâm, on fol. 3ᵃ.

Ghazals, on fol. 6ᵃ.

Mathnawiyyât, on fol. 200ᵃ.

Tarkîbbands, on fol. 207ᵃ.

Mukaṭṭa'ât, on fol. 210ᵇ.

Mukhammasât, on fol. 218ᵃ.

Rubâ'iyyât, on fol. 219ᵃ.

Small collection of explanations of Ṣûfic terms, on ff. 227ᵇ–232ᵃ.

Copied by Ghulâm Ḥusain, and dated the 16th of the 1st Rabî', A. H. 1074 = A. D. 1663, October 18.

Ff. 232, 2 coll., each ll. 15; Nasta'lîk; size, 8⅞ in. by 4¾ in. [Ouseley 182.]

828

The same.

Contents:

The first portion of Gulandâm's preface, on fol. 1ᵇ, going down to the bait مستغرق درو دو ثنا الخ; comp. Ouseley 200, fol. 3ᵇ, l. 3.

Ghazals in usual order, on fol. 3ᵇ.

One tarjî'band, incomplete at the beginning, agreeing with Ouseley 200, fol. 17ᵇ, on fol. 116ᵃ. It commences with the tarjî'-bait of the first strophe:

آن به که زصبر رخ نتابم - باشد که مراد دل بیابم

One kaṣîdah (جوزا سحر نهاد الخ) and one kiṭ'ah (دل منه الخ), on ff. 117ᵇ–118ᵃ, including fol. 119, which ought to be placed before fol. 118.

One mukhammas (Brockhaus, 693), on fol. 118ᵃ.

Mathnawiyyât and kiṭ'as, on fol. 120ᵇ, but the greater part different from those in the other MSS. as well as in the printed editions. Beginning:

فریب جهان قصهٔ روشن است الخ

Rubâ'îs, on fol. 133ᵃ, beginning with Brockhaus, 617.

Dated by Kuṭb-aldîn, in the month Rabî'-alâkhar, A. H. 1001 (according to the Arabic ciphers), or, more probably, 1101 (according to the words, where between الف and احدی a distinct مایه is written) = A. D. 1690, January–February.

Ff. 138, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; pictures on ff. 2ᵇ, 11ᵇ, 55ᵇ, and 88ᵇ; a blank on fol. 125; size, 9 in. by 5⅝ in. [Elliot 163.]

829

The same.

Contents:

Ghazals, on fol. 1ᵇ, concluded by one or two kaṣîdas.

Mathnawiyyât, on fol. 247ᵃ, the first agreeing with Brockhaus, 685, the second and third with the sâkînâma and mughanninâma in Elliot 52, ff. 217ᵃ and 220ᵃ; the fourth and fifth with Elliot 52, ff. 221ᵇ and 222ᵃ.

Two tarkibbands and one mukhammas, on fol. 256ª, quite agreeing with Elliot 52, ff. 222ª–228ᵇ. Beginning:

ای داده بباد دوستداری الخ

Mukaṭṭaʿât, on fol. 263ᵇ. Beginning as in Elliot 52.

Rubâʿiyyât, on fol. 274ª. Beginning as in Elliot 52, fol. 237ᵇ.

This copy was transcribed from that of the famous calligrapher Zarrîn Raḳam (died A.H. 1118, comp. Rieu iii. p. 1078ª), preserved in the emperor ʿÂlamgîr's library: see the colophon:

درکتابخانهٔ پادشاه دین پناه حضرت عالمگیر غازی دیوان خواجهٔ شیراز بدستخط استادی زرّین رقم مرقوم گشته بود، این دیوان نقل بر داشته از آن دیوانست،

Ff. 284, 2 coll., each ll. 11; large and distinct Nastaʿlîḳ; illuminated frontispiece; the two initial pages greatly adorned; gilt edges; binding in red and gold; some of the first leaves injured; size, 6¾ in. by 4¼ in. [Elliot 164.]

830

The same.

Contents:

Ghazals, alphabetically arranged, on fol. 1ª.

Two ḳaṣîdas, on fol. 190ᵇ.

Rubâʿis, on fol. 194ª. Beginning as in Brockhaus.

The right order of the leaves is as follows: 1–15, 20–28, 16–19, 29–110, 113, 114, 111, 112, 115–122, 126–129, 123–125, 130–197. Lacunas after fol. 31 and fol. 89.

This copy was finished the 17th of Dhû-alḥijjah, A.H. 1155=A.D. 1743, February 12.

Ff. 197, 2 coll., each ll. 9; Nastaʿlîḳ; size, 5¾ in. by 3¾ in. [Walker 26.]

831

The same.

Contents:

Ḳaṣîdas, on fol. 1ᵇ. Beginning as in the Calcutta edition of 1791:

مقدّری که زآثار صنع کرد اظهار الخ

Mathnawîs, on fol. 10ª, the first of which corresponds to Brockhaus, 685: الا ای آهوی الخ; the second to 690. The remaining ones are not found in any of the previous copies or in the printed editions.

Ghazals in usual order, on fol. 14ᵇ.

This part has a separate colophon, according to which it was finished فی یوم الثانی من الشهر الثانی عشر من العام العاشر من العشر التاسع من المایة الثانیة من الالف الثانی من الهجره الخ, that is to say, the 2nd of Dhû-alḥijjah, A.H. 1189=A.D. 1776, January 24.

Mukaṭṭaʿât, on fol. 202ᵇ. Beginning: دل منه الخ.

Rubâʿis, on fol. 212ᵇ. Beginning: بر گیر شراب الخ (Brockhaus, 656).

Ff. 220, 2 coll., each ll. 15; Shikasta; two illuminated frontispieces on ff. 1ᵇ and 14ᵇ; splendid ornaments on ff. 1ᵇ, 2ª, 14ᵇ, and 15ª; the columns of all the other leaves surrounded by stripes of gold; gilt edges; binding red and gold; size, 6½ in. by 4¼ in. [Elliot 165.]

832

The same.

Contents:

Ghazals, on fol. 1ᵇ.

Mukhammasât, on fol. 195ª.

Tarkîbbands, on fol. 196ᵇ.

Mathnawiyyât, on fol. 198ᵇ.

Mukaṭṭaʿât, on fol. 204ᵇ.

No date; it was written in the last century. It is imperfect at the end, and in many other places, where the copyist could not read the original.

Ff. 210, 2 coll., each ll. 15; Nastaʿlîḳ; size, 9¼ in. by 5¾ in. [Ouseley 201.]

833

The same.

Contents:

Gulandâm's preface, on fol. 1ᵇ, in the full length of the Calcutta edition (the text in Ouseley 182 and 200, for instance, is much shorter).

Another, but incomplete, preface, on fol. 6ª. Beginning: حمد و ثنای که الخ.

Ghazals, on fol. 8ᵇ. Alphabetical order, but quite different from that in Brockhaus, Rosenzweig, and the Calcutta edition. Beginning as usual.

Ḳaṣîdas, on fol. 214ª, beginning with Brockhaus, 692: زدلبران نتوان الخ.

One tarjiʿband (comp. Ouseley 200, fol. 17ᵇ), one mukhammas (Brockhaus, 693), some ghazals, kiṭʿas, and two mathnawis (Brockhaus, 685 and 687), on fol. 223ᵇ.

Rubâʿis, on fol. 236ᵇ, beginning with Brockhaus, 641: گفتم که لب الخ.

No date.

Ff. 246, 2 coll., each ll. 14; the original leaves are put into another margin; splendid binding, without gold and blue, within yellow silk; each page surrounded by stripes of gold and other colours; two illuminated frontispieces on ff. 1ᵇ and 8ᵇ; small ornaments on ff. 8ᵇ and 9ª; gilt edges; pictures on ff. 31ª, 87ª, 128ª; Nastaʿlîḳ; size, 9½ in. by 5¾ in. [Elliot 51.]

834

The same.

Contents:

A preface, different from Gulandâm's, on fol. 1ᵇ. Beginning:

این گنج معانی که تهی از عیب است
نقشی است که بر صحیفهٔ لا ریب است

Gulandâm's preface, on fol. 5ᵇ.

Nine ḳaṣîdas, on ff. 8ᵇ–12ª and 15ᵇ–21ᵇ; three tarjiʿbands and tarkîbbands, on ff. 12ᵇ–14ᵇ and 22ª–26ª; six mathnawîs, among them the sâkînâma and the mughannînâma contained in Elliot 52, fol. 214ᵇ, three on ff. 27ª–30ª, and three on ff. 34ᵇ–40ᵇ; one kiṭʿah, on fol. 21ᵇ, beginning زخواب مستی الخ, comp. Elliot 52, fol. 228ᵇ; and four mukhammasât, on ff. 26ª and 31ᵇ–33ª, the first corresponding to Brockhaus, 693, concluded by the following ta'rikh on the death of Ḥâfiẓ:

چراغ اهل معنی خواجه حافظ
که شمعی بود از نور تجلّی

چو بر خاك مصلّی ساخت منزل
بجو تاریخش از خاك مصلّی

Ghazals, on fol. 41b.

Mukatta'ât, on fol. 229a. Beginning:

ای که از دهر دون همی رنجی الخ

Rubâ'iyyât, on fol. 240a. Beginning:

امشب ز غمت میان خون خواهم خفت الخ

corresponding to Brockhaus, 625.

After fol. 256b there is added on the following three fly-leaves Daulatshâh's article on Hâfiz (نقل من تذکرة الدولتشاه), and a short instruction for that kind of divination which is well known under the name of فال.

Not dated.

Ff. 256, 2 coll., each ll. 17; richly ornamented frontispieces on ff. 1b, 5b, 8b, and 41b; illuminated headings throughout; gilt edges; Nasta'lîk; size, 9¼ in. by 5½ in. [Elliot 53.]

835

The same.

This copy contains:

Gulandâm's preface, on fol. 1b, incomplete at the beginning (there are two leaves wanting).

Ghazals, on fol. 4b, in alphabetical order, but slightly differing from those in Brockhaus.

Tarji'bands, on fol. 231b (the first corresponding to Ouseley 200, fol. 17b), and mathnawiyyât (the first beginning: سر فتنه دارد الخ).

Mukatta'ât, beginning the same as in Elliot 52 (among these a short mathnawî, consisting of four baits, on fol. 250b, یکی کوه الخ, and the well-known mukhammas, on fol. 255a, در عشق الخ).

Rubâ'iyyât, on fol. 258a, beginning with Brockhaus, 651.

Not dated. On the fly-leaf after fol. 270 a notice written by a certain kâdî on the subject of this copy, but so indistinctly that the date cannot be accurately fixed.

Ff. 270, 2 coll., each ll. 13; gilt edges; illuminated frontispiece on fol. 4b; small, but very clear Nasta'lîk; size, 7¼ in. by 4¼ in. [Elliot 55.]

836

The same.

This copy contains:

Ghazals, on fol. 1b, arranged alphabetically, but quite different from those in Brockhaus, Rosenzweig, the Calcutta edition, and the other Elliot MSS. Beginning as usual.

Kasîdas, on fol. 197a; the first agreeing with Elliot 51, fol. 216b: سپیده دم که صبا الخ.

Mathnawiyyât, on fol. 200a; the first three corresponding to Brockhaus, 685–687; the sixth to Brockhaus, 688.

Mukatta'ât, on fol. 203b, beginning with Brockhaus, 592.

Rubâ'iyyât, on fol. 210b, beginning with Brockhaus, 617.

Margin-column, ff. 1–216, ll. 22; Nasta'lîk. [Elliot 62.]

837

The same.

Contents:

Ghazals, on fol. 1b.

Mukatta'ât, on fol. 176b. Beginning as in Ouseley Add. 26.

The same two mathnawîs as in Ouseley Add. 26, on fol. 187a.

One tarji'band, on fol. 192a. Beginning:

ماهی چو تو آسمان ندارد - سروی چو تو بوستان ندارد

One mukhammas (Brockhaus, 693) and one mathnawî (Brockhaus, 690), on fol. 195a.

Rubâ'îs, on fol. 196b. Beginning:

نه قصّهٔ آن شمع چگل بتوان گفت الخ

comp. Brockhaus, 633.

The copy breaks off on fol. 204b. No date.

Ff. 204, 2 coll., each ll. 25; careless Nasta'lîk; very worm-eaten throughout; size, 9 in. by 5⅝ in. [Ouseley Add. 150.]

838

The same.

This copy is remarkable in several respects: (*a*) there is almost throughout an interlinear paraphrase or explanation, together with marginal glosses added to the text; (*b*) there are several pieces of poetry in this MS. not found in any other copy of Hâfiz' dîwân.

Contents:

Gulandâm's preface, on fol. 1b.

The Arabic kasîdah, from which the first hemistich in Hâfiz' first ghazal is taken, on fol. 5a.

Ghazals, on fol. 9b.

Kasîdas, on fol. 200b. Beginning: جوزا سحر نهاده الخ.

Sâkînâma, on fol. 207a. Beginning: الا ای آهوی الخ.

One musaddas, on fol. 208a. Beginning:

دوش بودم در طواف روضهٔ خیر الانام الخ

Mathnawiyyât, on fol. 210b. Beginning: ایا ریح الصبا الخ.

Another Sâkînâma, on fol. 213a. Beginning:

بیا ساقی از من به بر پیش شاه الخ

Mughannînâma, on fol. 215b. Beginning: مغنّی کجائی الخ.

A series of tarji'bands, beginning on fol. 216b: ای داده بباد الخ.

The usual mukhammas, on fol. 220b.

Kit'as and rubâ'îs, on fol. 221b.

No date.

Ff. 245, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispieces on ff. 1b, 5a, and 9b; size, 9¼ in. by 4½ in. [Bodl. 488.]

839

The same.

Contents:

Ghazals, defective at the beginning. They open on fol. 1b abruptly thus:

عنقا شکار کس نشود دام باز چین الخ

corresponding to Brockhaus, 4, second bait.

Two kaṣîdas, on fol. 154^a; the second identical with Brockhaus, 691.

Four mathnawîs, on fol. 156^b; the first of which corresponds to Brockhaus, 685.

A few kiṭʿas and rubâʿis, on fol. 161^b, beginning with Brockhaus, 602.

This copy is worm-eaten throughout and spoiled by water, especially in the beginning. No date.

Ff. 168, 2 coll., each ll. 15; Nastaʿlîk; size, 5¾ in. by 3⅞ in. [Bodl. 366.]

840

The same.

On the first leaves there are some marginal glosses, various readings, and additions. The date is torn away.

Ghazals, on fol. 1^b.

Mathnawiyyât, on fol. 136^b; the first agrees with Brockhaus, 685.

They are intermixed with a long tarkîbband.

The well-known mukhammas (Brockhaus, 693), on fol. 144^a.

Kiṭʿas and rubâʿis at the end.

Ff. 154, 2 coll., each ll. 17; Nastaʿlîk; size, 8⅜ in. by 5⅞ in. [Bodl. 525.]

841

The same.

Contents:

Gulandâm's preface, on fol. 1^b.

Kaṣîdas and one tarkîbband, on fol. 5^b. The first of the kaṣîdas begins: جوزا سحر نهاد حمائل برابرم الخ (agreeing with Elliot 53, fol. 19^b); the tarkîbband on fol. 14^b begins: دوش بودم در طواف الخ (Elliot 53, fol. 12^b).

Ghazals in alphabetical order, on fol. 17^b. Beginning as usual.

The well-known mukhammas (Brockhaus, 693), on fol. 197^b.

Mathnawîs, on fol. 200^a; the first is identical with Brockhaus' ساقینامه (686).

Kiṭʿas, on fol. 206^a. Beginning: بگوش جان رهی الخ (see Brockhaus, 576).

Rubâʿis, on fol. 215^a. Beginning: مردی ز کنندهٔ الخ (Brockhaus, 617).

Not dated.

Ff. 226, 2 coll., each ll. 14; clear Nastaʿlîk; three illuminated frontispieces on ff. 1^b, 5^b, and 17^b; size, 8¾ in. by 4⅞ in. [Fraser 71.]

842

The same.

Contents:

Ghazals, alphabetical, on fol. 1^b. Beginning as usual.

Kiṭʿas, on fol. 174^a. Beginning:

سرای مدرسه و بحث علم و طاق و رواق الخ

(see Brockhaus, 584).

Mathnawîs, on fol. 180^a; the first is Brockhaus' ساقینامه.

Rubâʿis, on fol. 183^b. Beginning: مردی ز کنندهٔ الخ (Brockhaus, 617).

Not dated.

Ff. 186, 2 coll., each ll. 14; Nastaʿlîk; a little effaced frontispiece; size, 7⅞ in. by 4⅝ in. [Sale 28.]

843

Shorter selections from Ḥâfiẓ' dîwân.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Some ghazals, kiṭʿas, and parts of the first two mathnawîs in Brockhaus (685 and 686), on ff. 146^a and 147^a (two baits of it repeated and the whole continued on fol. 151^a); concluded by rubâʿis, the first of which, on fol. 156^a, corresponds to Brockhaus, 635.

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 1–159, ll. 24; Nastaʿlîk. [Elliot 121.]

844

The same.

Contents:

Ghazals, on fol. 1^b.

Two mathnawîs (Brockhaus, 685 and 686) and some kiṭʿas (the first identical with Brockhaus, 574), on fol. 161^a.

This copy was finished in the month Ṣafar, A. H. 980= A. D. 1572, June–July.

Ff. 167, 2 coll., each ll. 13; illuminated frontispiece, the first two pages adorned; size, 8 in. by 5⅛ in. [Laud 44.]

845

The same.

This copy contains chiefly ghazals in alphabetical order, with a few kiṭʿas at the end. Dated the 14th of Ṣafar, A. H. 1057=A. D. 1647, March 21.

Ff. 165, 2 coll., each ll. 14; Nastaʿlîk; small illuminated frontispiece; size, 6⅝ in. by 4 in. [Caps. Or. F. 3.]

846

The same.

Contents:

Ghazals, on fol. 1^b.

Kiṭʿas, on fol. 178^b, beginning with Brockhaus, 605.

Rubâʿis, on fol. 182^a, beginning with Brockhaus, 626.

Not dated.

Ff. 185, 2 coll., each ll. 13; clear and distinct Nastaʿlîk; the first twenty-two and the last three leaves supplied by another hand; size, 8⅜ in. by 4⅝ in. [Fraser 72.]

847

The same.

Contents:

Ghazals, on fol. 1^b.

A few kiṭʿas and rubâʿis at the end, on ff. 134^b–140^b, beginning: دل منه الخ. Copied by Nûr Muḥammad ibn Pîr Muḥammad. No date.

Ff. 140, 2 coll., each ll. 17; Nastaʿlîk, by different hands; size, 9⅝ in. by 5⅛ in. [Bodl. 570.]

848

The same.

Ghazals in alphabetical order, with some ḳiṭ'as, ḳaṣîdah fragments, and four rubâ'îs at the end. No date.

Ff. 187, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5¼ in. [Bodl. 67.]

849

The same.

Only ghazals in alphabetical order, with three or four mathnawî-baits at the end. No date.

Ff. 135, 2 coll., each ll. 14; Nasta'lîḳ; illuminated frontispieces on ff. 1[b] and 2[a]; size, 7⅛ in. by 4½ in. [Marsh. 634.]

850

A short fragment of the same.

Beginning of the dîwân of Ḥâfiẓ, ghazals as far as the letter ت.

Ff. 24[a]–40[a] on the outer margin; Nasta'lîḳ, written in the eleventh century of the Hijrah. [Ouseley 302.]

851

Jild-i-awwal az sharḥ-i-dîwân-i-Ḥâfiẓ (جلد اوّل از شرح دیوان حافظ للسروری).

The *first* volume of Surûrî's (died A. H. 969=A. D. 1561, 1562) well-known Turkish commentary on Ḥâfiẓ' poems. Beginning:

الحمد لله الذی حفظ الذکر الخ

comp. Rieu ii. p. 631; H. Khalfa iii. p. 273; and J. Aumer, p. 27. It comprises the ghazals from ا to ظ. Several leaves are misplaced, for instance, fol. 90 must be followed by fol. 99. Colophon: صاحبه ومالکه فقیر و حقیر ابراهیم الکاتب سنهٔ ۱۰۲۵ (A. H. 1025). It came into Archbishop Laud's library in 1635.

Ff. 313, ll. 21; Turkish handwriting; many marginal glosses and additions; size, 8⅜ in. by 5⅜ in. [Laud 45.]

852

Another copy of the same.

The same first volume of Surûrî's commentary, quite agreeing with the preceding copy. It goes likewise down to the letter ظ. Not dated. It came into Archbishop Laud's library in 1635.

Ff. 256, ll. 21; Turkish handwriting; size, 8½ in. by 5⅞ in. [Laud 218.]

853

Jild-i-duwum az sharḥ-i-dîwân-i-Ḥâfiẓ (جلد دوم از شرح دیوان حافظ للسروری).

The *second* volume of Surûrî's Turkish commentary on Ḥâfiẓ' poems. Beginning: الحمد لله الذی عیّن اعیان الدّین الخ.

It comprises the remaining ghazals from ع to ی, the ḳiṭ'as (on fol. 202[b], beginning دل منه الخ, Brockhaus, 574), the rubâ'îs (on fol. 212[b], beginning من حاصل عمر خود الخ, Brockhaus, 616), the mathnawîs (on fol. 225[a], beginning الا ای آهوی الخ, Brockhaus, 685), two ḳaṣîdas and one mukhammas (on ff. 240[a] and 245[b], Brockhaus, 691–693).

According to the colophon this commentary was finished by Surûrî the 4th of Dhû-alḥijjah, A. H. 966=A. D. 1559, Sept. 7, that is, three years before his death.

The copy is dated A. H. 974=A. D. 1566, 1567; on the last fly-leaf the same notice is found as in the colophon of the first volume (Laud 45): صاحبه ومالکه فقیرو حقیر ابراهیم الکاتب سنهٔ ۱۰۲۵.

Ff. 153[b] and 154[a] and portions of some other pages are left blank.

Ff. 247, ll. 25; Turkish handwriting; several leaves seem to have been supplied by a later hand; many marginal glosses; size, 8⅜ in. by 6⅛ in. [Laud 78.]

854

Selections from Jalâl-i-'Aḍud's dîwân.

Ghazals of Sayyid Jalâl-aldîn bin 'Aḍud-aldîn of Yazd, who died A. H. 793=A. D. 1391. His father was wazîr of Muḥammad Muẓaffar; comp. Makhzan-algharâ'ib, Elliot 395, No. 490, fol. 78[b]; Butkhâna, No. 32; Rieu ii. p. 869[b]; A. Sprenger, Catal., p. 18, No. 71. Beginning:

عاشقان اوّل قدم بر هر دو عالم میزنند
بعد از آن در کوی عشق از عاشقی دم میزنند

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 464[b]–482[b], ll. 24; Nasta'lîḳ. [Elliot 121.]

855

Selections from Ṭabîb's dîwân.

Ghazals of Ṭabîb, that is, Jalâl-aldîn Aḥmad Ṭabîb, the physician of Shâh Shujâ', died A. H. 795=A. D. 1393; comp. Makhzan-algharâ'ib, Elliot 395, No. 494, fol. 79[b]; Rieu ii. p. 867; A. Sprenger, Catal., p. 18, No. 83. See also Butkhâna, No. 86. Beginning:

ای نرگس سرمست تو آشفته جهانرا
وز دست ببرده دل صاحب نظرانرا

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 482[b]–488[a], ll. 24; Nasta'lîḳ. [Elliot 121.]

856

Dîwân-i-Mas'ûd-i-Bakk (دیوان مسعود بك).

The lyrical poems of Khwâjah Mas'ûd of Bakk (near Bukhârâ), with his full name (as given here on fol. 57[b], l. 13), Aḥmad bin Muḥammad Nakhshabî, who after renouncing the world became an enthusiastic disciple of the Cishtî order; comp. Makhzan-algharâ'ib, Elliot 395, No. 2306, fol. 384[b]; Rieu ii. p. 632; A. Sprenger, Catal., p. 486, etc. His death is stated to have taken place A. H. 800=A. D. 1397, 1398.

This dîwân consists of a prose-preface of a few lines, an introductory ghazal, ḳaṣîdas, ghazals in alphabetical order, one fard, and eleven rubâ'îs. The title usually given to the dîwân is, according to the Makhzan-algharâ'ib, نور العین; according to Ilâhî's tadhkirah (see A. Sprenger, Catal., p. 84), نور العیون; and

according to Rieu and the introductory ghazal in our copy, نور اليقين.

Beginning of the prose-preface, on fol. 1b:

الحمد لله . . . الحمد لله الذى نوّر فؤاد العارفين الخ

Beginning of the غزل در فهرست:

این سوادیست که در دیده دهد نور یقین الخ

Beginning of the first kasidah:

ای خدای کاندرون جان هر انسان توئی
ظلمت کفرست از تو نور هر ایمان توئی

Beginning of the first alphabetical ghazal, on fol. 9b:

سپاس و شکر بگوئیم جمله یزدان را
که داد خلعت توحید روح انسان را

Beginning of the first rubâ'i, on fol. 57b:

از نور رسول است چو روح و تن ما الخ

The last leaf is a little injured. No date.

Ff. 58, 2 coll., each ll. 23; Nasta'lik; size, $9\frac{1}{4}$ in. by $5\frac{3}{8}$ in.
[SELD. 33.]

857

Diwân-i-Kamâl Khujandi (دیوان کمال خجندی).

The lyrical works of Kamâl-aldin Mas'ûd of Khujand in Transoxania, a contemporary of Hâfiz. He died A.H. 803=A.D. 1400, 1401, according to other authorities A.H. 808=A.D. 1405, 1406, at Tabrîz; comp. Rieu ii. p. 632; Ouseley, Biographical Notices, p. 192; A. Sprenger, Catal., p. 454; J. Aumer, p. 27; G. Flügel i. p. 557, etc. etc. The date assigned to Kamâl Khujandî's death by Daulatshâh and the author of the Âtashkada, viz. 792, is obviously wrong; see Rieu, loc. cit.

Contents:

One kasidah, on fol. 159b. Beginning:

افتتاح سخن آن به که کنند اهل کمال
بثنای ملك الملك خدای متعال

agreeing with the initial poem in the two Munich copies and the kasidah in Sprenger's Catalogue.

Ghazals, on fol. 161a, arranged alphabetically. Beginning:

ای سراپردهٔ سلطان خیالت دل ما
کردهٔ درد و غم تو خانه بآب و گل ما

Kit'as and rubâ'is, on fol. 387a. Beginning:

الا ای صوفیٌ مکشوف باطن ـ که بنمائی ره ارباب ورع را

Copied A.H. 839=A.D. 1435, 1436.

Margin-column, ff. 159-396, ll. 24; Nasta'lik.
[ELLIOT 121.]

858

Intikhâb-i-diwân-i-Kamâl (انتخاب دیوان کمال).

Extracts from the diwân of Kamâl Khujandî, containing ghazals in alphabetical order. Beginning:

بی غمت شاد مباد این دل غم پرور ما
غم خور ای دل که بجز غم نبود در خور ما

agreeing with the last of Kamâl's ghazals, selected by Bland in his 'Century,' on p. ١٢.

Copied at Samarkand, by Mîrak, A.H. 988=A.D. 1580.

Ff. 69-99, 2 coll., each ll. 15; illuminated frontispiece; a splendid star on fol. 69a; Nasta'lik; size, 9 in. by $6\frac{1}{4}$ in.
[ELLIOT 200.]

859

Diwân-i-Maghribî (دیوان مغربی).

The lyrical poems of Mullâ Muhammad Shîrîn Maghribî, who died at Tabrîz in the reign of Sultân Shâhrukh, Timûr's son, A.H. 809=A.D. 1406, 1407; comp. Rieu ii. p. 633; A. Sprenger, Catal., p. 476; Ouseley, Biographical Notices, p. 106. An account of the poet is given by Sir Gore Ouseley on the fly-leaves.

Contents:

Dibâća in prose, and some Arabic poems by Maghribi, on ff. 3b-6b (only margin-column), and ff. 7a-12a (both margin- and centre-columns). Beginning:

الحمد لله الذى انشاء عروض الكون الخ

Ghazals, in alphabetical order, on fol. 12b. Beginning:

خورشید رخت چو گشت پیدا ـ ذرّات دو کون شد هویدا

Kasîdas, tarji'bands, and one short mathnawi, on fol. 100a. Beginning:

آفتاب وجود کرد اشراق ـ نور او سر بسر گرفت آفاق

Rubâ'is, on fol. 120a. Beginning:

ای گشته عیان رویتو در جام جهان
پیدا شده از نام خوشت نام جهان

Copied by Mîr 'Ali, A.H. 927=A.D. 1521.

Margin-column on ff. 3b-124b, ll. 12, and 2 centre-columns on ff. 7a-12a, each ll. 14; excellent Nasta'lik, written on ground of various colours; illuminated in gold and ultramarine throughout; a picture on fol. 12a; size, $12\frac{1}{8}$ in. by $7\frac{7}{8}$ in.
[OUSELEY ADD. 175.]

860

Bisâti's ghazals (غزلیّات بساطی).

The ghazals of Sirâj-aldîn Bisâtî of Samarkand, who was originally a mat weaver, and died probably A.H. 815=A.D. 1412. Others fix his death in A.H. 808=A.D. 1405, 1406; comp. Rieu ii. p. 735; A. Sprenger, Catal., p. 19, No. 107. His first takhallus was Hasiri (حصیری), which he afterwards exchanged for Bisâti at the request of his spiritual guide, 'Ismat-allâh of Bukhârâ; see the Âtashkada, Ouseley Add. 183, No. 734, fol. 194b, and the Makhzan-algharâ'ib, Elliot 395, No. 304, fol. 58b. Beginning:

ای ز مهر عارضت در تاب شمع خاوری
حلقه در گوشی زخورشید جمالت مشتری

Some rubâ'is at the end, on ff. 434b-437a.

Copied A.H. 839=A.D. 1435, 1436.

Margin-column, ff. 396a-437a, ll. 24; Nasta'lik.
[ELLIOT 121.]

861

Selections from 'Ismat's diwân.

Ghazals of Fakhr-aldin 'Ismat-allâh ibn Khwâjah

Mas'ûd of Bukhârâ, with the takhalluṣ 'Iṣmat (عصمت), the teacher of the preceding poet Bisâṭî. He died A. H. 829 = A. D. 1426; comp. A. Sprenger, Catal., p. 19, No. 106, and p. 434; Rieu ii. p. 736; W. Pertsch, p. 72. See besides the Âtashkada, Ouseley Add. 183, No. 722, fol. 188ª (where 826 and 829 must be read instead of 726 and 729). The Makhzan-algharâ'ib, Elliot 395, No. 1545, fixes his death by a ta'rîkh in A. H. 840 = A. D. 1436, 1437. Beginning:

ای دیدهٔ اسرار بدیدار تو پیدا
خورشید در انوار تو چون ذرّه هویدا

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 447ᵇ–453ª, ll. 24; Nasta'lîk.
[Elliot 121.]

862

Dîwân-i-Kâsim-i-Anwâr (دیوان قاسم انوار).

The complete poetical and prose works of Sayyid Mu'în-aldîn 'Alî Kâsim-i-Anwâr or Kâsimî of Tabrîz, who was born A. H. 757 = A. D. 1356, and died at Kharjird, near Jâm, A. H. 835 or 837 = A. D. 1431, 1432 or 1433, 1434; comp. Rieu ii. p. 635 sq.; A. Sprenger, Catal., p. 532; Bland, Century of Persian Ghazals, vi; Butkhâna, No. 37; Flügel i. p. 558; J. Aumer, p. 28; W. Pertsch, p. 101, No. 75, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, introduced by the initial poem and the panegyric of Muḥammad, quoted in Rieu, Flügel, etc.: من بیچارهٔ سودا الخ. At the end some short poems, partly or even entirely in Turkish (headed فی الترکیه), the first of which begins thus:

بیا ای ساقیٔ جانها بیار آن باده درگلشن
بغایت خوش شدم کان یار می پرسد که سن کیم سن

Marâthî, tarji'ât, mukaṭṭa'ât, and some short mathnawîs, etc., on fol. 207ᵇ. Beginning of the first marthiyyah:

میر مخدوم سفر کرد و وداعی فرمود
همه دلهای عزیزان بفراقش فرسود

Rubâ'îs, on fol. 225ᵇ. Beginning:

مارا ز عنایتش جمیلست و جمال
عالم همه تشنه اند وما آب زلال

A mathnawî, entitled در بیان واقعهٔ امیر تیمور گورگان, on fol. 231ª, identical with that quoted by Aumer. It is preceded here by a short preface in prose. Beginning of the preface: برادر عزیزا سعادت ابدی مساعد الخ.

Beginning of the poem: الا ای شاه باز ملك لاهوت الخ.

A larger mathnawî, entitled انیس العارفین, also with a preface in prose, on fol. 233ᵇ; comp. Rieu ii. p. 636; G. Flügel iii. p. 506; W. Pertsch, p. 101, etc.

Beginning of the preface: منّت خدایرا جلّت عظمته و علّت کلمته الخ.

Beginning of the poem: یا مغیث المذنبین معطی السؤال الخ.

A Ṣûfic treatise in prose, interspersed with verses, entitled رسالهٔ انیس العاشقین, on fol. 257ª. Beginning: شکر و سپاس و حمد بی قیاس الخ. It is identical with the treatise, without title, described by Pertsch, and the رسالة الامانة in Rieu ii. pp. 636 and 637.

Six shorter prose-pieces, on ff. 277ª–283ª. Beginning of the first: قال خطور الخواطر امواج لجّة افعال الخ; of the second: اوّل نصیحتی که سلامت دین الخ; of the third: قال النّبی صلّی اللّه علیه و سلّم اعمال البرّ یعملها الخ; of the fourth (headed: القاب واسامی وشجرهٔ معین الدین ابو قاسم الخ: (امیر قاسم الانوار; of the fifth (سلسلهٔ مشایخ): عن قاسم الحسینی العلوی عن ابی بکر الخ; of the sixth (الدعوات): یا نافع القدّوس لا اله الاّ اللّه الخ.

This copy was finished by Muḥammad bin Ḥâjî Ḥasan bin Muẓaffar the 5th of Jumâdâ-alûlâ, A. H. 876 = A. D. 1471, October 20.

Ff. 283, 2 coll., each ll. 15; excellent Nasta'lîk; illuminated frontispiece; the first two pages adorned; size, 8⅜ in. by 4⅞ in.
[Sale 5.]

863

The same.

Contents:

Ghazals, in alphabetical order, with the same introductory poems as in the preceding copy, on fol. 124ᵇ. The first alphabetical ghazal, on fol. 125ᵇ, begins thus:

ای صبح سعادت زجبین تو هویدا الخ

Miscellaneous poems, consisting of unalphabetical ghazals, short mathnawîs, kiṭ'as, kaṣîdas, and rubâ'îs, on fol. 288ᵇ. Beginning of the first:

بیا ای عشق عالمسوز بی غم
قدم بر چشم من نه خیر مقدم

The right order of ff. 282–285 is: 282, 284, 283, 285. An account of Kâsim-i-Anwâr's life, by Sir Gore Ouseley, is found on the fly-leaves.

Dated by Mîr 'Alî alkâtib, the 21st of Ṣafar, A. H. 933 or 943 = A. D. 1526, November 27, or 1536, August 9.

Margin-column, ff. 124ᵇ–317ᵇ, ll. 24, and two centre-columns, ff. 236ᵇ–317ᵇ, each ll. 14; excellent Nasta'lîk, written on a ground of various colours; illuminated throughout in gold and ultramarine; three large pictures at the end, on ff. 318ª, 318ᵇ, and 319ª; size, 12⅛ in. by 7⅞ in. [Ouseley Add. 175.]

864

The same.

Contents:

Ghazals in usual order, on fol. 1ᵇ.

Tarji'ât, mukaṭṭa'ât, rubâ'iyyât, etc., on fol. 210ᵇ. Beginning: بیا ای عشق الخ.

Copied by Ni'mat-allâh bin Sayyid bin Ḥusainî, A. H. 958 = A. D. 1551. This copy came into Sir Gore Ouseley's Library at Ṭaharân, A. H. 1217 = A.D. 1802, 1803.

Ff. 228, 2 coll., each ll. 14; Nasta'lîk; illuminated frontispiece; gold arabesques on the margin of the first two pages; size, 8⅞ in. by 5¾ in. [Elliot 70.]

865

The same.

Contents:

Ghazals in usual order, on fol. 1b.

Tarji'ât, mukatta'ât, and rubâ'iyyât, on fol. 199a. Beginning the same as in Elliot 70.

A short fragment of the first mathnawî of Sale 5 (see No. 862 above), on fol. 207b, containing only eight baits. Beginning:

الا ای شاه باز ملك الخ

No date.

Ff. 208, 2 coll., each ll. 15; Nasta'lîk; the first two pages very sumptuously ornamented; illuminated headings on the third and fourth pages; seven very fine pictures on ff. 10a, 42b, 60b, 89a, 132b, 173b, and 194a; size, 7⅝ in. by 4½ in. [ELLIOT 71.]

866

The same.

Contents:

Ghazals, arranged alphabetically, but different in order from Elliot 70 and 71, on fol. 1b. Beginning as usual.

Tarji'ât, ghazals, kit'as, and rubâ'is, on fol. 201a. They break off with the bait:

سیّد رهٔ روان الخ

corresponding to Elliot 70, fol. 219a, l. 5.

Ff. 209, 2 coll., each ll. 15; Nasta'lîk; quite without ornaments; many corners injured; the first nine leaves are put into another margin; incomplete at the end; size, 7¾ in. by 4¾ in. [ELLIOT 72.]

867

Kulliyyât-i-Kâtibî (کلّیّات کاتبی).

Complete poetical works of Shams-aldîn Muhammad bin 'Abdallâh Kâtibî, who was born not far from Tarshîz, and died at Astarâbâd, A. H. 838 or 839 = A. D. 1434–1436. He is commonly called al-Nishâpûrî, since he came in early youth to Nîsbâpûr; comp. Rieu ii. p. 637 sq.; A. Sprenger, Catal., p. 457; Ouseley, Biographical Notices, p. 188 sq.; G. Flügel i. p. 561; H. Khalfa iii. p. 302, No. 5625; W. Pertsch, p. 76; Tornberg, p. 104; Cat. des MSS. et Xylographes, p. 366. The following title, belonging to the first part of this collection, appears on ff. 1b and 2a:

دیوان املح المتأخّرین و افصح المتکلّمین مولانا شمس الدین محمّد المعروف بکاتبی النیشاپوری'

Contents:

Kasîdas without any order, on fol. 1b. Beginning:

ای گل آدم بخمر جان مخمّر ساخته الخ

A tarkîbband, some musaddasât, and murabba'ât, on ff. 4–8.

Ghazals in alphabetical order, on fol. 96b. Beginning:

آفاق پر صداست زکوهٔ گناه ما الخ

Mukatta'ât, on fol. 187b. Beginning:

ای دل ار خواهی که باشی در رهٔ عزّت سوار الخ

Rubâ'is and fards, on fol. 195a. Beginning:

هر جا که حدیث میٔ احمر گذرد الخ

Gulshan-i-Abrâr (گلشن ابرار), or the garden of the pure, a mystical mathnawî (identical with the first mathnawi of Sprenger's Moty Mahall copy), on fol. 202b. Beginning:

بسم اللّه الرحمٰن الرحیم - تاج کلامست و کلام قدیم

Majma'-albahrain (مجمع البحرین), or the combination of two metres, another mathnawî (also styled ناظر ومنظور), with a preface in prose, on fol. 228b. Beginning:

ای شده از قدرت تو ما و طین

لوحهٔ دیباچهٔ دنیا و دین

(identical with the second mathnawî of Sprenger's Moty Mahall copy).

Dah Bâb (ده باب), or the ten chapters, a third mathnawî, on fol. 266b. Beginning:

ای برحمت دردو عالم کارساز - جملهٔ عالم برحمت کارساز

According to the initial bait and the index of this copy (where opposite ده باب is written تجنیسات) the Dah Bâb is identical with the 'Tajnîsât' (تجنیسات), described in W. Pertsch, pp. 76, 77, and in A. Sprenger, p. 458; see also Rieu ii. p. 638.

Sî Nâma (سی نامه), or thirty epistles, a fourth mathnawî, on fol. 303b. Beginning:

زهی سی نامه ام نامی زنامت - حدیثم حرفی از جزو کلامت

Dilrubâ'î (دلربائی), a fifth mathnawî, on fol. 347b. Beginning:

زهی روح را رحمتست رائحه الخ

This copy was finished at the end of the month Ramadân, A. H. 889 = A. D. 1484, October.

Ff. 363, 2 coll., each ll. 17; Nasta'lîk; the first two pages richly adorned; an illuminated index of the whole work on fol. 1a; illuminated headings on ff. 96b, 202b, 228b, 266b, 303b, and 347b; binding with flowers; size, 8½ in. by 4¾ in. [ELLIOT 177.]

868

Another, but defective copy of the same.

Another copy of Kâtibî's Kulliyyât, sixteen years older than the preceding one, but very defective and incomplete.

Contents:

Kasîdas, on fol. 1b, preceded by the same tarkîbband, the same musaddasât, and murabba'ât, which are found in Elliot 177, fol. 4 sq. Beginning of the tarkîbband:

ای یك رقم کتابهٔ کل از کمال تو

لوح دو کون نقطهٔ جیم جمال تو

The first kasîdah, on fol. 4b, begins thus:

مرا غمیست شتروارها بحجرهٔ تن الخ

(see Elliot 177, fol. 8a).

Ghazals in alphabetical order, on fol. 63b. Beginning as in Elliot 177.

Mukatta'ât, rubâ'is, and fards, on fol. 111a, quite agreeing with Elliot 177, but incomplete at the end. There is a large lacuna after fol. 120, corresponding to Elliot 177, fol. 201b, l. 14—fol. 210b, l. 6.

Gulshan-i-Abrâr, on fol. 121ª, incomplete at the beginning. The first bait here,

کاتبی اوصاف تو دارد سبق الخ

corresponds to Elliot 177, fol. 210ᵇ, l. 7.

Majmaʿ-albaḥrain, with the preface in prose, on fol. 133ᵇ, defective at the end. After fol. 157 there is a second large lacuna, corresponding to Elliot 177, fol. 264ª, l. 7—fol. 274ª, l. 16.

Dah Bâb, on fol. 158ª, defective at the beginning. The first bait here,

هرکرا دلدار پرسد خسته نیست الخ

agrees with Elliot 177, fol. 274ª, last line.

Sî Nâma, on fol. 178ᵇ, complete.

Dilrubâ'î, on fol. 208ᵇ, defective in the middle. There is a third lacuna after fol. 212, comprising seventy-five missing baits (Elliot 177, fol. 354ª, l. 2—fol. 356ª, l. 13); fol. 215ᵇ is left blank besides.

This copy is dated the 10th of Dhû-alkaʿdah, A. H. 873=A. D. 1469, May 22; the kasidas were finished already the 13th of Ramaḍân, in the same year.

Ff. 218, 2 coll., each ll. 19, and a third on the margin, ll. 12; illuminated frontispieces on ff. 1ᵇ, 63ᵇ, 133ᵇ, 178ᵇ, 209ᵇ, and 213ᵇ; Nastaʿlîk; size, 8⅛ in. by 4⅞ in. [Elliot 216.]

869

Another copy of Kâtibî's Dah Bâb.

This copy is defective both at the beginning and end. Its initial bait,

آن شنیدستی که در وقت اجل
گفت ذو القرنین سلطان اجل

corresponds to Elliot 177, fol. 268ª, l. 5; and its last bait,

بادهٔ آخر دقیقی آردت - شرب غم همچون رحیقی آردت

is found in Elliot 177, on fol. 302ᵇ, l. 15 (with a few modifications). There are consequently missing in this copy forty-seven baits at the beginning and seventeen at the end. Copied A. H. 991=A. D. 1583.

Margin-column, ff. 101ᵇ–148ª, 157ª–159ᵇ, and 155ª–156ᵇ (the leaves being misplaced), ll. 23; Nastaʿlîk. [Fraser 91.]

870

Selections from Kâtibî's ghazals.

The ghazals are arranged alphabetically. Beginning the same as in Elliot 177 and 216:

آفاق پر صداست الخ

No date.

Ff. 1–22, 2 coll., each ll. 15; Nastaʿlîk; illuminated frontispiece; size, 9¼ in. by 5½ in. [Elliot 329.]

871

Selections from Khayâlî's ghazals.

Ghazals by Maulânâ Khayâlî (خیالی) of Bukhârâ, Khwâjah ʿIṣmat-allâh's pupil, who died during Ulugh-beg's reign (A. H. 850–853=A. D. 1446–1449); comp. Rieu ii. p. 639, and A. Sprenger, Catal., p. 465. Beginning:

ترك چشمت بی سپاه حسن خنجر میزند
تا هنوز از جانب رویت چه سر بر میزند

No date.

Ff. 45ᵇ–66ª, 2 coll., each ll. 15; Nastaʿlîk; illuminated frontispiece; size, 9¼ in. by 5½ in. [Elliot 329.]

872

Ḥâlnâma or Gûi u Ćaugân (حالنامه او گوی و چوگان).

The book of ecstasy, or the ball and the bat, a mystical mathnawî, by Maulânâ Maḥmûd al-ʿÂrifî, who lived in Harât under Sulṭân Shâhrukh and died A. H. 853=A. D. 1449; see the author's name quoted on fol. 2ᵇ, l. 7: تا نام بعارفی بر آرم; on fol. 24ᵇ, l. 9: این حال که شعر عارفی راست, etc. He composed this work in a fortnight at the age of fifty years, comp. fol. 24ᵇ, last line:

کردم بدو هفته بهر نامش - همچو مه چارده تمامش

and ff. 24ª, l. 3:

پنجاه گذشت سال عمرم - يك نيمه شكست بال عمرم

The chronogram گوی خور (A. H. 842=A. D. 1438, 1439), as quoted by Flügel, Rieu, etc., is not found here; the respective bait runs in this copy thus:

چون کوکبهٔ سحر نماید - روشن بتو گوی زر نماید

There are two other statements, differing from those in Flügel's and Rieu's copies, viz. (1) on fol. 25ª, l. 2, the author remarks that his poem contains 501 baits (پانصد ويك), not 510, as in Flügel (both calculations being wrong, however, since the actual number of baits in this MS. is 505); (2) the last verse but one tells us that Sulṭân Shâhrukh presented the poet with a mallet and 1000 dinârs (چوگانی و هزار دینار).

Beginning:

زان پیش که حسب حال گویم
از خالق ذو الجلال گویم

Not dated. Other copies of this interesting allegorical poem, by which Hilâlî's mystical mathnawî, شاه و گدا, has been greatly influenced, are found in G. Flügel i. p. 560 sq.; Rieu ii. p. 639; J. Aumer, p. 36; Cat. des MSS. et Xylographes, p. 379; and Cat. Codd. Or. Lugd. Bat. ii. p. 123; comp. also Ḥ. Khalfa v. p. 266, and Ethé, Ueber persische Tenzonen (Abhandlungen des 5ten internat. Orientalisten-Congresses, vol. ii. p. 123 sq., where extracts are given in text and translation).

Ff. 25, 2 coll., each ll. 11; small illuminated frontispiece; Nastaʿlîk; size, 6 in. by 4⅜ in. [Elliot 35.]

873

Another copy of the same.

In this copy the chronogram for A. H. 842 is found in the same form as in Flügel, Rieu, etc., viz.: روشن بتو گوی خور نماید.

The number of baits is given on fol. 100ª, l. 1, according to the usual calculation, as 510 (پانصد و ده).

No date.

Ff. 72–100, 2 coll., each ll. 9; distinct Nastaʿlîk; illuminated frontispiece; size, 6⅞ in. by 4¼ in. [Bodl. 413.]

874

Khamsa-i-Ashraf (خمسهٔ اشرف).

Five mathnawîs, composed by Ashraf, who lived at Harât under the reign of Sultân Shâhrukh (A. H. 807–850=A. D. 1405–1446), and died probably A. H. 854=A. D. 1450; see Rieu iii. p. 1092ᵇ, and Sprenger, Catal., p. 20, No. 139. The poet praises Shâhrukh at the end, on fol. 252ᵃ; as to Harât, see fol. 204ᵃ, l. 2, and fol. 251ᵇ, l. 6, col. 4.

1. Manhaj-alabrâr (منهج الابرار), the road of the righteous, on fol. 1ᵇ. Beginning:

بسم اللّٰه الرحمٰن الرحيم - هست سر آغاز كتاب كريم

Composed A. H. 832 = A. D. 1428, 1429, see fol. 46ᵇ, l. 9, col. 4.

2. Riyâḍ-al'âshiḳîn (رياض العاشقين), the gardens of the lovers, on fol. 48ᵃ. Beginning:

خداوندا ره بهبود بنمای - نقاب از چهرهٔ مقصود بكشای

Composed A. H. 836=A. D. 1432, 1433, see fol. 128ᵃ, l. 7, col. 3.

3. 'Ishḳnâma (عشق نامه), the book of love, on fol. 129ᵃ. Beginning:

ای دل زتو دیدهٔ روشنائی - وز تو بتو كرده آشنائی

Composed A. H. 842=A. D. 1438, 1439, see fol. 163ᵇ, l. 19, col. 3.

4. Haft Aurang (هفت اورنگ), the seven thrones, or the seven-starred constellation, on fol. 165ᵃ. Beginning:

ای زمین گستر زمان آرای - وی جهان پرور جهان پیرای

Composed A. H. 844 = A. D. 1440, 1441, see fol. 203ᵇ, lin. penult., col. 4.

5. Ẓafarnâma (ظفرنامه), the book of victory, on fol. 205ᵃ. Beginning:

خدایا توئی پادشاه همه - خداوندئی تو پناه همه

Composed A. H. 848=A. D. 1444, 1445, see fol. 251ᵇ, l. 6, col. 1.

Copied by Niẓâm bin 'Alî almîkâlî albukhârî alashrafî and dated A. H. 861, Rabî' I=A. D. 1457, January, February, not more than thirteen years after the composition of the last mathnawî.

Ff. 252, ll. 25, each page 4 coll.; small Nasta'lîḳ; illuminated frontispiece at the beginning of each mathnawî; size, $9\frac{7}{8}$ in. by $6\frac{3}{8}$ in. [OUSELEY 237.]

Shâhî (Nos. 875–881).

875

Dîwân-i-Shâhî (دیوان شاهی).

The lyrical works of Âḳâ Malik bin Jamâl-aldîn Amîr Shâhî of Sabzwâr in Khurâsân, who died A. H. 857=A. D. 1453, in Astarâbâd; comp. Rieu ii. p. 640; A. Sprenger, Catal., p. 563; Ouseley, Biographical Notices, pp. 139–143; G. Flügel i. p. 562 sq.; Cat. des MSS. et Xylographes, p. 366; Cat. Codd. Or. Lugd. Bat. ii. p. 119, etc. According to the Mirât-alkhayâl, Shâhî died A. H. 859; see Ouseley Add. 2, No. 53.

This copy contains:

Ghazals in alphabetical order, on fol. 1ᵇ. Beginning as in Rieu, Sprenger, and Flügel:

ای نقش بسته نام خطت با سرشت ما الخ

Muḳaṭṭa'ât and rubâ'îs, on fol. 36ᵇ. Beginning:

در آن گوش من بعد شاهی بدهر الخ

The heading is by mistake prefixed to the second ḳiṭ'ah.

No date. A full notice of Shâhî, written by Sir Gore Ouseley on the basis of the best tadhkiras, is added to this MS.

Ff. 37, ll. 15; 2 coll., and occasionally a third on the margin; Nasta'lîḳ; small illuminated frontispiece; size, $6\frac{3}{4}$ in. by $4\frac{3}{4}$ in. [ELLIOT 98.]

876

The same.

Contents:

Ghazals, on fol. 1ᵇ, beginning as in the preceding copy. The arrangement, although alphabetical, differs entirely from that in Elliot 98.

Ḳiṭ'as and rubâ'îs, on fol. 34ᵇ. Beginning:

شبی با صراحی همی گفت شمع
كه ای هر شبی مجلس آرای دوست

corresponding to the third ḳiṭ'ah in Elliot 98.

On fol. 1ᵃ some seals are found, one of which belongs to Shâhjahân. The same notice of Shâhî as in Elliot 98 is added to this MS.

Ff. 36, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; the first two pages adorned; size, $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in. [ELLIOT 99.]

877

The same.

Contents:

Ghazals, on fol. 1ᵇ, again in a different alphabetical order. Beginning the same as in the previous copies.

Ḳiṭ'as and rubâ'îs, on fol. 42ᵃ. Beginning the same as in Elliot 98: در آن گوش الخ.

Not dated.

Ff. 45, 2 coll., each ll. 12; Nasta'lîḳ; the first two pages richly ornamented; the frontispiece and all the headings throughout splendidly illuminated; size, 9 in. by $6\frac{1}{4}$ in. [ELLIOT 100.]

878

The same.

This copy of Shâhî's dîwân begins with a tarjî'band:

یا رب بسوز سینهٔ زندان پاك باز الخ

The initial ghazal of the preceding copies is found here on fol. 5ᵇ. No rubâ'îs; no date.

Ff. 87, 6 baits on every page in oblique lines; small, but clear Nasta'lîḳ; pictures on ff. 1ᵇ and 2ᵃ; ff. 2ᵇ and 3ᵃ sumptuously adorned; illuminations throughout; size, $6\frac{7}{8}$ in. by $3\frac{5}{8}$ in. [SELD. 98 SUP.]

879

Selections from Shâhî's dîwân.

Only ghazals in alphabetical order. Beginning:

ای نقش بسته الخ

No date.

Ff. 22ᵇ-45ᵃ, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; a miniature painting on fol. 26ᵃ; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [ELLIOT 329.]

880

Sharḥ-i-Dîwân-i-Shâhî (شرح دیوان شاهی).

A Turkish commentary on Shâhî's dîwân, by the famous Mullâ Sham'î, the well-known commentator of Jalâl-aldîn Rûmî, Ḥâfiẓ, Sa'dî, etc. (died about A. H. 1010 = A. D. 1601, 1602, according to Rieu ii. p. 607; others fix his death in A. H. 1000, 1001, or 1005; see Flügel i. p. 574). This commentary is also mentioned by Ḥ. Khalfa iii. p. 286, No. 5480. Sham'î compiled it at the request of a certain Aḥmad bin Muḥammad (یکی از ارباب جود و سخا که سرو جویبار کرم و نهال بوستان ارم و فخر الاقران و نادرهٔ الدوران الخ), and his way of proceeding is, that at first he gives a literal Turkish translation of every Persian bait, and then, wherever he finds it necessary, adds a longer or shorter explanation of its meaning. Beginning of the Persian preface: سپاس و حمد بی پایان پادشاهی را که در بارگاه عظمتش همه شاهان بنده است الخ.

The first ghazal, explained by Sham'î, is the initial poem of all the preceding copies. This copy was acquired by Archbishop Laud in 1633.

Ff. 105, ll. 17; pretty Turkish handwriting; size, $8\frac{1}{8}$ in. by $5\frac{3}{8}$ in. [Laud 80.]

881

Another copy of the same commentary.

Beginning the same as in Laud 80. No date.

Ff. 66, ll. 21; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by 6 in. [Sale 3.]

882

Dilsûznâma (دلسوز نامه).

A poetical version of the story of the Rose and Nightingale (گل وبلبل), by Badî'-aldîn Minûčihr Altâjirî Altabrizî. The title occurs on fol. 6ª, l. 4; ib. l. 5, the town, where the poet lived, is called این محروسه.

Beginning:

بنام آنکه دلرا وصل جان داد - تعشق را برو حکم روان داد

Copied at Adrianople, A. H. 860 = A. D. 1456. According to a note on the first page it was once in the possession of one Muṣṭafâ bin Ibrâhîm. The copy contains several pictures.

Ff. 105, 2 coll., each ll. 12; Nasta'lîḳ; size, $6\frac{3}{8}$ in. by $4\frac{1}{4}$ in. [Ouseley 133.]

883

Kulliyyât-i-Dâ'î (کلیّات داعی).

The complete works of Niẓâm-aldîn Maḥmûd bin alḥasan alḥusainî of Shîrâz, with the takhalluṣ Dâ'î (see this name in the preface, fol. 3ª, ll. 9 and 10; Butkhâna, No. 104; A. Sprenger, Catal., p. 387; and Rieu ii. p. 791ᵇ), which have been collected by the author himself with the assistance of his son, in the 55th year of his age, A. H. 865 = A. D. 1460, 1461 (fol. 3ᵇ, l. 1 sq.: در تاریخ سنهٔ خمس و ستّین و ثمانمائه که سنّ ناظم به پنجاه وپنج رسیده بود آنچه درعرض چهل سال تقریبا از مفوّتات باقی مانده بمدد قلم فرزندی ارجمند در طریقت مستقیم رقم مجموعیّت یافت).

He divides his dîwân into three ḳisms: *Kudsiyyât* (قدسیّات, i. e. فوائد انجام مذیل بکتاب مناجات ونعت), *Wâridât* (واردات, i. e. حقائق نظام منضمّ باو و منقبت), and *Ṣâdirât* (صادرات, i. e. ترجیعات و قصائد و نظم عربی و ملمّع و اشعار متنوّعهٔ لطائف بدیهیّهٔ بی کلفت), and gives an interpretation of these terms in the following words: تسمیهٔ قسم اوّل بقدسیّات از برای آن رفته که از شوائب طبع و هوس پاك افتاده و قسم دوم را واردات از آن جهت گفته که از پیشگاه معنی پیٔ قصد مطابقهٔ صورت ورود یافته وقسم سیوم را بواسطهٔ صدور از فکر صادرات نام نهاده. He promises two other ḳisms, entitled *Sakhun-i-tâza* and *Faiḍ-i-mujaddad* (سخن تازه و فیض مجدّد), if he should live long enough (اگر در عمر امان افتد); and these supplements are really found in this copy, which after the preface in prose, ff. 1ᵇ–4ª, contains ḳaṣîdas, ghazals, muḳaṭṭa'ât, rubâ'îs, ta'rîkhât, tarjî'ât, etc. in the following sections:

1. Kitâb-i-ḳudsiyyât (کتاب قدسیّات), on ff. 4ᵇ–50ª. Beginning the same as in Sprenger:

ای مرا مؤنس جان بسم الله - دائم ورد زبان بسم الله

With the subdivisions:

Kitâb-almunâjât (کتاب المناجات), on fol. 29ª, and Kitâb-alnu'ût (کتاب النعوت), on fol. 35ᵇ.

2. Kitâb-i-Wâridât (کتاب واردات), on ff. 50ᵇ–170ª. With the subdivisions:

Kitâb-almuḳaṭṭa'ât fi-altauḥîd (کتاب المقطّعات فی التوحید), on fol. 86ᵇ.

Fi-alrubâ'iyyât min jumlat-alwâridât (فی الرباعیّات من جملة الواردات), on fol. 94ᵇ.

Kitâb-'arâ'is-altarjî' (کتاب عرائس الترجیع), on fol. 109ᵇ.

Ff. 127–134 have been turned upside down, the beginning is therefore on fol. 134ᵇ, and the end on fol 127ª.

Kitâb-alḳaṣâ'id (کتاب القصائد), on fol. 127ᵇ. Beginning:

آمدیم از سخن خلق بتوحید خدا
چند افسانه بگوئیم وحدیث من و ما

3. Kitâb-i-Ṣâdirât (کتاب صادرات), on ff. 170ᵇ–232ª. Beginning:

ابتدای سخن بنام خدا - آن سخن بخش معرفت آرا

With the subdivisions:

Kitâb-i-kân-i-malâḥat (کتاب کان ملاحت), on fol. 199ᵇ.

Kitâb-i-guftâr-i-tauḥîd-u-na't-u-manḳabat (کتاب گفتار توحید و نعت و منقبت), on fol. 224ᵇ.

4. Kitâb-i-sakhun-i-tâza (کتاب سخن تازه), on ff. 232ᵇ–283ª. Beginning:

سخن تازه زتوحید خدا باز کشا
که سخن راست زتوحید خدا نشو و نما

5. Kitâb-i-faid-i-mujaddad (كتاب فيض مجدّد), on ff. 283^b–391^a. Beginning:

لله الحمد كه از فيض مجدّد مارا
ميدهد حضرت حق طبع معانى آرا

With the subdivisions:

Fi-almathnawiyyât-almutafarrikah (فى المثنويّات المتفرّقه), on fol. 373^b.

Fi-almukatta'ât (فى المقطّعات), on fol. 376^a.

Fi-alrubâ'iyyât (فى الرباعيّات), on fol. 380^b.

In the margin-columns which surround the pages, there are written the following works in verse and prose by the same Dâ'i:

1. Kitâb-i-mashâhid or در سبع اقليم حقائق طلبان, a sûfic treatise, on ff. 2^a–29^a. The seven Iklîm are: توحيد, حقيقة, معرفة, كشف, ذوق, تجريد, طلب.

2. Ganj-i-rawân, or the soul's treasure (گنج روان), on ff. 30^a–64^a, containing ten chapters:

1. در معرفة الذات بارى سبحانه, on fol. 31^a.
2. در معرفة صفات او, on fol. 34^b.
3. معرفة اسماء الله, on fol. 37^a.
4. معرفة الله, on fol. 40^a.
5. در معرفة علم, on fol. 43^b.
6. در معرفة انسان, on fol. 46^b.
7. در معرفة اخلاق انسان, on fol. 50^a.
8. در احوال انسان, on fol. 53^a.
9. در مقامات انسان, on fol. 57^a.
10. در معرفة كمال انسان, on fol. 60^a.

The conclusion of this book is formed by an epilogue (خاتمه) در معذرت ناظم, on fol. 63^b.

3. Kitâb-i-ćihil sabâh, or the forty mornings (كتاب چهل صباح), on ff. 64^b–98^b.

4. Kitâb-i-ćâr ćaman, or the four meadows (كتاب چار چمن), on ff. 98^b–140^a.

5. Kitâb-i-ćashma-i-Zindagânî, or the fountain of life (كتاب چشمهٔ زندگانى), on ff. 140^b–174^b.

6. 'Ishknâma, or the book of love (كتاب عشقنامه), on ff. 175^a–247^a.

7. Kalimât-i-bâkiyah (كلمات باقيه), on ff. 247^b–278^a.

8. Nizâm u Saranjâm (نظام و سرانجام), on ff. 278^a–288^a.

9–11. Eleven risâlas on sûfic matters, on ff. 289^a, 294^b, 302^a, 313^a, 319^b, 327^b, 339^a, 345^a, 354^b, 371^b, and 383^a.

Good old copy, dated the 16th of Rajab, A. H. 879 = A. D. 1474, November 26, that is, only fourteen years after the date of the collection itself, by Sultân 'Alî. The Khulâsat-alkalâm, Elliot 183, No. 27, fixes Dâ'i's death in A. H. 915, which is clearly a mistake.

Ff. 391, 2 coll., each ll. 13–14, and a third on the margin, ll. 23–24; richly illuminated throughout; most splendid frontispiece; the first page sumptuously ornamented; splendid binding with flowers; Nasta'lîk; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in. [Elliot 48.]

884

Selections from Âdhurî's ghazals.

Ghazals of Jalâl-aldîn Hamzah bin 'Alî Malik Tûsî Baihakî, with the takhallus Âdhurî (آذرى), who died at Asfarâ'in, A. H. 866 = A. D. 1461, 1462; comp. Rieu i. p. 43; A. Sprenger, Catal., p. 315; and Nos. 402 and 403 above. Beginning:

گر كند بدرقهٔ لطف تو همراهئ ما الخ

The poems are arranged alphabetically, except the last. No date.

Ff. 101^b–124^a, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; a miniature painting on fol. 120^a; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [Elliot 329.]

885

Dîwân-i-Mas'ûd (ديوان مسعود).

A dîwân of Amir Mas'ûd; this takhallus occurs everywhere at the end of the ghazals. It contains:

Ghazals, on fol. 1^b, arranged alphabetically. Beginning:

اى قدر برده خال تو مشك سياه را
در حسن رنگ داده خطت مهر وماه را

Kit'as, on fol. 85^a. Beginning:

وى يكى گفت قاضئ كرمان - صافى وپاك همچوآئينه است

Miscellaneous poems, on fol. 88^b. Beginning:

آن دلبر شوخ مست ورعنا الخ

The author of this dîwân is undoubtedly identical with Khwâjah Mas'ûd of Kumm (see Safînah, Elliot 400, No. 42), otherwise called Mas'ûd Turkmân (see A. Sprenger, Catal., p. 84), one of Sultân Ya'kûb's Amîrs, who came to Harât in the reign of Sultân Husain Mirzâ (A. H. 873–911) and wrote a مناظرهٔ تيغ و قلم. There occurs in one of his kit'as the date A. H. 869 = A. D. 1464, 1465, comp. fol. 86^b:

با دل خويش گفتم اى مسكين
باش خوش دل كه شاه مى آيد
خسرو جم شكوه بار دگر
جانب بارگاه مى آيد
گفت تأريخ اين بگو گفتم
شاه گيتى پناه مى آيد

The numerical value of the chronostichon for the arrival of the king (شاه گيتى پناه مى آيد) is 869. Consequently this poet and the author of the مخزن معنى (see the next number but one) are the same person.

This beautiful copy, adorned with several pictures, is dated Rabî' I, A. H. 886 = A. D. 1481, May.

Ff. 90, 2 coll., each ll. 10; Nasta'lîk; size, $8\frac{5}{8}$ in. by $4\frac{1}{8}$ in. [Ouseley 18.]

886

Selections from Amîr Mas'ûd's ghazals.

Ghazals, arranged alphabetically. Beginning:

اى قدر برده الخ

comp. the preceding copy. No date.

Ff. 66^b–84^a, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; a miniature painting on fol. 80^a; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [Elliot 329.]

887

Makhzan-i-Ma'nâ (مخزن معنى).

A mathnawî, 'the dispute of the sword and the pen'

(مناظرهٔ تیغ وقلم on the first page), by the same Mas'ûd, composed A.H. 867=A.D. 1462, 1463, and dedicated to a prince Abû-alnaṣr Yûsuf Bahâdur Khân. Beginning:

قلم چون به تیغ زبان راز گفت
حقیقت بنام خدا باز گفت

The name of the author occurs on fol. 4^b, l. 8:

چو سازی روان قلزم جودرا
کفافست یك قطره مسعود را

and on fol. 55^a, l. 2.

The title and the date are mentioned at the end, on fol. 54^b, l. 10:

چو دیدش خرد در معانی تمام
روان مخزن معنیش کرد نام
گر از سال تأریخ خواهی نشان
ازین نام فرخنده گردد عیان

Dated 8th Shawwâl, A.H. 963=A.D. 1556, August 15. According to a seal on the last page this copy belonged to the emperor Jahângîr, in the year A.H. 1027; there are other seals with the name Zâhid 'Alikhân, with the dates A.H. 1162, 1164, 1165, and 1168. Ornaments at the beginning and end.

Ff. 55, 2 coll., each ll. 14; Nasta'lîḳ; size, 8 in. by $4\frac{1}{2}$ in. [Ouseley 7.]

888

Dîwân-i-Amîr Saifî (دیوان امیر سیفی).

Lyrical poems of Amîr Yâdgârbeg Saifî, one of Sultân Shâhrukh's Amirs; comp. Makhzan-algharâ'ib, Elliot 395, No. 1014 (the only one among all the poets with this takhalluṣ who can claim the title 'Amîr'). He died A.H. 870=A.D. 1465, 1466; see Rieu iii. pp. 1094 and 1095; A. Sprenger, Catal., p. 20, No. 130; Cat. des MSS. et Xylographes, p. 311.

This dîwân contains only ghazals, arranged alphabetically, on ff. 109–166. Beginning:

تا عیان کردم باو عشق نهان خویش را
ساختم بیگانه ماه مهربان خویش را

At the end follow a few ḳiṭ'as on Muhammad, Imâm, Khân, Dâ'ûd, Ḥusain.

The copy contains a few pictures; not dated, but paper and writing are identical with Ouseley 18, which is dated A.H. 886=A.D. 1481.

On the last page a ghazal by Ḥâfiẓ, beginning: سینه از آتش دل درغم جانانه بسوخت الخ, in the same handwriting.

Ff. 109–167, 2 coll., each ll. 10; Nasta'lîḳ; size, $8\frac{1}{8}$ in. by $4\frac{1}{8}$ in. [Ouseley 14.]

889

Selections from the same dîwân.

Ghazals by the same Amîr Saifî in alphabetical order, beginning like the preceding copy: تا عیان کردم الخ.

No date.

Ff. 84^b–101^a, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, $9\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [Elliot 329.]

890

Selections from the dîwân of Riyâḍî.

Ghazals by Maulânâ Riyâḍî of Samarḳand, who was drowned A.H. 884=A.D. 1479, 1480; comp. Rieu iii. p. 1074; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311; Makhzan-algharâ'ib, Elliot 395, No. 827. Alphabetical order. Beginning:

ای پری از رخ بر افکن طرّهٔ طرّار را
تابکی بر روی مصحف می نهی زنّار را

No date.

Ff. 24^b–32^b, 2 coll., each ll. 15; Nasta'lîḳ; size, $8\frac{1}{8}$ in. by $5\frac{1}{4}$ in. [Elliot 134.]

891

The same.

Other selections from the same ghazals, beginning:

گر طبیب آید که گیرد نبض جانان مرا
من همی میرم که میگیرد رگ جان مرا

No date.

Ff. 75^a–81^b, 2 coll., each ll. 12; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{8}$ in. [Elliot 167.]

892

Lailâ u Majnûn (لیلی و مجنون).

Lailâ and Majnûn, a mathnawî, by Mullâ Maktabî of Shîrâz, who composed it A.H. 895=A.D. 1490; comp. Catal. Codd. Or. Lugd. ii. p. 121; A. Sprenger, Catal., p. 480; J. Aumer, p. 33. Beginning:

ای بر احدیّتت زآغاز - خلق ازل وابد هم آواز

Part of the colophon is torn away; from the remaining part we learn that this copy was finished the 12th of Dhû-alḳa'dah, A.H. 1198=A.D. 1784, September 28.

Ff. 75, 2 coll., each ll. 15; extremely small Shikasta; size, $3\frac{3}{8}$ in. by 2 in. [Ouseley 153.]

893

Another copy of the same.

Beginning the same as in the preceding copy. It was written in twenty-six days, and finished in the month Rabî'-alawwal, A.H. 1238=A.D. 1822, November, December, at Shîrâz.

Ff. 100, 2 coll., each ll. 11; Shikasta; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 16^b, 32^a, 41^b, 44^a, 48^b, 51^a, 60^a, 61^b, 64^a, 66^b, 70^b, 72^a, 73^b, 76^b, 85^a, and 91^a; binding also with pictures; size, $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in. [Elliot 231.]

Jâmî (Nos. 894–976).

894

Kulliyyât-i-Jâmî (کلّیّات جامی).

A collection of the works of Nûr-aldîn 'Abd-alraḥmân, who was born in Jâm, A.H. 817=A.D. 1414, and died A.H. 898=A.D. 1492, in Harât. For information regarding his life and works we refer to Ouseley,

Biographical Notices, p. 131; Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami, Vienna, 1840; W. Nassau Lees, A Biographical Sketch of the Mystic Philosopher and Poet Jâmî, being the preface to his 'Lives of the Mystics,' Calcutta, 1859; S. Robinson. Persian Poetry for English Readers, 1883, p. 511 sq.; Rieu ii. p. 643 sq., and i. p. 17; A. Sprenger, Catal., p. 447 sq., etc.[1]

Contents:

1. سلسلة الذهب, the golden chain, a religious mathnawî, in the Matn of ff. 1^b–6^a, and on the margin of ff. 6^b–141^a. The author finished it A. H. 890=A. D. 1485. The three books, into which this poem is usually divided, are not separated from one another in this copy; the preface in prose is also wanting.

Beginning:

للّه الحمد قبل كلّ كلام - بصفات الجلال و الاكرام

Comp. G. Flügel i. p. 569; and Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq., where the contents are specified.

2. فوائد ضيائيّه, known as شرح جامى, in the Matn of ff. 6^b–130^a. An Arabic commentary on the Kâfiyah of Ibn-alḥâjib, composed A. H. 897=A. D. 1492, by Jâmî for his son Diyâ-aldin Yûsuf.

Beginning: الحمد لوليّه و الصلوة على نبيّه و على آله و اصحابه المتأدّبين بآدابه فهذه فوائد وافية بحلّ مشكلات الخ. Comp. G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 164. Printed at Calcutta, 1818, and at Constantinople, A. H. 1235=A. D. 1820. The glosses of Muharram Efendi to the first part of this commentary entitled كتاب المحرّم فى حاشية جامى were published at Constantinople, A. H. 1226=A. D. 1811.

3. نفحات الأنس من حضرات القدس, in the Matn of ff. 130^b–321^a, a collection of biographies of great Ṣûfis, completed A. H. 883=A. D. 1478. See S. de Sacy, Notices et Extraits, xii. pp. 287–436; G. Flügel iii. p. 424; Wiener Jahrbücher, tom. 84, Anzeigeblatt, p. 40; Rieu i. p. 349. Beginning:

الحمد للّه الذى جعل مرائى قلوب اوليائه الخ

Printed at Calcutta, 1859.

4. شواهد النبوّة, evidences of Muḥammad's divine mission, on the outer margin of ff. 131^a–261^a.

Beginning: الحمد للّه الذى ارسل رسلا مبشّرين و منذرين لئلّا يكون للنّاس على اللّه حجّة بعد الرسل و خصّ من بينهم حبيبه محمّد بالهداية اليه الخ.

It is divided into a مقدّمة, seven ركن, and a خاتمة; composed A. H. 885=A. D. 1480. See Ḥ. Khalfa iv. p. 82; J. Aumer, pp. 101–103; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; Rieu i. p. 146; Cat. Codd. Or. Lugd. Batav. iv. pp. 299 sq.

5. سلامان و ابسال, Salâmân and Absâl, a mathnawî, on the inner margin of ff. 141^a–165^a. Beginning:

اى بيادت تازه جان عاشقان - زاب لطفت ترزبان عاشقان

[1] Works of Jâmî are, more or less, in every collection of Persian MSS.; on the printed literature see Zenker ii. pp. 38, 39.

Edited by F. Falconer, London, 1850; English translation by the same, 1856.

6. تحفة الاحرار, the gift to the free, a religious mathnawî, completed A. H. 886=A. D. 1481, on the inner margin of ff. 165^b–202^a. Beginning:

بسم اللّه الرحمٰن الرحيم - هست صلاى سر خوان كريم

Edited by F. Falconer, London, 1848. Printed at Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

7. سبحة الابرار, the rosary of the righteous, a religious mathnawî, on the inner margin of ff. 202^b–266^a. Beginning:

ابتداى بسم اللّه الرحمٰن - الرحيم المتوالى الاحسان

Edited in the 'Persian Selections,' Calcutta, 1811, vol. vi. part ii; by F. Falconer, London, 1849.

8. يوسف و زليخا, Yûsuf and Zalikhâ, a mathnawî, completed A. H. 888=A. D. 1483, on the margin of ff. 266^b–352^b. Beginning:

الهى غنچهٔ اميّد بكشاى - گلى از روضهٔ جاويد بنماى

Edited at Calcutta, in the 'Persian Selections,' vol. i. part ii. Published with German translation by V. von Rosenzweig, Vienna, 1824; lithographed at Bombay, 1860; numerous other Eastern editions. English translation by Ralph T. H. Griffith, London, 1881.

9. نقد النصوص, a commentary on the نقش الفصوص of Shaikh Muḥammad bin 'Alî Al'arabî, this being an extract of his work فصوص الحكم, in the Matn of ff. 321^b–383^b.

Beginning: الحمد للّه الذى جعل صفائح قلوبهم ذوى الهمم قائلة لنقش فصوص الحكم والصلوة على المظهر الخ.

10. ليلى و مجنون, Lailâ and Majnûn, a mathnawî, composed A. H. 889=A. D. 1484, on the margin of ff. 352^b–429^a. Beginning:

اى خاك تو تاج سر بلندان
مجنون تو عقل هوشمندان

Translated into French by A. L. Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807.

11. اشعة اللمعات, commentary on the كتاب لمعات, in the Matn of ff. 383^b–423^a. These 'Lama'ât' are an extract of Ibn-Al'arabî's 'Fuṣûṣ-alḥikam,' made by Fakhr-aldîn Ibrâhîm Alhamadânî Al'irâḳî, who had studied the work under Ṣadr-aldîn Muḥammad القونيوى (Ḥ. Khalfa القونوى). Beginning:

لولا لمعات برق نور القدم
من نحو حمى الجود وحى الكرم

See Ḥ. Khalfa v. p. 335, and Rieu ii. p. 594. Jâmî composed it A. H. 886=A. D. 1481; comp. also Cat. des MSS. et Xylographes, p. 371.

12. شرح قصيدهٔ ميميّهٔ خمريّه, in the Matn of ff. 423^b–439^a. Commentary on the 'Wine-Ḳasîdah' of Shaikh 'Umar Ibn-Alfâriḍ Miṣrî (died A. H. 632=A. D. 1235); see Ḥ. Khalfa iv. pp. 536, 537.

Beginning: بسم اللّه الرحمٰن الرحيم ربّ انعمت فزد سبحانه من جميل ليس لوجهه نقاب الّا النور ولا بجماله الّا الظهور الخ.

This commentary is styled لوامع, and was compiled A. H. 875=A. D. 1470, 1471; see Rieu ii. p. 808[b]; Cat. Codd. Or. Lugd. Batav. ii. p. 72.

13. سکندر نامه, usually styled خردنامهٔ اسکندری, the wisdom-book of Alexander, a mathnawî, on the margin of ff. 429[b]–460[a]. Beginning:

الهی کمال الهی تراست - جمال جهان پادشاهی تراست

14. رسالهٔ شرح قصیدهٔ تائیّهٔ فارضیّهٔ موسومه بنظم الدرر, in the Matn of ff. 439[b]–447[a]. Commentary on the تائیّة فی التصوّف, by 'Umar Ibn-Alfârid. See Ḥ. Khalfa ii. p. 85; Loth, Catal. of Arabic MSS. in the India Office, pp. 199 and 236; G. Flügel i. p. 461 sq.

Beginning: پاکا خداوندی که صفحات کائنات نامهٔ سپاس وستایش اوست وصحیفهٔ مکوّنات بخشش وبخشایش بزبان مر ستایندهٔ حامد اوست الخ.

15. رساله در شرح رباعیّات که خود فرموده اند, in the Matn of ff. 447[b]–460[b]. Commentary on some of his own rubâ'is, the same which are mentioned by A. Sprenger, Catal., p. 452, No. 300; Rieu ii. pp. 827[a] and 834[a]; Cat. des MSS. et Xylographes, p. 373. Beginning quite agreeing with that in Sprenger and Rieu: حمدا لاله الخ.

16. لوائح, in the Matn of ff. 460[b]–468[a], system of Sûfic doctrines. It is divided into 'Lâ'iḥas,' لائحه.

Beginning: بسم اللّه الرحمٰن الرحیم لا احصی ثناء علیك کیف وکلّ ثناء یعود الیك الخ.

See Ḥ. Khalfa v. p. 344; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; J. Aumer, p. 21.

17. رسالهٔ شرح بیتین مثنویٔ مولوی, in the Matn of ff. 468[b]–470[a]. Commentary on two verses of Jalâl-aldîn Rûmî. Beginning:

عشق جز نائی وما جز نی نه ایم
وی دمی بی ما وما بی وی نه ایم

See Rieu ii. p. 863[a], No. xiii; comp. also Cat. Codd. Or. Lugd. Batav. ii. p. 112.

18. رسالهٔ شرح بیت خسرو دهلوی, in the Matn of ff. 470[b]–471[a]. Commentary on a verse of Amîr Khusrau Dihlawî.

Beginning: یا من لا ربّ غیره ولا اله سواه وفقنا فی القول والعمل الخ. Comp. Rieu ii. p. 863[a], No. ix.

19. رسالهٔ شرح حدیث, in the Matn of ff. 471[b]–472[a]. Commentary on a tradition delivered by Abû-Dharr Al'ukaili. Beginning:

ای پاك زحیّز ومبرّا زمکان
خالی زتو نی درون وبیرون جهان

The same tract mentioned without Jâmî's name in Rieu ii. p. 862[b], No. viii.

20. رسالهٔ ترجمهٔ اربعین حدیث منظوم, in the Matn of ff. 472[b]–474[a]. Commentary on forty traditions.

Beginning: بسم اللّه الرحمٰن الرحیم و به نستعین صحیح‌ترین حدیثی که راویان مجالس دین و محدّثان مدارس یقین املا کنند حمد دانائی است که کلمهٔ تامّهٔ جامعه بر زبان معجز بیان الخ. Comp. Rieu i. p. 17, where the date of composition is given as A. H. 886= A. H. 1481.

21. رسالهٔ ترجمهٔ کلمات قدسیّه موسومه بنشر اللآلی, in the Matn of ff. 474[b]–476[a]. Some sentences ascribed to 'Ali bin Abi-Ṭâlib, with a Persian metrical paraphrase: the first saying is, اخوك من واساك فی الشدّة; the last, ثواب الآخرة خیر من نعیم الدنیا. They are arranged alphabetically according to the first letter. Beginning:

باسمه سبحانه هذه کلمات قدسیّة الخ

22. دیوان اوّل, on the margin of ff. 475[b]–626[b], and in the Matn of ff. 603[b]–626[b].

The *first* diwân: (*a*) The *first* part on fol. 475[b], the preface of which begins بسم اللّه الرحمٰن الرحیم - هست نموده می with اما بعد and after ,صلای سر خوان کریم آید که ثمرهٔ شجره آفرینش بلکه شجرهٔ ثمرهٔ دانش الخ.

The first poem, called تحمید خداوند تعالی تقدّس, beginning thus:

زان پیش کز مداد دهم خامه را مدد
جویم مدد زفضل تو ای مفضل احد

(*b*) The *second* part, on fol. 512[b], begins (without the preface) with

بسم اللّه الرحمٰن الرحیم - اعظم اسماء علیم حکیم

The first part does not contain ghazals, but mostly poems composed on certain occasions, letters, etc., whilst the second part contains chiefly ghazals. The same redaction and arrangement we find in Elliot, Nos. 60 and 63; see also A. Sprenger, Catal., p. 448, No. 1; Rieu ii. p. 643; G. Flügel i. p. 570 sq.; A. F. Mehren, pp. 40 and 41; J. Aumer, pp. 30 and 33; W. Pertsch, p. 102; Cat. des MSS. et Xylographes, p. 379, etc. etc. The first ghazal, on fol. 514[a], begins:

یا (من) بدا جمالك فی کلّ ما بدا
بادا هزار جان مقدّس ترا فدا

23. رسالهٔ مجموعه که مشتمل بر جمع کلمات که از انفاس قدسیّهٔ امنای طریقت که بر حواشیٔ بعضی از کتب خواجه محمّد پارسا متفرّق بود بنابر خلوص اعتقاد که مولوی بآن جناب داشته جمع نموده, in the Matn of ff. 476[b]–479[a]. Extracts from the انفاس قدسیّه of Khwâjah Muḥammad Pârsâ Albukhârî, died A. H. 822= A. D. 1419, collected by Jâmî from the margin of some copies of this work. See Ḥ. Khalfa iii. p. 427.

Beginning: بسم اللّه الرحمٰن الرحیم وبه نستعین بعد از کشایش مقال بستایش خجسته مآل ملك الخ; comp. Ouseley 302, inner margin, ff. 1–22. Rieu ii. p. 863[a], No. xi, describes the same tract without mentioning Jâmî's name.

24. رسالهٔ وجیزه در تحقیق واثبات واجب الوجود, in the Matn of ff. 479[b]–480[a]. Proof for, and definition of the absolute.

Beginning: الوجود ای ما بانضمامه الی الماهیّات ترتب علیها آثارها المختصّة بها الخ; in Arabic.

25. رسالة فی تحقیق مذهب الصوفیّة, in the Matn of ff. 480b–487a. On the definition of Ṣûfism; in Arabic. Beginning: الحمد لله الذی تجلّی بذاته لذاته فتعیّن فی باطن علمه مجالی ذاته وصفاته الخ. See G. Flügel iii. p. 409.

26. رساله در بیان طریق بجا آوردن مناسك حجّ وعمره وزیارت روضیّهٔ منوّره بر مذاهب اربعه وطریقهٔ سنّیّهٔ صوفیّه در شهر بغداد فرموده, in the Matn of ff. 487b–500a. On the performances of the laws and customs, connected with the pilgrimage, composed A. H. 877 = A. D. 1472, 1473, in Baghdâd, on his route to Makkah. Beginning: الحمد للّه الذی جعل الكعبة البیت الحرام مثابة الناس الخ.

27. بهارستان, a collection of moral anecdotes, in imitation of Sa'dî's Gulistân, in the Matn of ff. 500b–528a. Beginning:

چو مرغ امر ذی بالی زآغاز
نه از نیروی حمد آید بپرواز

Composed A. H. 892 = A. D. 1487; comp. Rieu ii. p. 755. Edited and translated into German by O. von Schlechta-Wssehrd, Vienna, 1846. Printed at Lucknow, and with a Turkish commentary at Constantinople, A. H. 1252.

28. رساله در علم قافیه, in the Matn of ff. 528b–530a. On the rhyme, divided into five فصل.

Beginning: بسم اللّه الرحمن الرحیم و به نستعین بعد از تیمّن بموزونترین كلامی كه قافیه سنجان انجمن فصاحت بدان تكلّم كنند. See Ḥ. Khalfa iii. p. 425; G. Flügel iii. p. 543, No. 7; J. Aumer, p. 121, No. 315, 3; Rieu ii. p. 526b. Edited and translated into English by H. Blochmann, in his 'Prosody of the Persians,' 1872, pp. 75–86.

29. رسالهٔ مختصر در بیان اعمال معمّا, riddles in verses, in the Matn of ff. 530b–531a. Beginning:

چو از حمد وتحیّت یافتی كام
بدان ای در معمّا طالب تام

The same treatise is found in Rieu ii. p. 876a.

30. رساله در بیان اعمال معمّا, another treatise on riddles, in the Matn of ff. 531b–538b. Beginning:

ای اسم تو گنج هر طلسمی
قانع زتو هر كسی باسمی

The same treatise is found in J. Aumer, p. 44, No. 135, III, and G. Flügel iii. p. 543, No. 5.

31. رساله در بیان قواعد معمّا, a third treatise on riddles, in the Matn of ff. 538b–546a. This is the same treatise which is mentioned by J. Aumer, p. 44, No. 135, II, and G. Flügel iii. p. 543, No. 4. Beginning:

بنام آنكه ذات او زاسما الخ

32. رسالهٔ موسومه بحلیهٔ حلل كه بعد از مطالعهٔ رسالهٔ حلل كه از تصنیفات شرف الدین علی یزدی است در فنّ معمّا ولغز و منتخب الحلل نیز از همان بزرگوار است این رساله را كه مشتمل است بر فوائد وقواعد ولطائف این دو فنّ تصنیف نموده, in the Matn of ff. 546b–563a. The fourth and largest treatise on riddles, extracted from the work حلل المطرّز of Sharaf-aldîn 'Alî Alyazdî, died A. H. 858 = A. D. 1454. See Ḥ. Khalfa iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, I; G. Flügel iii. p. 542, No. 3. Beginning:

بعد از گشایش مقال بستایش خجسته الخ

33. رسالة فی العروض, treatise on metrical art, in the Matn of ff. 563b–571a.

Beginning: سپاس وافر قادری را كه حركت سریع دوائر افلاك را سبب الخ. Comp. G. Flügel iii. p. 543, No. 6.

34. رسالة فی الموسیقی, treatise on music, in the Matn of ff. 571a–581a.

Beginning: بعد از ترنّم بنغمات سپاس خداوندی كه شعبهٔ دانان مقامات الخ. Comp. G. Flügel iii. p. 543, No. 9.

35. رقعات, in the Matn of ff. 581b–603a. Jâmî's letters, which are also called منشئات, and sometimes دیوان الرسائل.

Beginning: بعد از انشاء صحائف ثنا و محمدت للّه الذی انزل علی عبده الكتاب الخ. See G. Flügel i. p. 264, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. Edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

36. دیوان دوم, in the Matn of ff. 626b–651b. The *second* diwân, collected A. H. 884 = A. D. 1479; see below, Hunt. 629. The preface begins: بسم اللّه الرحمن الرحیم املی حمد المنّان الكریم آنكه باین نكتهٔ سنجیده گشت فاتحهٔ ادای كلام قدیم متكلّمی كه خلعت اعجاز كلام معجز طراز الخ.

The first poem, called فی توحید الباری عزّ اسمه, begins:

درین صحیفه چو بنیاد كردم املی را
شمردم از هم اولی ثنای مولی را

At the end it is called دیوان ثانی. See A. Sprenger, Catal., p. 448, No. 2.

37. دیوان ثالث, on the margin of ff. 651b–656a. The *third* diwân, collected A. H. 896 = A. D. 1491. Beginning of the preface:

بسم اللّه الرحمن الرحیم
طرفه خطابیست زسفر قدیم
كرده ازین حرز ستایش گران
نقش نگین خاتم پیغمبران

The first poem (فی التوحید) begins:

آنكه تسبیح حصا بر صدق او آمد گوا
گاه احصای ثنایت گفته لا احصی ثنا

See A. Sprenger, Catal., p. 448, No. 3.

Selections from these various dîwâns of Jâmî have been translated into German by V. von Rosenzweig, Vienna, 1840; by Rückert in 'Zeitschrift für die Kunde des Morgenlandes,' vols. 5 and 6, and in 'Zeitschrift der D. M. G.,' vols. 2, 4, 5, 6, 24, 25, and 29, and by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

A certain محمّد عسكرى بن محمّد تقى دشت بياضى الجنابدى has added at the end, on two leaves, a complete index, in A. H. 1109 = A. D. 1697, 1698, at Multân. See his note on the last page.

The scribe's name is Abû-alḥasan bin Maḥmûd bin Waḥîd bin Muḥammad Alḥusainî Alharawi Al'alawî, one of the Kurân-readers in Harât (ابو الحسن بن محمود بن وحيد بن محمّد الحسينى الهروى ثمّ العلوى من قرّاء الهراة). The name of the town where he wrote is erased. The date is A. H. 941, the second Jumâdâ = A. D. 1534, December. Originally the date seems to have been 942, but it is corrected into 941.

On the first page is stated, by Mûsawikhân 'Ali Akbar, that he bought this MS. A. H. 1035 = A. D. 1625, 1626, in Âgra; also his son Sayyid Mirzâ bin Mûsawikhân is mentioned as an owner of the book on the first page.

Ff. 658; each page presents a double text, one in the middle (متن) and another on the margin (حاشيه); in many places there are two margins, an inner and an outer one; the Matn has 25 ll.; written in a very small but clear Nasta'lîk; the first two pages are richly illuminated, and so are the headings of each work; Matn and Hâshiyah are separated and surrounded by borders of various colours; size, 9¾ in. by 6 in. [Ouseley 288.]

895

Another copy of Jâmî's Kulliyyât.

Contents:

1. A short preface in prose, on ff. 1b–2b. Beginning: بهترين مفتاحى كه بآن كنوز سرائر كشايند الخ.

2. شواهد النبّوة, on fol. 3b.

3. نفحات الانس, on fol. 78b.

4. نقد النصوص, on fol. 209b, margin.

5. اشعة اللمعات, on fol. 253a.

6. رسالهٔ لوامع فى شرح قصيدهٔ ميميّهٔ خمريّهٔ فارضيّه, the same commentary on Ibn-alfârid's 'Wine-kaṣîdah' as in Ouseley 288, No. 12, on fol. 280a.

7. شرح قصيدهٔ تائيّهٔ فارضيّه (Ouseley 288, No. 14), on fol. 291b, margin.

8. شرح بيتين مثنوئ مولوى (Ouseley 288, No. 17), on fol. 297a.

9. شرح بيت امير خسرو دهلوى (Ouseley 288, No. 18), on fol. 298a, margin.

10. شرح حديث نبوى (Ouseley 288, No. 19), on fol. 299a.

11. شرح رباعيّات (Ouseley 288, No. 15), on fol. 299b.

12. لوائح (Ouseley 288, No. 16), on fol. 308a, margin.

13. رسالهٔ خواجه محمّد پارسا, the same extracts from the انفاس قدسيّه as in Ouseley 288, No. 23, on fol. 313a.

14. رسالهٔ چهل حديث (Ouseley 288, No. 20), on fol. 314b.

15. رساله در تحقيق مذهب الخ (Ouseley 288, No. 25), on fol. 315a, margin.

16. رساله در مناسك حجّ (Ouseley 288, No. 26), on fol. 320b, margin.

17. سلسلة الذهب, with the preface in prose; *first* book on fol. 323b, *second* book on fol. 353b, *third* book on fol. 365b, margin.

18. سلامان و ابسال, on fol. 374b.

19. تحفة الاحرار, on fol. 383b, margin.

20. سبحة الابرار, on fol. 397a, also with a preface in prose.

21. يوسف و زليخا, on fol. 419b.

22. ليلى و مجنون, on fol. 449a.

23. سكندر نامه, that is خردنامهٔ اسكندرى (the wisdom-book of Alexander), on fol. 477b.

24. قصائد من فاتحة الشباب, a collection of kaṣîdas from the first dîwân, entitled: 'Beginning of Youth,' with a short preface, on fol. 495b. Beginning the same as in the *first dîwân* of Ouseley 288, No. 22.

25. A rich collection of ghazals from the three dîwâns: فاتحة الشباب (beginning of youth), واسطة العقد (centre of the necklace), and خاتمة الحيوة (conclusion of life); concluded by a series of rubâ'is, on fol. 515b. Beginning:

يا من بدا جمالك فى كلّ ما بدا
بادا هزار جان مقدّس ترا فدا

The title given to this collection here, viz. غزليّات من فاتحة الشباب, is incorrect, as there are contained in it specimens from the second and third dîwâns too.

26. رساله در شرائط ذكر, on fol. 627b. Beginning:

سررشتهٔ دولت اى برادر در كف آر الخ

These 'Rules for Devotion' are not found in Ouseley 288, nor in Sprenger.

27. بهارستان, on fol. 628b.

28. رسالهٔ كبير در معمّا, agreeing with Ouseley 288, No. 32, and Aumer, Nos. 134 and 135, I, on fol. 647b.

29. رسالهٔ متوسّط در معمّا, agreeing with Ouseley 288, No. 31, and Aumer, No. 135, II, on fol. 659a.

30. رسالهٔ صغير در معمّا, agreeing with Ouseley 288, No. 30, and Aumer, No. 135, III, on fol. 664b.

31. رسالهٔ منظومه در معمّا, agreeing with Ouseley 288, No. 29, on fol. 669b.

32. رساله درقافيه (Ouseley 288, No. 28), on fol. 670a.

33. رساله در علم عروض (Ouseley 288, No. 33), on fol. 671b.

34. رساله در علم موسقى (Ouseley 288, No. 34), on fol. 675b, margin.

35. كتاب منشئات, otherwise styled رقعات (Ouseley 288, No. 35), on fol. 683a.

The scribe, Muḥammad alkiwâm of Shîrâz, was occupied four years with this copy, and finished it A. H. 963, during the Ramaḍân = A. D. 1556, July, August. On the

fly-leaves a full account of Jâmî's life and works, splendidly written by Sir Gore Ouseley.

Ff. 699, 4 centre-columns, ll. 23, and a margin-column, ll. 48; very clear and distinct Nasta'lik; ff. 1b and 2a most sumptuously adorned in red, blue, gold, and other colours; on fol. 3a a richly embellished star, which contains the title of the whole work in the centre, and the names of the single books in thirty-seven smaller gilt stars round the middle (the three books of the سلسلة الذهب being enumerated here as separate works); illuminated frontispieces and headings at the beginning of each portion; splendid binding in gold; size, $15\frac{3}{8}$ in. by $9\frac{5}{8}$ in. [Elliot 215.]

896

An incomplete copy of the same Kulliyyât.

Contents:

1. سلسلة الذهب, with the preface in prose, on fol. 2b. *First* book on fol. 3b, *second* book on fol. 44b, *third* book on fol. 62a.

2. سلامان و ابسال, on fol. 74b.

3. تحفة الاحرار, with a short preface in prose, on fol. 87b. Beginning of the preface: قبلهٔ همّت خدای شناس الخ, see Rieu ii. p. 645b.

4. سبحة الابرار, also with a preface in prose, on fol. 106b. Beginning: المنّة للّه که بخون گر خفتم الخ, see Rieu ii. p. 644b.

5. يوسف و زليخا, on fol. 137b.

6. ليلى و مجنون, on fol. 179b.

7. خردنامهٔ اسكندر, on fol. 219b.

8. دیباچهٔ دیوان اوّل, on fol. 244b. This preface is wrongly styled the dibâća of the *first dîwân*, it being different from that in all the other copies. Beginning: بسم اللّه الرّحمن الرّحيم بعد از تيمّن بادای ثنای جميل جليل كه باعث غزل الخ. It is rather an introduction to the three diwâns together.

9. قصائد, with the usual preface of the *first dîwân*, beginning: هست صلای الخ, comp. Ouseley 288, No. 22, on fol. 245a. It corresponds upon the whole to the *first part* of the *first dîwân* in Ouseley 288. Beginning of the kasidas:

زان پیش کز مداد دهم خامه را مدد الخ

10. دیوان اوّل, that is the *second part* of the *first dîwân*, on fol. 264b. Beginning:

بسم اللّه الرحمن الرّحيم - اعظم اسماء عليم حكيم

11. ديوان ثانى, on fol. 349b, with a short preface in prose, beginning as in Ouseley 288, No. 36. The *first* part of it contains kasidas, and goes down to fol. 356b, beginning: درين صحيفه الخ; the *second* part contains ghazals (on ff. 356b–399a), beginning:

انّما اللّه اله واحد - فهو الغائب وهو الشاهد

12. ديوان ثالث, with a short preface, on fol. 399b. Beginning, both of the preface and the poems, the same as in Ouseley 288, No. 37.

13. معمّای كبير, agreeing with Ouseley 288, No. 32, and Elliot 215, No. 28, on fol. 430b.

14. معمّای متوسّط, agreeing with Ouseley 288, No. 31, and Elliot 215, No. 29, on fol. 444b.

15. معمّای صغير, agreeing with Ouseley 288, No. 30, and Elliot 215, No. 30, on fol. 451b.

16. معمّای اصغر منظوم, agreeing with Ouseley 288, No. 29, and Elliot 215, No. 31, on fol. 457b.

17. رسالهٔ عروض (Ouseley 288, No. 33, and Elliot 215, No. 33), on fol. 458b.

18. رسالهٔ قافيه (Ouseley 288, No. 28, and Elliot 215, No. 32), on fol. 465b.

19. بهارستان, on fol. 467b.

20. رسالهٔ منشئات, Jâmî's standard-letters (Ouseley 288, No. 35, and Elliot 215, No. 35), on fol. 492b.

21. رسالهٔ علم موسقى (Ouseley 288, No. 34, and Elliot 215, No. 34), on fol. 516b.

All the other works of Jâmî are wanting in this copy, which was written A.H. 979 = A.D. 1571, 1572, at Tabriz; comp. the colophons on ff. 74 and 492. The proper order of ff. 1–32 is: 1–11, 21, 13–20, 12, 22, 30, 24, 28, 26, 27, 25, 29, 23, 31, 32.

Ff. 516, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispieces on ff. 2b and 3a, and likewise at the beginning of each book; two vignettes, containing the titles of Jâmî's works, on ff. 1b and 2a; size, $13\frac{7}{8}$ in. by 9 in. [Fraser 78.]

897

Haft Aurang-i-Jâmî (هفت اورنگ جامی).

The seven mathnawîs of Jâmî; comp. Rieu ii. p. 644 sq.; G. Flügel i. p. 564, etc. The same preface on ff. 2b–4a as in Fraser 78 at the beginning of the سلسلة الذهب, viz.: حمد الربّ الجليل من عبد الذليل وسلام على حبيب فائق من محبّة صادق الخ.

1. سلسلة الذهب, in three books, the first on fol. 4b, the second on fol. 53b, the third on fol. 77b.

2. قصّهٔ سلامان وابسال, on fol. 93b.

3. تحفة الاحرار, on fol. 110b.

4. سبحة الابرار, on fol. 135b.

5. يوسف وزليخا, on fol. 173b.

6. ليلى ومجنون, on fol. 228a.

7. خردنامهٔ اسكندرى, on ff. 278b–309a.

By a mistake of the binder the first two leaves of this MS. are misplaced; their proper place is between fol. 7 I and 7 II.

This copy was made by Hasan Husainî Alkâtib Alshîrâzî, and finished the 10th of Rajab, A.H. 955 = A.D. 1548, August 15.

Some Persian tales in metre in the handwriting of Sir W. Ouseley are bound up with it at the end.

Ff. 309, 4 coll., each ll. 19; written in a small, clear Nasta'lik; the first two pages and all the headings are beautifully illuminated, the single columns divided by gold borders; some verses are written over the space of two columns in gold and blue colours; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in. [Ouseley 290.]

898

Another copy of the Haft Aurang.

Contents:

1. سلسلة الذهب, preceded by the author's preface, containing a short account of the contents and metres of the single poems, on the basis of which Sprenger, in his Catalogue, p. 449, wrote his notice on Jâmi's mathnawîs, on fol. 2ª, beginning effaced. *First* book on fol. 3ᵇ, *second* book on fol. 53ᵇ, *third* book on fol. 75ª.

2. سلامان و ابسال, on fol. 90ᵇ.

3. تحفة الاحرار, on fol. 105ᵇ.

4. سبحة الابرار, on fol. 128ᵇ.

5. يوسف و زليخا, on fol. 168ᵇ.

6. ليلى و مجنون, on fol. 220ᵇ.

7. خردنامۀ اسكندر, on fol. 267ᵇ.

Written by Muhammad Kiwâm of Shirâz, see No. 895 above. A lacuna after fol. 134.

Ff. 297, 4 coll., each ll. 21; Nasta'lîk; sumptuously illuminated throughout, especially on ff. 1ᵇ, 2ª, 3ᵇ, 4ª, 53ᵇ, 54ª, 74ᵇ, 75ª, 89ᵇ, 90ª, 90ᵇ, 91ª, 105ᵇ, 106ª, 121ᵇ, 122ª, 127ᵇ, 128ª, 128ᵇ, 129ª, 146ª, 146ᵇ, 151ᵇ, 152ª, 152ᵇ, 153ᵇ, 154ª, 161ª, 161ᵇ, 168ᵇ, 169ª, 178ᵇ, 220ᵇ, 221ª, 251ᵇ, 267ᵇ, 268ª, 285ᵇ, and 286ª; all the headings richly adorned, each column surrounded by stripes of gold and other colours; fine pictures on ff. 11ª, 42ᵇ, 64ᵇ, 88ª, 97ᵇ, 117ᵇ, 123ª, 147ª, 153ᵇ, 162ª, 179ª, 182ᵇ, 190ª, 212ª, 226ª, 246ᵇ, 252ª, and 287ᵇ; unfortunately many leaves of this splendid copy at the beginning and end are greatly injured; size, 14⅜ in. by 9½ in. [Elliot 149.]

899

The same.

Contents:

1. سلسلة الذهب, with the preface, on fol. 1ᵇ; *first* book on fol. 2ª, *second* book on fol. 51ᵇ, *third* book on fol. 72ᵇ.

2. سلامان و ابسال, on fol. 87ᵇ.

3. تحفة الاحرار, with the preface, on fol. 102ᵇ.

4. سبحة الابرار, with the preface, on fol. 126ᵇ.

5. ليلى و مجنون, on fol. 165ᵇ.

6. خردنامۀ اسكندرى, on fol. 213ᵇ.

7. يوسف و زليخا, on fol. 241ᵇ.

Fol. 242 is a little injured. No date.

Ff. 290, 4 coll., each ll. 21; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 51ᵇ, 72ᵇ, and at the beginning of each of the following mathnawîs; size, 10¾ in. by 6½ in. [Fraser 79.]

900

Khamsa-i-Jâmî (خمسۀ جامى).

The five mathnawîs of Jâmi, see G. Flügel i. p. 565 sq., viz.:

1. تحفة الاحرار, with the preface in prose, on fol. 2ᵇ. Copied in the month Dhû-alhijjah, A. H. 972 = A. D. 1565, July, by Kamâl-aldin Husain ibn Jalâl-aldin Mahmûd.

2. سبحة الابرار, with the short preface in prose, on fol. 30ᵇ, copied by the same scribe at the same time.

3. خردنامۀ اسكندرى, on fol. 76ᵇ, copied by the same in Dhû-alhijjah, A. H. 971 = A. D. 1564, July, August.

4. ليلى و مجنون, on fol. 112ᵇ, copied by the same in the month Rabî'-alawwal, A. H. 971 = A. D. 1563, October, November.

5. يوسف و زليخا, on fol. 169ᵇ, copied by the same in the month Dhû-alhijjah, A. H. 970 = A. D. 1563, July, August.

Ff. 230. 4 coll., each ll. 18; Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; rich ornaments on ff. 2ᵇ, 3ª, 30ᵇ, 31ª, 76ᵇ, 77ª, 112ᵇ, 113ª, 169ᵇ, and 170ª; four stars in gold and various other colours on ff. 1ᵇ, 2ª, 229ᵇ, and 230ª; illuminated headings throughout the first four mathnawîs; pictures on ff. 11ª, 19ᵇ, 54ᵇ, 101ᵇ, 159ª, 200ᵇ, 206ᵇ, and 209ᵇ; gilt edges; binding in red and gold; large waterspots here and there; many lines of the inner columns injured at the beginning and end of the MS.; size, 9⅛ in. by 6 in. [Elliot 186.]

901

Four mathnawîs of Jâmî.

This copy contains:

1. يوسف و زليخا, on fol. 1ᵇ. Dated in the citadel of بندر لاهرى, the 24th of Shawwâl (a Friday), A. H. 1049 = A. D. 1640, February 17.

2. سبحة الابرار, with the preface, on fol. 111ᵇ. Dated at the same place by the same scribe, whose name is given here as Muhammad Taki Jâmî, the 15th of Shawwâl, A. H. 1047 = A. D. 1638, March 2.

3. تحفة الاحرار, with the preface, on fol. 193ᵇ. Dated at the same place by the same scribe, the 4th of Sha'bân, A. H. 1048 = A. D. 1638, December 11.

4. سلامان و ابسال, on fol. 243ᵇ. Dated by the same, the 29th of Ramadân, A. H. 1048 = A. D. 1639, Feb. 3.

Ff. 276, 2 coll., each ll. 19; Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; many headings omitted; large waterspots; size, 9 in. by 4⅞ in. [Elliot 187.]

902

Three mathnawîs of Jâmi.

This copy contains:

1. سلسلة الذهب, the *first* book on fol. 1ª, the *second* on fol. 117ᵇ, the *third* on ff. 166ᵇ–201ᵇ.

2. يوسف وزليخا, on the margin of ff. 1ᵇ–148ª.

3. قصۀ سلامان وابسال, on the margin of ff. 149ᵇ–194ª.

There is a colophon on fol. 202ª, but it is incomplete, containing neither the name of the scribe nor the date.

The MS. seems to have been copied at the end of the tenth or eleventh century of the Hijrah.

Ff. 202, 2 coll., each ll. 16; Nasta'lîk; with an illuminated frontispiece; size, 9⅜ in. by 6¼ in. [Ouseley 199.]

903

Another copy of Jâmî's Yûsuf and Zalîkhâ.

Between ff. 1 and 2 one leaf is wanting. This copy was made by Maksûd Kâtib, and finished at the end of the second Jumâdâ, A. H. 961 = A. D. 1554, end of May.

Ff. 189, 2 coll., each ll. 11; small Nasta'lîk; the first page is richly illuminated; pictures on ff. 42ᵇ, 78ᵇ, 127ª, and 163ᵇ; size, 7¼ in. by 4⅛ in. [Ouseley 77.]

904

The same.

There is no date, but it seems to have been copied about the same time as the preceding MS.

Ff. 69–234, 2 coll., each ll. 12; the first four pages are richly illuminated; Nasta'lîk; there is one picture on fol. 105ª; size, 8⅛ in. by 5⅛ in. [Ouseley 28.]

905

The same.

This beautiful copy was written by Kiwâm of Shîrâz, the same who copied Elliot 215 and 149, A. H. 963 = A. D. 1556.

Ff. 173, 2 coll., each ll. 12; very fine Nasta'lîk; each column framed by gold stripes; illuminated frontispiece; the first two pages richly adorned; illuminated headings throughout; miniature paintings on ff. 35^b, 71^a, and 111^b; gilt binding; size, 11 in. by $6\frac{1}{4}$ in. [Marsh. 431.]

906

The same.

This excellent copy was written by Nâsir alkâtib at Samarkand, A. H. 969 = A. D. 1561, 1562. As far as fol. 33^a Arabic words are explained by an interlinear Persian paraphrase, written in red ink.

Ff. 139, 2 coll., each ll. 15; small, but very distinct Nasta'lîk; illuminated frontispiece; size, $9\frac{1}{2}$ in. by $6\frac{1}{8}$ in. [Bodl. 759.]

907

The same.

Another excellent copy, finished by Muhammad Bâkî in the month Ramadân, A. H. 974 = A. D. 1567, March, April.

Ff. 149, 2 coll., each ll. 14; Nasta'lîk; illuminated frontispiece; bound in brown leather with gold; size, $9\frac{3}{8}$ in. by 6 in. [Fraser 80.]

908

The same.

This beautiful copy was finished in the month Rabî'-althânî, A. H. 977 = A. D. 1569, September, October.

Ff. 154, 2 coll., each ll. 14; excellent Nasta'lîk; illuminated frontispiece on fol. 3^b; ff. 3^b and 4^a richly adorned; miniature paintings on ff. 1^b, 2^a, 34^b, 95^b, 104^a, 123^a, and 140^b; all the margins covered with arabesques in gold, blue, red, and green; binding with pictures; size, $9\frac{3}{4}$ in. by 6 in. [Grave 1.]

909

The same.

Copied A. H. 982 = A. D. 1574, 1575, by Shaikh Dâ'ûd bin Muhammad. On the intervening leaves, ff. 112^b–122^b, there are written two short series of anonymous ghazals in alphabetical order. Beginning: ای گل از طلعت تو دیده صفا الخ.

On fol. 1^a is found the following entry: Liber Guilielmi Laud Archiepi. Cantuar. et Cancellarii Universitatis Oxon. 1633.

Ff. 1–111 and 123–124, 2 centre-columns, ll. 19; Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{3}{8}$ in. [Laud 216.]

910

The same.

Written at the request of Shîrdilkhân Fakhr alisfahânî alkâçarî, and finished the 19th of Rabî'-alawwal, A. H. 1004 = A. D. 1595, November 22.

Ff. 64, 4 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; all the headings written in gold; miniature paintings on ff. 11^b, 12^a, 13^b, 17^b, 20^b, 24^b, 27^b, 33^a, 36^b, 37^b, 42^b, 47^a, 56^a, and 59^a; ff. 5 and 6 supplied by another hand; size, $11\frac{3}{4}$ in. by $7\frac{3}{4}$ in. [Elliot 418.]

911

The same.

This copy is not dated, but must be rather old, as there are found both at the beginning and end some seals of Tâlib Faid-i-ilâhi, with the date A. H. 1024 = A. D. 1615. A short account of this mathnawi, written in French, on the fly-leaf.

Ff. 170, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, $7\frac{5}{8}$ in. by $4\frac{3}{4}$ in. [Sale 27.]

912

The same.

This copy is dated the 27th of Safar, A. H. 1033 = A. D. 1623, December 20.

Ff. 189, 2 coll., each ll. 11; Nasta'lîk; size, $7\frac{1}{4}$ in. by $4\frac{5}{8}$ in. [Marsh. 522.]

913

The same.

Copied for Shâhjahân's library in the 4th year of that emperor's reign, A. H. 1040, 1041 = A. D. 1631, 1632, by 'Alî ibn Mîr 'Abd-alrahîm, at Akbarâbâd. On the fly-leaves a detailed account of Jâmî's life and works, written by Sir Gore Ouseley (dated Hall Barn Park, December, 1837).

Ff. 175, 2 coll., each ll. 12; large and distinct Nasta'lîk; illuminated frontispiece; all the headings written in gold, and ornamented with birds, flowers, etc.; a miniature painting on fol. 65^a; gilt binding; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in. [Elliot 416.]

914

The same.

This copy was transcribed by Marshal himself from an eastern one (dated by Hakwirdi of Isfahân, A. H. 1052), in 1643, commenced the 17th of February and finished the 7th of March, A. H. 1052, Dhû-alhijjah, to 1053, Muharram. The proper order of the leaves is: 1–18, 23–59, 19, 20, 60–62, 21, 22, 63–123.

Ff. 1–123, 2 coll., each ll. 17; European handwriting; marginal and interlinear explanations of Persian words in Latin, written with pencil, throughout the copy; size, 13 in. by 8 in. [Marsh. 449.]

915

The same.

Copied in the month Rabî'-alawwal, A. H. 94 (1094) = A. D. 1683.

Ff. 175, 2 coll., each ll. 12; clear Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 39^b, 72^b, and 117^a; gilt binding; size, 8 in. by $5\frac{1}{2}$ in. [Hyde 10.]

916

The same.

Copied by Muhammad Husain. No date, probably the eleventh century. On fol. 201^a a seal from A. H. 1132.

Ff. 201–243^b, 4 coll., each ll. 25; small Nasta'lîk; illuminated frontispiece and a fine vignette; occasional additions on the margin; size, 11 in. by $6\frac{3}{4}$ in. [Elliot 247.]

917

The same.

Copied A.H. 1180=A.D. 1766, 1767. Many headings left blank. The last leaf but one seriously damaged, almost a fourth of it being torn away.

Ff. 162, 2 coll., each ll. 13; inelegant Nasta'lîk; size, $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in. [BODL. 523.]

918

The same.

No date. The scribe's name is Sulṭân Muḥammad Nûr.

Ff. 57, 4 coll., each ll. 21; small, but very distinct Nasta'lîk; illuminated frontispiece and other illuminations throughout; gilt binding; size, $10\frac{1}{8}$ in. by $6\frac{3}{4}$ in. [ELLIOT 417.]

919

The same.

Not dated.

Ff. 151, 2 coll., each ll. 13; Nasta'lîk; illuminated frontispiece; miniature paintings on ff. 43ᵇ, 68ᵃ, and 108ᵃ; binding with flowers; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in. [ELLIOT 415.]

920

The same.

No ornaments; no date.

Ff. 139, 2 coll., each ll. 15; Nasta'lîk; several pages in the beginning, middle, and end rather injured and effaced; size, $8\frac{1}{2}$ in. by 5 in. [WALKER 48.]

921

A very defective copy of the same.

This copy is incomplete both at the beginning and end; there are besides some lacunas, and several leaves are misplaced.

At the beginning eight leaves are missing; it opens with the bait:

كمال روح اعظم زين چه باشد الخ

corresponding to Marsh. 431, fol. 12ᵇ, l. 3, and closes with the verse:

در آن گريان براه عذر خواهى الخ

corresponding to fol. 170ᵇ, l. 6, in the same copy. Lacunas after ff. 6, 40, and 56 (the last corresponding to fol. 82ᵃ, l. 9—fol. 167ᵇ, last line in Marsh. 431). Fol. 38 must be followed by fol. 41, etc.

Ff. 58, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by 5 in. [LAUD 102.]

922

A fragment of the same.

This fragment, written A.H. 983=A.D. 1575, 1576, extends from the beginning to the bait:

از آن نور سواد ديده داديم الخ

corresponding to Marsh. 431, fol. 11ᵃ, l. 5.

Margin-column, ff. 8, ll. 26-32; Nasta'lîk. [LAUD 301.]

923

Other fragments of the same.

Contents:

Ff. 1ᵇ-3ᵇ, l. 6, agree with Elliot 215, fol. 419ᵃ, centre-columns, l. 13—margin-column, l. 34 on the same page. Beginning:

بنام آنكه نامش حرز جانهاست الخ

Ff. 7ᵇ, l. 3-8ᵇ, l. 5, agree with Elliot 215, fol. 422ᵃ, centre-columns, l. 15—margin-column, l. 6 on the same page. Beginning:

دل فارغ زدرد عشق دل نيست الخ

Ff. 8ᵇ, l. 6-15ᵇ, l. 4, agree with Elliot 215, fol. 438ᵇ, centre-columns, l. 16—fol. 439ᵃ, margin-column, l. 44. Beginning:

نسازد عشق را گنج سلامت الخ

Written by Shâh Maḥmûd of Nîshâpûr, A.H. 96 (1096)=A.D. 1685. The heading on ff. 1ᵇ and 2ᵃ—از يوسف و زليخا تصنيف ملك الفضلا ملّا عبد اللّه الهاتفى—is wrong, as the above-quoted verses undoubtedly prove; besides Hâtifi never composed a mathnawî on this subject.

Ff. 1-3ᵇ and 7ᵇ-15ᵇ, 2 coll., each ll. 9; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 13ᵇ and 14ᵃ; large and distinct Nasta'lîk, written on brown paper; size, $8\frac{3}{4}$ in. by $5\frac{5}{8}$ in. [ELLIOT 249.]

924

Another copy of Jâmî's Lailâ and Majnûn.

Not dated. There is a seal of Jahângîrshâh on fol. 1ᵃ, and the year 1635 given as the date when this copy came into Laud's library, on fol. 1ᵇ.

Ff. 132, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, $8\frac{1}{2}$ in. by 5 in. [LAUD 223.]

925

Another copy of Jâmî's Khiradnâma-i-Iskandarî.

This copy of the خردنامهٔ اسكندرى is not dated. Occasionally some interlinear explanations.

Ff. 1-93ᵇ, 2 coll., each ll. 13; Nasta'lîk; size, $9\frac{1}{4}$ in. by 5 in. [BODL. 500.]

926

Another copy of Jâmî's Silsilat-aldhahab.

Jâmî's سلسلة الذهب in three books; *first* book on fol. 1ᵇ, *second* book on fol. 138ᵇ, *third* book on fol. 196ᵇ. Half a page is left blank on fol. 65ᵇ. Copied in the month Jumâdâ-alawwal, A.H. 976=A.D. 1568, October, November, by 'Alî bin Râjû Mûsawî.

Ff. 236, 2 coll., each ll. 15; small illuminated headings on ff. 138ᵇ and 196ᵇ; Nasta'lîk; the original leaves are put into a modern margin; size, $7\frac{3}{4}$ in. by 4 in. [ELLIOT 272.]

927

The same.

First book in Nos. 209, 210, *second* in No. 211, *third* in No. 212.

The MS. is copied by Muḥammad Ḥusain Alkâtib, and dated A.H. 976=A.D. 1568, 1569.

No. 209, ff. 59; No. 210, ff. 74; No. 211, ff. 51; No. 212, ff. 36; 2 coll., each ll. 17; Nasta'lîk; the first two pages of No. 209 are richly illuminated, but very much effaced; also Nos. 211, 212 have beautiful frontispieces, and many other pages are ornamented with flowers; size, $9\frac{3}{8}$ in. by 6 in. [OUSELEY 209-212.]

928

The same.

First book on fol. 1b, *second* book on fol. 63b, *third* book on fol. 90b.

This copy was finished in the month Sha'bân, A.H. 1004 = A.D. 1596, April, by Badr-i-munîr ibn Maḥmûd of Bukhârâ.

Ff. 106, 4 coll., each ll. 17; illuminated frontispiece at the beginning of each book; the first two pages richly adorned; miniature paintings on ff. 67b, 78a, 79a, and 83a; Nasta'lîḳ; size, 11¾ in. by 7⅝ in. [Elliot 337.]

929

The same.

First book on fol. 1b, *second* book on fol. 116a, *third* book on fol. 164a. Dated by Ḍiyâ-allâh ibn Sayyid Walî-allâh alḥusainî, the 5th of Rabî'-alâkhar, A.H. 1013 = A.D. 1604, August 31.

Ff. 197, 2 coll., each ll. 18; Nasta'lîḳ; illuminated frontispiece at the beginning of each book; size, 8⅛ in. by 4⅝ in. [Bodl. 450.]

930

The same.

First book on fol. 1b, *second* book on fol. 137a, *third* book on fol. 195a. Not dated. This copy came into Laud's library A.D. 1635 = A.H. 1044, 1045.

Ff. 233, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 10 in. by 6 in. [Laud 134.]

931

The same.

First book on fol. 1b, *second* book on fol. 140b, *third* book on fol. 200b. Not dated, but probably acquired by Archbishop Laud about the same time as the preceding copy.

Ff. 236, 2 coll., each ll. 14; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each book; size, 8¾ in. by 5⅛ in. [Laud 207.]

932

The same.

First book on fol. 1b, *second* book on fol. 97a, *third* book on fol. 148a. Copied by Khâu Muḥammad ibn Shaikh 'Abd-alsalâm, in the fortress of بهکر during the mouth of Muḥarram, A.H. 1061 = A.D. 1650, December, to 1651, January.

Ff. 179, 2 coll., each ll. 13–17; rather careless Nasta'lîḳ; many leaves seem to have been supplied later by another hand; size, 8⅛ in. by 4¾ in. [Walker 45.]

933

Another copy of Jâmî's Tuḥfat-alaḥrâr.

Preface on fol. 106b. Beginning of the poem on fol. 107b. It is divided here into twenty maḳâlas (instead of twelve, as in Rieu's and Sprenger's copies). Dated the 12th of Dhû-alḳa'dah, A.H. 1026 = A.D. 1617, November 11.

Ff. 106b–165b, 2 coll., each ll. 15; Nasta'lîḳ; size, 7⅛ in. by 4½ in. [Seld. 41.]

934

The same.

This copy contains, besides the preface, a short epilogue in prose, in which this poem's composition is fixed in A.H. 887 = A.D. 1482, 1483, instead of the usual date, 886. No date.

Ff. 63, 2 coll., each ll. 15; Nasta'lîḳ; size, 7¼ in. by 4¼ in. [Laud 59.]

935

The same.

Another copy with the preface. No date.

Ff. 62, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 7¼ in. by 4⅜ in. [Laud 196.]

936

The same.

No date; probably the eleventh century of the Hijrah.

Ff. 42–119, 2 coll., each ll. 12; Nasta'lîḳ; size, 6¾ in. by 4¼ in. [Ouseley 132.]

937

The same.

Preface on fol. 95b; beginning of the poem on fol. 96b. On fol. 95a it is wrongly styled 'Kanz-alasrâr.' No date.

Ff. 95–167, 2 coll., each ll. 12; Nasta'lîḳ; size, 7¾ in. by 6 in. [Marsh. 369.]

938

The same.

No date. Some injured leaves are carefully mended.

Ff. 66, 2 coll., each ll. 14; Nasta'lîḳ; ff. 9 and 10 supplied by a more recent hand; illuminated heading; size, 8⅛ in. by 5⅜ in. [Hunt. 131.]

939

The same.

Beginning of the preface on fol. 1b; of the poem on fol. 2b. The initial bait runs thus:

هست صلای سرخوان کریم - بسم اللّه الرّحمٰن الرّحيم

No date. The third leaf is a mere repetition of fol. 2 and a few lines of fol. 4a. Occasionally some slight injuries.

Ff. 64, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅜ in. by 5¼ in. [Hyde 13.]

940

Another copy of Jâmî's Subḥat-alabrâr.

Preface in prose. Beginning: المنّة للّه که بخون کر خفتم الخ

Beginning of the poem as usual.

Copied at Bukhârâ, in the middle of Jumâdâ-althânî, A.H. 942 = A.D. 1535, December, by Maḥmûd ibn Niẓâm alshihâbî of Harât.

Ff. 134, 2 coll., each ll. 12; Nasta'lîḳ, on brown paper; illuminated frontispiece on fol. 2b; ff. 2b and 3a with ornaments; two vignettes on ff. 1b and 2a; gilt bindings; size, 9¼ in. by 6¼ in. [Elliot 255b.]

941

The same.

This copy is dated the 11th of Ṣafar, A.H. 952 = A.D. 1545, April 24th.

On the first page a former possessor, Sâmî, has written his name, من كتب الفقير سامی; besides his seal, and two other seals with the name ʿAbd-alraḥîm and ʿAbdallâh.

Ff. 98, 2 coll., each ll. 15; Nastaʿlîḳ; an illuminated frontispiece; size, $8\frac{1}{2}$ in. by $4\frac{5}{8}$ in. [OUSELEY 17.]

942

The same.

Preface on fol. 1^b; beginning of the poem on fol. 2^a. Copied A. H. 973 = A. D. 1565, 1566.

Ff. 104, 2 coll., each ll. 15; clear and distinct Nastaʿlîḳ, on brown paper; illuminated frontispiece; size, $9\frac{5}{8}$ in. by $6\frac{1}{2}$ in. [FRASER 81.]

943

The same.

No date; it seems to have been copied in the tenth century of the Hijrah.

Ff. 139, 2 coll., each ll. 11; small, but clear Nastaʿlîḳ; the first two pages richly illuminated; the headings written in blue ink or gold; size, $4\frac{1}{2}$ in. by 3 in. [OUSELEY 150.]

944

The same.

Another copy, with the preface, dated the 16th of Dhû-alkaʿdah, A. H. 1026 = A. D. 1617, November 15. It was bought from Niẓâmshâh's library, A. H. 1033 = A.D. 1623, 1624.

Ff. 1–103, 2 coll., each ll. 15; distinct Nastaʿlîḳ; illuminated frontispiece; size, $7\frac{1}{8}$ in. by $4\frac{1}{2}$ in. [SELD. 41.]

945

The same.

The preface in prose is here omitted; the last five verses are supplied by Sir W. Ouseley. In many places blanks are left, where the copyist probably found his original illegible. This copy is not dated, but another work, مقالات خواجهای نقشبند, written on the margin by the same hand, is dated A. H. 1059 = A. D. 1649, at Patna; see fol. 22^a. On the first page is a seal, with Muḥammadshâh's name, and the date A. H. 1142 = A. D. 1729, 1730.

Centre-columns, ff. 115, ll. 10, and inner margin, ff. 24^a–29^b; the first two pages illuminated; size, $11\frac{5}{8}$ in. by $7\frac{7}{8}$ in. [OUSELEY 302.]

946

The same.

No date. Preface on fol. 3^b, margin; beginning of the poem on fol. 4^a.

Ff. 141, 2 coll., each ll. 12, and a third on the margin, ll. 12; large and very distinct Nastaʿlîḳ; two most beautifully embellished title-pages on ff. 2^b and 3^a; illuminated headings, corners, and other ornaments throughout; two large pictures on ff. 1^b and 2^a; smaller ones on ff. 27^a, 37^a, 72^a, 82^a, 93^a, 105^b, 120^a, 125^b, and 136^a; the original leaves are put into a modern margin of various colours; size, $10\frac{3}{8}$ in. by $7\frac{1}{8}$ in. [OUSELEY ADD. 23.]

947

Another copy of Jâmî's *first dîwân*.

The complete *first dîwân* of Jâmî, فاتحة الشباب, or the beginning of youth, in an arrangement quite different from that in Ouseley 288 (as well as that in Ouseley 258 and Elliot 60). No subdivision into two parts.

Contents:

A preface, different from that in Ouseley 288, but agreeing with Rieu ii. p. 644, and G. Flügel i. p. 570. Beginning on fol. 1^b: موزونترین کلامی که غزل سرایان انجمن انس و محبّت الخ, and containing a dedication of this diwân to Sulṭân Abû Saʿîd, who ascended the throne A. H. 854 or 855; see fol. 2^b, ll. 1 and 2. Jâmî wrote it when he was between forty and fifty years of age; see fol. 4^a, l. 2.

Ḳaṣîdas, tarjîʿbands, and tarkîbbands, on fol. 4^b. Beginning the same as in the *second part* in Ouseley 288, No. 22, fol. 512^b (comp. Ouseley 74, fol. 1^b, and Elliot 60, fol. 138^b), viz.:

بسم اللّه الرّحمٰن الرّحيم ـ اعظم اسماء عليم حكيم

But this collection is intermixed with a great number of ḳaṣîdas from the *first* part of the diwân; for instance, on ff. 6^b, 10^b, 12^b, 13^a, 14^b, 15^b, 17^a, 21^b, 26^b, 28^a, 28^b, 31^a, 31^b, 32^b, 33^a, and 34^a.

Ghazals in alphabetical order, on fol. 36^a. Beginning:

يا من بدا الخ

Tarjîʿbands, muḳaṭṭaʿât, rubâʿiyyât, and fards, on fol. 292^a. Beginning:

ای بروی تو چشم جان روشن الخ

agreeing with Ouseley 258, fol. 39^b. The muḳaṭṭaʿât also agree with those in Ouseley 258, but the rubâʿîs are entirely different. There is a lacuna after fol. 317 (eleven couplets missing according to the following copy).

Dated by Ḥusain Kulû, the last of Rabîʿ-alawwal, A. H. 899 = A. D. 1494, January 8.

Ff. 318, 2 coll., each ll. 15; small, but very clear and distinct Nastaʿlîḳ; two illuminated frontispieces on ff. 1^b and 4^b; all the headings throughout alternating from blue to gold and from gold to blue; splendid binding, with flowers; size, $9\frac{7}{8}$ in. by $5\frac{5}{8}$ in. [ELLIOT 61.]

948

The same.

The same *first dîwân*, for the greater part arranged in as peculiar a manner as Elliot 61.

Contents:

Preface and dedication, a little incomplete at the beginning, on fol. 1^b. The first two and a half lines of the preceding copy are missing here.

Ḳaṣîdas, tarkîbbands, and tarjîʿât, on fol. 5^a, in order and beginning entirely agreeing with Elliot 61.

Ghazals in the same alphabetical order as in Elliot 61, on fol. 16^a. Beginning:

يا من بدا الخ

Tarjîʿbands, muḳaṭṭaʿât, rubâʿîs, and fards, on fol. 298^b.

This copy was finished by Muḥammad bin ʿAlî bin

Mas'ûd the 21st of Dhû-alhijjah, A.H. 911=A.D. 1506, May 15.

Ff. 330, 2 coll., each ll. 11, and a third on the margin, ll. 22; Nasta'lîk; illuminations throughout; the first two pages richly adorned; gilt edges; binding in red and gold; the original leaves are put into a modern margin of green, blue, yellow, and other colours; many pages and lines injured; size, 9 in. by 5½ in. [ELLIOT 62.]

949

The same.

The same *first dîwân* in the usual arrangement, divided into *two* parts, and quite agreeing with Ouseley 288, No. 22, the other Ouseley MSS., and the following copy, Elliot 60.

First part, on ff. 1b–65b, containing:

The preface, on fol. 1b. Beginning: بسم اللّه الرّحمٰن الرّحیم هست صلای الخ.

Kasîdas, tarji'bands, tarkibbands, mathnawîs, etc. Beginning on fol. 5a: زان پیش الخ

Second part, on ff. 66b–359b, containing:

Poems of different description, on fol. 66b, beginning as in Ouseley 288, fol. 512b.

Ghazals in alphabetical order, on fol. 69a.

Mukatta'ât, on fol. 340a. Beginning:

رخ زرد دارم الخ

Rubâ'îs and three fards, on fol. 345b. Beginning as in Ouseley 258: سبحانك الخ

This copy was finished on a Friday, in the month Sha'bân, A.H. 985=A.D. 1577, October, November, by Muhammad 'Alî bin Haidar Kulî bin Natr (or Nazar?) Kulî bin Kamâl-aldin bin 'Alî. A note in Persian, on fol. 359b, states that this copy contains 360 leaves and 45 جزء.

A note in English gives the name of the former possessor, W. Roebuck, Portsmouth, June 8, 1810. The same date on fol. 1a.

Ff. 359, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1b and 66b; gilt edges; sumptuous binding in red and gold; size, 9 in. by 6½ in. [ELLIOT 63.]

950

The same.

The same *first dîwân*, arranged, like the preceding copy, in *two* parts.

First part, on ff. 1b–137b, containing:

The preface, on fol. 1b.

Kasîdas, tarji'bands, tarkibbands, mathnawîs, etc., on fol. 5b.

Second part, incomplete at the end, on ff. 138b–352b, containing:

Poems of different description, on fol. 138b.

Ghazals in alphabetical order, on fol. 141a. Beginning: یا من بدا جمالك الخ

Mukatta'ât, on fol. 328b, incomplete at the end. Beginning:

دلا منشین درین ویرانه الخ

Rubâ'îs, incomplete both at the beginning and end, on fol. 341a.

There is a lacuna after fol. 340 (corresponding to Ouseley 258, fol. 263a, l. 1, to fol. 264b, l. 7).

No date.

Ff. 352, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1b and 138b, the first of them rather dirty; binding, green and gold; gilt edges; size, 9¾ in. by 6½ in. [ELLIOT 60.]

951

A portion of the *first dîwân*.

Contents:

The preface, on fol. 1b.

Poems of different forms and contents, on fol. 7a. Some of the poems have headings, stating the names of the persons to whom they were addressed, or the occasions for which they were composed.

Ghazals, on fol. 56b, with the heading, ابتداء دیوان اوّل, arranged in alphabetical order.

Mukatta'ât, on fol. 259b.

Rubâ'iyyât, on fol. 264a.

This copy is dated by 'Alawî (Mullâ 'Alawî Samarkandî; see the note on fol. 1a and on fol. 274a), A.H. 1045, the 14th of the feast-month (ماه عید = Ramadân, A.D. 1636, February 21), at Samarkand. Written at the command of امیر طراغای اعنی بندربیك مرزای طغای.

On the first fly-leaf, p. 2, there is an inshâ of Âkhund Mullâ Yûsuf (هو الانشا من مقولات آخوند ملّا یوسف). Beginning: حلال نیست محبّت مگر کسانیرا که دوستی بقیامت برند الخ.

Ff. 274, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; size, 10⅛ in. by 6¼ in. [OUSELEY 258.]

952

The same.

This portion of the first dîwân contains:

The preface, on fol. 1b. Beginning as in the preceding copy.

Kasîdas, tarji'bands, short mathnawîs, etc., on fol. 4b. Beginning:

زان پیش که از مداد الخ

(the same as in the preceding copy, on fol. 7a).

Ghazals in alphabetical order, except the first six. Beginning of the initial poem, on fol. 56b:

بسم اللّه الرّحمٰن الرّحیم - اعظم اسمای علیم حکیم

agreeing with Ouseley 288, No. 22, etc.

Beginning of the first alphabetical ghazal, on fol. 58b:

یا من بدا الخ

Some miscellaneous poems, kit'as, and rubâ'îs, on ff. 263b–273a.

Copied A.H. 1083=A.D. 1672, 1673, by Shams-aldîn ibn Habîb-allâh Kâmfirûzî of Shîrâz.

Ff. 1–273, 2 coll., each ll. 18; Nasta'lîk; illuminated frontispieces on ff. 1b and 56b; size, 9⅛ in. by 5 in. [OUSELEY ADD. 129.]

953

The same.

Contents:

The preface, on fol. 1b.

Ḳaṣîdas, etc., on fol. 5a. Beginning as in the preceding copies.

Tarjî'bands and a few short mathnawîs, on fol. 40a. Beginning: ماء معين الخ

Ghazals in alphabetical order, except the first six, on fol. 66b. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy.

Rubâ'îs, on fol. 323b.

No date.

Ff. 341, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1b and 66b; the first two pages richly adorned; size, $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [Bodl. 539.]

954

Another copy of the *second part* of the *first dîwân*.

This copy of the *second part* of Jâmî's *first dîwân* bears the heading يا على مدد, and begins without a preface:

بسم اللّه الرّحمٰن الرّحيم - اعظم اسماء عليم حكيم

Ghazals, in alphabetical order, on fol. 8b.

Tarjî'ât, on fol. 187a.

Muḳaṭṭa'ât, on fol. 195b.

This copy contains as conclusion a part of that preface and dedication (to Sulṭân Abû Sa'îd) which is found in Elliot 61 and 62. Beginning:

انّ من الشعر لحكمة و انّ من البيان الخ

It corresponds to Elliot 61, fol. 2a, l. 2, to fol. 4a, end. The author's name occurs on the last page.

No date; the copy seems to have been made at the end of the tenth century of the Hijrah.

No. 74, ff. 1-106; No. 75, ff. 107-204, 2 coll., each ll. 17; Nasta'lîk; the writing is in many places very much effaced; the whole MS. is in a miserable state; size, $7\frac{3}{4}$ in. by $4\frac{3}{8}$ in. [Ouseley 74, 75.]

955

Another copy of Jâmî's *second dîwân*.

The second diwân of Jâmî, واسطة العقد, or the middle of the chain, collected by him from 10,000 baits of scattered poetry, A. H. 884 = A. D. 1479, when he was nearly seventy years old. It contains:

Preface in prose, on fol. 1b. Beginning as in Ouseley 288, No. 36.

Ḳaṣîdas, on fol. 2b. Beginning:

درين صحيفه چو آغاز الخ

Ghazals in alphabetical order, on fol. 21a. Beginning:

انّما اللّه اله واحد - فهو غائب و هو الشاهد

Ḳiṭ'as, rubâ'îs, and fards, on fol. 155b.

No date.

Ff. 168, 2 coll., each ll. 15; clear and distinct Nasta'lîk; illuminated frontispiece; size, 10 in. by $6\frac{1}{2}$ in. [Hunt. 629.]

956

Short selection of ghazals from Jâmî's dîwâns.

Selected ghazals. Beginning:

ترا اى نازنين هر سوز دلها صد سپه بادا الخ

Ff. 35-44, 2 coll., each ll. 12; Nasta'lîk; size, $7\frac{1}{2}$ in. by $4\frac{3}{8}$ in. [Elliot 167.]

957

Another copy of Jâmî's Nafaḥât-aluns.

A good old copy of the نفحات الانس, or biographies of Ṣûfis. Beginning the same as in Ouseley 288, No. 3:

الحمد للّه الذى جعل مرائى قلوب اوليائه الخ

Collated throughout; a great number of marginal glosses and additions, especially in the first half of the MS. No date. The scribe was Dûst Muḥammad bin Yâr Muḥammad ibn Darwîsh Muḥammad.

Ff. 301, ll. 23; illuminated frontispiece; Naskhî; size, 10 in. by $6\frac{1}{2}$ in. [Elliot 284.]

958

The same.

Many marginal glosses and additions. The Nafaḥât begin on fol. 10b. On ff. 1b–9a there is added a complete index. The copy is greatly injured in many places. Conclusion of the work on fol. 455a; the rest of the leaves (ff. 456b–485a) contains a very detailed and interesting account of Jâmî, both biographical and literary. Beginning:

تيمّنا بذكر الملك الاعلى وحمدا للّه تبارك و تعالى الخ

According to Rieu i. p. 351, this biography was composed by Jâmî's disciple, 'Abd-alghafûr al-Lârî, the same who wrote the حاشيهٔ نفحات الانس, noticed below in No. 960.

The proper order of ff. 172–178 is: 172, 174, 173, 176, 175, 177, 178.

No date. The scribe was Sayyid Jamâl bin Sayyid Muḥammad.

Ff. 485, ll. 17; Nasta'lîk; illuminated frontispiece on fol. 10b; size, $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in. [Caps. B. 12.]

959

Khulâṣat-alnafaḥât (خلاصة النفحات).

An abridgment of Jâmî's Nafaḥât-aluns, made A. H. 927 = A. D. 1521, by Maḥmûd bin Ḥasan bin Maḥmûd al-ḥasanî alâmulî (see ff. 1b, l. 8, 3b, and 223b), and enlarged by an account of some Shaikhs of Fârs and 'Irâḳ, not mentioned in Jâmî's original work. It is entitled 'Khulâṣat-alnafaḥât' (see ff. 3b and 223b), and contains 232 biographies, the first of which is that of Abû-alhâshim Ṣûfî (on fol. 9b), and the last that of Maulânâ Muḥammad Shîrîn Maghribî (on fol. 222b). Beginning: الحمد للّه الذى اضاء بنور تجلّياته صدور الكاملين و اجتباهم من بريّته بالفؤاد الخ.

A complete index of the 232 Shaikhs is found on the first four fly-leaves. No date. The scribe was Ḥabîb-

allâh bin 'Azîz bin Ḥasan aljahrâmî aldailamî. On fol. 1ª the following note appears:

انتخاب کتاب نفحات با ضمّ بعضی از احوال مشایخ شیراز تحفة لحقیر فقیر معین الدین محمّد الهاشمی عفی عنه برسم کتابخانهٔ عالیحضرت هدایت رتبت معالی منقبت صاحب نفس قدسی جامع فضائل انسی مربّی ارباب الکمال مروّج حدیقة الفضل و الافضال المتفرّد الوحید الموحّد الکامل فی الترك و التجرید شیخنا و شیخ المسلمین ابو سعید لازال مترقّیًا فی مراتب التوحید و صاعدًا الی مدارج التحمید،

and further below:

ممّا انسلك فی سلك ملك لحقیر عمر بن حسین الرومی لحنفی الفقیر جعله اللّه من جملة عباده الصالحین واوصله الی اقصی درج الواصلین آمین،

Ff. 224, ll. 14; Naskhî; size, 8 in. by $4\frac{3}{4}$ in.
[Grave 34 (olim 35).]

960

Ḥâshiya-i-Nafaḥât-aluns (حاشیهٔ نفحات الانس).

Persian glosses to the Nafaḥât, compiled A.H. 896 = A.D. 1490, 1491, by Jâmi's famous disciple 'Abd-alghafûr of Lâr, who died A.H. 912 = A.D. 1506, 1507; comp. Ḥ. Khalfa vi. p. 367, No. 13922; Notices et Extraits, xii. p. 313; and Rieu i. p. 350. Beginning: بسم اللّه الرّحمٰن الرّحیم و به نستعین، سپاس و ستایش خدایرا که آئینهٔ دل دوستان خود را جلوهگاه جمال ذات کریم خود گردانید الخ.

Besides these glosses and Jâmi's life (see above, No. 958) 'Abd-alghafûr wrote a work, entitled حاشیة فی الفوائد الضیائیّة (glosses to Jâmi's commentary on the Kâfiyah, comp. G. Flügel i. p. 21, and Ḥ. Khalfa v. p. 10), and completed the same poet's commentary on the Ḳurân, which is styled 'Tafsîr-i-Jâmî;' see Ḥ. Khalfa ii. p. 357, No. 3249. This copy is not dated, but there are two seals of former owners on fol. 1ª, the first belonging to Muḥammad Farrukhsiyar (who reigned from A.H. 1124 to 1131), the second to Muḥammad Riḍâ bin Maulânâ Ghulâm Muḥammad bin Maulânâ Aḥmad bin Maulânâ Sulaimânî. An account of 'Abd-alghafûr, excerpted from 'Alî bin alḥusain alkâshifî's رشحات عین الحیوة (Marsh. 122), the 18th of Jumâdâ-alawwal, A.H. 1144 = A.D. 1731, November 18, is also found on the first page, probably written by the second owner, Muḥammad Riḍâ.

Ff. 150, ll. 17; Nasta'lîḳ; size, $9\frac{1}{4}$ in. by 5 in. [Walker 73.]

961

Fragment of another work of the same title, حاشیهٔ نفحات الانس, or glosses to the Nafaḥât, by Muḥammad bin Maḥmûd Dihdâr Fânî, who died A.H. 1016 = A.D. 1607, 1608; comp. A. Sprenger, Catal., p. 393; Rieu ii. p. 816ª, and the other work by the same author, حاشیهٔ فصل کتاب, under 'Ṣûfism.' Beginning: الحمد للّه ربّ العالمین و صلّی اللّه علی سیّد الانبیا محمّد وآله و صحبه و ذرّیّته اجمعین، چنین گوید الخ.

No date. Many slight lacunas. It breaks off with the words . . . ابو جعفر گوید.

Ff. 221ᵇ–236ᵇ, ll. 17; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by 5 in.
[Walker 120.]

962

Another copy of Jâmî's Bahâristân.

Beginning: چو مرغ امر ذی بالی زآغاز الخ.

Copied A.H. 926 = A.D. 1520, by Ḥâjî Khalîl bin Ḥâjî 'Alî.

Ff. 124, ll. 13; Naskhî; size, $7\frac{5}{8}$ in. by $5\frac{1}{2}$ in. [Seld. 31.]

963

The same.

This splendid copy was finished at Lâhûr, the 23rd (Daibâdin) of the month Bahman, in the year 39 (? 983). Sir Gore Ouseley makes the following statement about it (written on the fly-leaves, A.D. 1817): 'This most curious and beautiful volume, written in the finest Nastálik character by the famous scribe Muhammed Hussein, who, in consequence of his inimitable penmanship, obtained the title of Zerin Kalm, or pen of gold, was transcribed at Lahór for the emperor of Hindustan, and finished about 1575 of the Christian era (A.H. 983). No less than sixteen painters of the greatest eminence contributed to the embellishment of this beautiful MS. Five were employed upon the illumination and marginal arabesques, viz. Khezer, Selmán, Mukhlis, Ahmed, and Akhlás; on the hunting scenes and animals, three, viz. Emád, Husseini, and Ustád Bábú; on coloured paintings which illustrate the work, five, viz. Miskinah, Mádhu, Makund, Basáwan, and Laal; and on painting the faces in the vignettes and margins, three, viz. Sindás, K'hím, and Bálchand.'

This MS. came into Shâhjahân's library A.H. 1020, the 8th of Jumâdâ-althânî (A.D. 1611, August 18; see that emperor's autograph on fol. 1ª), and into Sir Gore Ouseley's A.H. 1215, the 4th of Muḥarram (A.D. 1800, May 28). A second autograph of one of Tîmûr's imperial descendants is also found on fol. 1ª.

Ff. 67, ll. 14; excellent Nasta'lîḳ, written on paper of different colours, embellished with ornaments, drawings, arabesques, etc., in gold; illuminated frontispiece; a vignette on fol. 1ª; beautiful miniature paintings on ff. 9ª, 17ᵇ, 27ª, 29ª, 35ᵇ, and 42ª; binding, red velvet with gilt appendages, both in the middle and at all the corners; size, $11\frac{1}{2}$ in. by $7\frac{1}{4}$ in. [Elliot 254.]

964

The same.

Rauḍah I, on fol. 3ᵇ; II, on fol. 11ª; III, on fol. 18ª; IV, on fol. 25ᵇ; V, on fol. 33ᵇ; VI, on fol. 45ª; VII, on fol. 59ᵇ; VIII, on fol. 77ᵇ.

No date.

Ff. 1–86, ll. 15; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.
[Ouseley Add. 97.]

965

Another copy of Jâmî's Ruka'ât.

Jâmî's letters. Beginning: بعد از انشاء صحائف ثنا الخ; see Ouseley 288, No. 35.

Dated the 19th of Dhû-alka'dah, A. H. 1069 = A. D. 1659, August 8.

Ff. 78, ll. 15; Nasta'lîk; the first page supplied later; size, 9⅜ in. by 5⅜ in. [Fraser 51.]

966

Another copy of Jâmî's Ashi'at-allama'ât.

Beginning the same as in Ouseley 288, No. 11: لولا لمعات الخ.

A very large number of explanatory glosses on the margin. Between ff. 5 and 6 there is inserted as a kind of commentary a short pamphlet, ff. 8, entitled علم سلوك رسالهٔ انشاء المحدّثات, and beginning: . . . الحمد للّه امّا بعد نموده می آید الخ.

Ff. 112, ll. 14; Nasta'lîk; illuminated frontispiece; size, 9¼ in. by 5¼ in. [Walker 84.]

967

Another copy of Jâmî's Shawâhid-alnubuwwat.

Jâmî's work on the evidences of prophecy. Beginning as usual: الحمد للّه الذی ارسل رسلا مبشّرین و منذرین الخ. Comp. Ouseley 288, No. 4.

The mukaddimah begins on fol. 3ᵇ; the first rukn, on fol. 5ᵇ; the second rukn, on fol. 14ᵇ; the third rukn, on fol. 25ᵇ; the fourth rukn, on fol. 37ᵃ; the fifth rukn, on fol. 88ᵇ; the sixth rukn, on fol. 97ᵃ; the seventh rukn, on fol. 148ᵇ; the khâtimah, on fol. 156ᵇ. The headings of the mukaddimah and the first six rukns are quoted by J. Aumer, p. 102; we add those of the seventh rukn and of the khâtimah (wanting in Aumer's copy):

رکن سابع در بیان شواهدی که از تابعین و تبع تابعین تا طبقهٔ صوفیّه ظاهر شده است

خاتمه در عقوبات اعدا'

This excellent copy was finished by Nûr-aldîn Muhammad alwâ'iż, at the end of the month Jumâdâ-alûlâ, A. H. 951 = A. D. 1544, middle of August. Many marginal glosses and additions.

Ff. 159, ll. 23; Naskhî; size, 9¾ in. by 7 in. [Ouseley Add. 124.]

968

The same.

Mukaddimah, on fol. 3ᵇ; Rukn I, on fol. 6ᵃ; II, on fol. 16ᵃ; III, on fol. 29ᵃ; IV, on fol. 42ᵃ; V, on fol. 100ᵃ; VI, on fol. 109ᵃ; VII, on fol. 166ᵃ; Khâtimah, on fol. 176ᵇ. It ends without a colophon on fol. 179ᵇ; and the last thirteen or fourteen leaves are filled with various pieces in prose and verse, for instance, a prayer in Arabic, on fol. 180ᵃ; a باب ما جاء فی خراب الارض والبلاد قبل الاسلام, on fol. 180ᵇ; a فائده فی معرفة القمر, with figures, on fol. 181ᵃ; احوال خرابی و عمارهٔ مکّهٔ مکرّمه, on fol. 182ᵃ; a series of astronomical and chronological tables on ff. 184ᵇ–190ᵇ; and incoherent bits of Persian poetry and prose on the remaining leaves.

Ff. 192, ll. 23; Naskhî; size, 10 in. by 6⅛ in. [Hunt. Don. 17.]

969

Another copy of Jâmî's Risâlah fî-al'arûd.

Jâmî's treatise on metrical art, beginning as in Ouseley 288, No. 33: سپاس وافر قادریرا الخ.

No date.

Ff. 21, ll. 15; Nasta'lîk; size, 7⅝ in. by 4½ in. [Walker 34.]

970

Another copy of Jâmî's Alfawâ'id-aldiyâ'iyyah.

Jâmî's commentary on Ibn Hâjib's Kâfiyah, entitled الفوائد الضيائيّة, and beginning: الحمد لوليّه والصلوة الخ; comp. Ouseley 288, No. 2. It opens here on fol. 8ᵇ, and closes on fol. 249ᵇ. The first seven leaves, as well as the margin of almost all the leaves of this copy, are fully covered with glosses, written in a much smaller hand. Many interlinear explanations besides. On fol. 251ᵃ begins a tract, فی بیان طبقات الفقها. Much other scribbling of no consequence on the fly-leaves. No date.

Ff. 253, ll. 17; Nasta'lîk; a few pages supplied by other hands; size, 9⅝ in. by 5¼ in. [Fraser 4.]

971

Another copy of Jâmî's Lawâ'ih.

Jâmî's work on Sûfism, called لوائح در بیان معانی و معارف (fol. 64ᵇ, l. 3); comp. Ouseley 288, No. 16. Beginning: سبحانك لا احصی ثناء علیك کیف وکلّ ثناء یعود الیك الخ.

This copy was written in the month Dhû-alka'dah, A. H. 1038 = A. D. 1629, June, July, by Muhammad Fâdil Anjudânî.

Ff. 63ᵇ–82ᵃ, ll. 16; Nasta'lîk; size, 8⅜ in. by 4½ in. [Laud 205.]

972

The same.

No date.

Ff. 31, ll. 10; large Nasta'lîk; size, 9½ in. by 7 in. [Bodl. 502.]

973

The same.

Copied by Mahmûd bin Mas'ûd bin Yahyâ alkâdi. No date.

Ff. 10–31, ll. 15; Nasta'lîk; the first five pages supplied later on more modern paper; size, 7¼ in. by 4 in. [Marsh. 83.]

974

The same.

This copy ends on fol. 23ᵃ, not dated. Some ornaments. On ff. 23ᵇ–24ᵇ follows an appendix on 'licen-

tiae poeticae.' Beginning: اعمال تذییلی شش است تحریك و تسکین - تشدید و تخفیف - مدّ وقصر - اظهار و اسرار - معروف و مجهول - تعریب و تعجیم الخ

On the first page two ḳiṭ'as of Ṣâ'ib and two of an anonymous poet. A short note in Turkish at the end.

Ff. 24, ll. 16; small Nasta'lîḳ; size, $6\frac{1}{8}$ in. by $3\frac{1}{4}$ in. [OUSELEY 137.]

975

The same.

Copied A.D. 1797. In the colophon this treatise is by mistake ascribed to Shaikh Sa'dî of Shîrâz.

Ff. 25–39, ll. 19; Nasta'lîḳ; size, $12\frac{1}{8}$ in. by $9\frac{1}{2}$ in. [OUSELEY ADD. 4.]

976

Another copy of Jâmî's Naḳd-alnuṣûṣ.

Jâmî's commentary on Ibn 'Arabî's نقش الفصوص; comp. Ouseley 288, No. 9. Beginning the same:

الحمد لله الذی جعل صفائح قلوب ذوی الهمم الخ

This copy was finished the 4th of Jumâdâ-althânî, A.H. 1124 = A.D. 1712, July 9, by Mihrmâh bin Zain-al'âbidîn alriḍawî. Many marginal glosses and additions.

Ff. 146, ll. 17; Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [WALKER 75.]

977

Dîwân-i-Khâkî (دیوان خاکی).

The lyrical poems of Ḳâsimbeg Khâkî, probably identical with Maulânâ Khâkî, who is quoted in the Safînah (Elliot Coll. 400, No. 21, on fol. 21ª) as contemporary with and a rival of Jâmî. An 'Abdallâh Khâkî of Shîrâz, who served under the Âḳ-ḳuyunlûs and died A.H. 902 = A.D. 1496, 1497, is mentioned in Rieu iii. p. 886ª. This dîwân contains only ghazals in alphabetical order. Beginning:

هم سفر تا بغمت شد دل غم پرور ما
سوی اقلیم جنون گشت غمت رهبر ما

Copied by Ibn Sayyid Ḥasan-alḥusainî.

Ff. 109–177, 2 coll., each ll. 14–16; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in. [SELD. SUP. 28.]

978

Selections from Humâyûn's poems (انتخاب اشعار همایون).

Some ghazals of Amîr Humâyûn of Asfarâ'in, who died in the village of Armak, near Ḳumm, A.H. 902 = A.D. 1496, 1497; comp. A. Sprenger, Catal., p. 20, No. 153, and p. 432; Âtashkada, Ouseley Add. 183, No. 140, on fol. 40ᵇ. Rieu ii. p. 735ᵇ gives 908 as date of his death (probably a misprint).

Beginning:

مرا از سینه نبود پنبهٔ داغ نهان پیدا
چنانم سوخت داغ او که گردید استخوان پیدا

No date.

Ff. 82–91, 2 coll., each ll. 12; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{8}$ in. [ELLIOT 167.]

979

Selections from the dîwân of Amîr Maḳbûl.

Selected ghazals of Amîr Maḳbûl, one of the court-poets of Sulṭân Ḥusain Baiḳarâ (A.H. 873–911 = A.D. 1468–1506); comp. Makhzan-algharâ'ib, Elliot 395, fol. 385ª, No. 2307. Beginning:

شکر خدا که از اثر حسن یار ما
در عاشقی گذشت همه روزگار ما

No date.

Ff. 53ᵇ–60ª, 2 coll., each ll. 12; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{8}$ in. [ELLIOT 167.]

980

Selections from Nihânî's ghazals.

Selected ghazals of Nihânî (نهانی), probably the same poetess who is mentioned in A. Sprenger, Catal., p. 11, No. 5, and in Makhzan-algharâ'ib, Elliot 395, fol. 463ª, No. 2843, as sister of Sulṭân Ḥusain Mirzâ's wazîr Khwâjah Afḍal, on ff. 109ª–121ᵇ. Beginning:

برغم دشمنان ای دوست با من کن ملاقاتی
وفا کن با من ایّامی بسر بر با من اوقاتی

A musaddas by the same, on ff. 152ª–156ᵇ. Beginning:

آورد بمن قاصد فرخنده پیامی الخ

On fol. 157ᵇ there is added by another hand a ghazal of Ḥâfiẓ. Beginning:

نو بهارست ودر آن گوشه که خوشدل باشی

(Brockhaus, 565.) No date.

Ff. 109ª–121ᵇ and 152ª–156ᵇ, 2 coll., each ll. 12; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{8}$ in. [ELLIOT 167.]

981

Dîwân-i-Suhailî (دیوان سهیلی).

The lyrical works of Amîr Niẓâm-aldîn Aḥmad Suhailî, to whom Ḥusain Wâ'iẓ dedicated his celebrated Persian paraphrase of Kalîlah and Dimnah, the Anwâr-i-Suhailî. He was wazîr of Sulṭân Ḥusain Mirzâ, and wrote, besides a Persian and a Turkish dîwân, a mathnawî, Lailâ and Majnûn, and died A.H. 907 = A.D. 1501, 1502; comp. Âtashkada, Ouseley Add. 183, No. 39, on fol. 10ᵇ; A. Sprenger, Catal., p. 20, No. 149, pp. 78 and 572; Rieu ii. p. 756.

Contents:

Ghazals in alphabetical order (except the third and fourth rhyming in نگاه تو and نگین). Beginning on fol. 1ᵇ:

خوان نوال تست غدی(!) بخش جان ما الخ

The beginning of the second ghazal, محیط مرکز, is the bait quoted in Sprenger.

Tarjiʻât, some kitʻas, and short mathnawîs, on fol. 83[a]. Beginning of the first tarjiʻ:

بیا ساقی آن ساغرسیم بر - که در سیم او لعل دارد مقر

Rubâʻîs and muʻammâs (riddles), on fol. 92[a]. Beginning:

آفاق سراسر همه وهمیست و خیال
موجود بجز وجود حق هست محال

Not dated. An old MS.; the transcriber was Sultân Muhammad Khândân.

Ff. 98, 2 coll., each ll. 14; Nastaʻlîk; illuminated frontispiece; the original leaves are put into a modern margin of various colours, red, yellow, and blue; bound in red velvet; size, 8⅞ in. by 5⅝ in. [Elliot 102.]

982

Lailâ and Majnûn (لیلی و مجنون).

A mathnawî, entitled 'Lailâ and Majnûn,' completed the 11th of Ramadân, A. H. 889 = A. D. 1484, October 2; see fol. 97[a], last line, and fol. 97[b], first line:

گشتم چو برین فسانه فیروز
بود از رمضان گذشته ده روز
وز هجرت بهترین عالم
نهصد بودی به یازده کم

and dedicated to Sultân Husain Mirzâ, see fol. 11[b], last line but one. Beginning:

الحمد لواقف الضمائر - الشکر لکاشف السرائر

Although the author's name does not occur anywhere, there is no doubt that we have here the very rare Lailâ and Majnûn by Amîr Suhailî, and this is further corroborated by the fact, that some minor poems of the same Suhailî are found on other margin-columns of this MS. Copied A. H. 991 = A. D. 1583.

Margin-column, ff. 1–98, ll. 22; Nastaʻlîk. [Fraser 91.]

983

Miscellaneous poetry by Suhailî.

Poetical miscellanies, consisting of a mathnawî-fragment, some kasîdas, kitʻas, rubâʻîs, and riddles. The rubâʻîs and riddles are composed by Suhailî (headed رباعیّات سهیلی), and quite agree with those in Elliot 102. The takhallus in the last kitʻah is likewise Suhailî, therefore we believe the whole of these miscellanies belong to him.

Initial bait of the mathnawî-fragment, on fol. 149[b]:

وصف یکتای بیعدیل و مثال - بطریق تمام و نوع کمال

Beginning of the first kasîdah, on fol. 153[b]:

بدارچرخ مشعبد چو بر صباح و مساست ثبات کارش از الوان مختلف پیداست

Rubâʻîs, on fol. 167[a]; the first corresponds to Elliot 102, fol. 94[a], l. 4.

Riddles, on fol. 171[b]; the first corresponds to Elliot 102, fol. 97[a], l. 7.

Copied A. H. 991 = A. D. 1583.

Margin-column, ff. 149[b]–154[a] and 160[a]–172[a], ll. 22; centre-columns, ff. 171[b] and 172[a], ll. 13; Nastaʻlîk. [Fraser 91.]

984

Selections from Saifî ʻArûdî's dîwân.

Some ghazals by Saifî ʻArûdî of Bukhârâ, the contemporary and friend of Jâmî, and author of the عروض سیفی, who died A. H. 909 = A. D. 1503, 1504, see A. Sprenger, Catal., p. 20, No. 150; Rieu ii. p. 525 sq.; Âtashkada, Ouseley Add. 183, No. 719, on fol. 187[b]; and Makhzan-algharâʼib, Elliot 395, No. 991, on fol. 177[a], where a bait, found in one of these ghazals, is quoted. Arrangement alphabetical, commencing with the rhyme-letter م. Beginning:

به از جان است جانانی که دارم
فدای او کنم جانی که دارم

No date.

Ff. 9–16[b], 2 coll., each ll. 15; Nastaʻlîk; size, 8⅛ in. by 5¼ in. [Elliot 134.]

985

ʻAdl u Jaur (عدل و جور).

A mathnawî on moral and ethical matters by Kâdî Ikhtiyâr of Turbat, entitled, according to the colophon, 'Justice and Injustice' (عدل و جور). The author, who dedicated his work to Abû-almuzaffar Shâh Ismaʻîl alhusainî alsafawî (who reigned A. H. 909–930 = A. D. 1503–1524), was contemporary with Hilâlî (put to death A. H. 939), with a mathnawî of whom this poem is bound together. Beginning:

بنام خدا ابتدا میکنم - سر نامه نام خدا میکنم

On fol. 24[b] the poet relates, that at the very moment he had finished that part of the poem, viz. the description of the spring (صفت بهار, on fol. 22[b]), the Timûride Sultân Husain Mirzâ (who died A. H. 911) sent a most benevolent letter to him, and offered him the prime-minister's office at his court, but he excused himself with: استغنا از مناصب و قطع تعلّق از مراتب.

The date of the composition of this mathnawî seems therefore to lie between A. H. 909 and 911 = A. D. 1503 and 1505, 1506.

Copied by ʻAlî bin Lutf-allâh alhusainî Maʻâd alsabzwârî, A. H. 967 = A. D. 1559–1560.

Ff. 1–100, 2 coll., each ll. 12, and a third on the margin, ll. 28; Nastaʻlîk; illuminated frontispiece; size, 9¾ in. by 6¼ in. [Elliot 335.]

986

Dîwân-i-Mânî (دیوان مانی).

The dîwân of Mânî of Mashhad; another tradition makes Mâzandarân his native country. He was in the service of Muhammad Muhsin Mirzâ, the son of Sultân Husain Mirzâ, and was killed by the Uzbegs A. H. 913 = A. D. 1507, 1508. See A. Sprenger, Catal., p. 483; Catalogue des MSS. et Xylographes, p. 396.

Contents:

Four ghazals in praise of God, on fol. 362[b]. Beginning:

زهی زبود تو پیدا بود نشان همه
خدائی از تو بود بندگی از آن همه

Ghazals, on fol. 365b, arranged alphabetically. Beginning:

ای زتو شاخ گل آموخته رعنائی را
آب ورنگ از تو بود گلشن زیبائی را

Mukaṭṭaʿât, rubâʿîs, mukhammasât, and mufradât, on ff. 402b–411a. Beginning:

جنگ در بزم خاص حضرت شاه
ساز من نا نواست میگوید

This copy was finished A. H. 944, in the first Jumâdâ = A. D. 1537, October, November.

Ff. 362–411, 2 coll., each ll. 15; small Nastaʿlîḳ; without any ornament, except a flower depicted on the first leaf; size, 7¼ in. by 4½ in. [Ouseley 125.]

987

Bâgh-i-Iram (باغ ارم).

The garden of Iram, a very rare and interesting mathnawî, containing the story of Bahrâm and Bihrûz, composed by Ḥâlî, that is, Maulânâ Kamâl-aldîn Bannâʾî, who uses also the takhalluṣ Ḥâlî in several of his ghazals. He was the pupil of Muḥammad Yaḥyâ bin ʿUbaid-allâh, and died, according to Sâmî, Taḳî Kâshî, etc., in the massacre of Shâh Ismaʿîl, A. H. 918 = A. D. 1512, 1513; comp. A. Sprenger, Catal., p. 372; Rieu i. p. 351b; Mehren, p. 41; Not. et Extr. iv. 289; and Steward, p. 73. (The Khulâṣat-alafkâr fixes his death in A. H. 909, but that is wrong, for Bâbar saw him in 911, comp. Mémoires de Baber par Pavet de Courteille, i. p. 406.) The title of the mathnawî occurs on fol. 33a, l. 2:

نام او شد نهاده باغ ارم - تاکه روشن کند چراغ ارم

the mention of the poet's native place, Harât, on fol. 29b, l. 9 sq.

Beginning of the poem:

ای وجود تو اصل کلّ وجود
هستی و بودهٔ و خواهی بود

When Ḥâlî or Bannâʾî wrote this work, Jâmî was already dead; that we learn from the phrase قدّس اللّه سرّه added to that poet's name, on fol. 58a, l. 6. Sâmî's statement, therefore, that the poem was dedicated to Sulṭân Yaʿḳûb, cannot possibly be correct, as the latter was already dead, A. H. 896 = A. D. 1490, 1491; there is, moreover, no such dedication found in this copy, although the Sulṭân's name is quoted several times.

No date.

Ff. 272, 2 coll., each ll. 15; Nastaʿlîḳ; mounted MS.; small illuminated frontispiece; size, 9 in. by 5 in. [Elliot 253.]

988

Selections from Fidâʾî's and Bannâʾî's dîwâns (انتخاب اشعار فدائی و بنّائی).

Some ghazals by Fidâʾî (who died A. H. 927 = A. D. 1521; see Rieu ii. fol. 650b), a son of the celebrated commentator of Shabistarî's Gulshan-i-râz, Muḥammad bin Yaḥyâ bin ʿAlî aljîlânî allâhijî alnûrbakhshî, with the takhalluṣ Asîrî; comp. also Safînah, Elliot 400, No. 323, on fol. 117a, and by Bannâʾî of Harât, the author of the preceding mathnawî, باغ ارم.

Beginning of the initial poem (with the wrong takhalluṣ فغانی instead of فدائی):

بزم اگر بی یوسف خود در چمن باشد مرا
همچو یعقوب از غمش بیت الحزن باشد مرا

No date.

Ff. 101b–108b, ll. 12; Nastaʿlîḳ; size, 7½ in. by 4¾ in. [Elliot 167.]

989

Muʾnis-alaḥbâb (مؤنس الأحباب).

A dîwân by Shihâb-aldîn ʿAbdallâh Albayânî bin Shams-aldîn Muḥammad Marwârîd, who died A. H. 922 = A. D. 1516, according to Ḥ. Khalfa vi. p. 272. His name does not appear in the MS., but the title occurs on fol. 3a, ll. 5, 6.

Beginning:

ای لطف تو داده شهریارانرا تاج
شاهان بنوالت چو گدایان محتاج
از صنع تو یکمخمّس این پنج حواس
وز نظم تو یکرباعی این چار مزاج

This collection contains only rubâʿîs, not arranged according to any principle; they are addressed to different persons, princes, dervises, scholars, noblemen, etc.; some are written for certain special occasions, for congratulation and condolence; others, on longing (اشتیاق) and love; the last three, 'on loss and hopelessness,' 'complaint on the death of a child,' and 'on hope.' They are preceded by a preface, on ff. 1–3a.

Copied by Yûsuf bin Muḥammad of Marw, A. H. 920 = A. D. 1514, during the author's lifetime.

Ff. 25, 2 coll., each ll. 12; neatly written in small Nastaʿlîḳ; ornamented on the first three pages; size, 6⅛ in. by 3¼ in. [Ouseley 138.]

990

Dîwân-i-Âṣafî (دیوان آصفی).

The lyrical poems of Khwâjah Âṣafî, the son of Muḳîm-aldîn Niʿmat-allâh, Sulṭân Abû Saʿîd's wazîr. He was the pupil of Jâmî and the friend of Mîr ʿAlî Shîr, and died, according to the best authorities, A. H. 923 = A. D. 1517, comp. Rieu ii. p. 651 sq. Other less trustworthy dates are 920 and 928. Comp. also A. Sprenger, Catal., p. 310; G. Flügel i. p. 578; W. Pertsch, p. 74; and the Khulâṣat-alafkâr, Elliot 181, No. 22, on fol. 23b. This dîwân contains ghazals in alphabetical order (on ff. 1–69), and a few kiṭʿas and rubâʿîs at the end (on ff. 69b–72a). Beginning of the ghazals:

ساز آباد خدایا دل ویرانی را
یا مده مهربتان هیچ مسلمانی را

No date.

Ff. 72, 2 coll., each ll. 15; careless Nastaʿlîḳ; size, 10 in. by 5¾ in. [Walker 88.]

991

Selections from the same dîwân.

Some ghazals by the same Âṣafî, in alphabetical

order, ending with the rhyme-letter د. Beginning the same as in the preceding copy.

No date.

Ff. 17ᵃ–24ᵇ, 2 coll., each ll. 15; Nastaʻlîḳ; size, 8⅜ in. by 5¼ in. [Elliot 134.]

992

Dîwân-i-Bâbâ Fighânî (دیوان بابا فغانی).

The complete works of Bâbâ Fighânî of Shîrâz, who died A. H. 925 = A. D. 1519; comp. Rieu ii. p. 651; A. Sprenger, Catal., p. 403 sq.; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Batav. ii. p. 122; J. Aumer, p. 34; Butkhâna, No. 38. An earlier date of his death is A. H. 922.

Contents:

Kaṣîdas, on fol. 1ᵇ, in the first half (ff. 1ᵇ–26ᵇ) alphabetically arranged, in the second without any order. Beginning:

باز از سمن و گل چمن آراست جهانرا
جان تازه شد از لطف هوا پیر و جوانرا

The bait quoted in Sprenger is not found here.

Ghazals, in alphabetical order, on fol. 40ᵇ. Beginning the same as in Rieu, Sprenger, and Aumer:

ای سر نامه نام تو عقل گره کشای را الخ

Nine muḳaṭṭaʻât, on fol. 197ᵃ. Beginning:

حال من و عدو مثل آتش است و نی الخ

Thirty-six rubâʻîs, on fol. 198ᵃ. Beginning:

در لوح عدم بود نهان نقش وجود الخ

Sixty-one single baits and couplets, on fol. 201ᵇ. Beginning:

دمی کز تن جدا سازد سرم تیغ جفای او
تن زارم روان در سجده افتد پیش پای او

On fol. 9ᵃ there is probably one bait missing before the first; and likewise on fol. 50ᵃ (comp. the next copy, Elliot 45, fol. 119ᵃ, l. 1). Occasionally there are various readings on the margin. There is no colophon on fol. 206ᵃ, but the following date appears on fol. 206ᵇ: Rabîʻ-alawwal, A. H. 1223 = A. D. 1808, April, May.

Ff. 206, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1ᵇ and 40ᵇ; on ff. 1ᵇ, 2ᵃ, 40ᵇ, and 41ᵃ margin and text are very richly ornamented in gold and various other colours; Nastaʻlîḳ; size, 8½ in. by 4½ in. [Elliot 49.]

993

The same.

Another copy of the same dîwân, but only containing the ghazals, beginning as in the previous copy, but the order, although alphabetical, differs from that in Elliot 49. One hemistich is missing on fol. 168ᵃ, l. 2.

On fol. 214ᵃ are added one ḳiṭʻah and thirteen rubâʻîs; the ḳiṭʻah agrees with the first in Elliot 49, حال من الخ, and the first rubâʻî is also identical with the initial one in that copy: در لوح عدم الخ.

This copy is dated A. H. 1219 = A. D. 1804, 1805.

Ff. 105ᵃ–215ᵇ, 2 coll., each ll. 15; Nastaʻlîḳ; size, 9⅝ in. by 7 in. [Elliot 45.]

994

Selections from Fighânî's ghazals (انتخاب اشعار فغانی).

Some ghazals by the same Fighânî. Beginning:

زپس که داشتی ای گل همیشه خار مرا
نماند پیش کسان هیچ اعتبار مرا

No date.

Ff. 91ᵃ–101ᵃ, 2 coll., each ll. 12; Nastaʻlîḳ; size, 7½ in. by 4⅜ in. [Elliot 167.]

995

Selections from the dîwân of Âhî.

Some ghazals and a few rubâʻîs by Âhî, a Turkish Amir, who died A. H. 927 = A. D. 1521; comp. A. Sprenger, Catal., p. 327; G. Flügel i. p. 578; W. Pertsch, p. 74; Rieu ii. p. 736. Alphabetical order. Beginning:

ای صد خجالت از گل روی تو لاله را الخ

No date.

Ff. 33ᵇ–48ᵃ, 2 coll., each ll. 15; Nastaʻlîḳ; small illuminated frontispiece; size, 8⅜ in. by 5¼ in. [Elliot 134.]

Hâtifî (Nos. 996–1016).

996

Lailâ and Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, by Jâmî's nephew, ʻAbdallâh Hâtifî of Jâm, who died A. H. 927 = A. D. 1520, 1521; comp. Rieu ii. p. 652; A. Sprenger, Catal., p. 421; Ouseley, Biographical Notices, p. 143; G. Flügel i. p. 581; Cat. Codd. Or. Lugd. Bat. ii. p. 121; W. Pertsch, p. 107, etc.

Edited by Sir W. Jones, Calcutta, 1788.

Beginning:

این نامه که خامه کرد بنیاد
توقیع قبول روزیش باد

Copied A. H. 982 = A. D. 1574, 1575.

Margin-column, ff. 1ᵇ–91ᵇ, ll. 12–17, partly two hemistichs, and partly only one in the line; Nastaʻlîḳ, by different hands. [Laud 216.]

997

The same.

Dated the 27th of Shaʻbân, A. H. 1033 = A. D. 1624, June 14, by Jamshîd. On the margin of the last page there is written, by another hand, the name of Sayyid ʻUmar ibn Sayyid alkhalîl (probably a former owner).

Ff. 68, 2 coll., each ll. 15; Nastaʻlîḳ; size, 7¾ in. by 5¼ in. [Walker 35.]

998

The same.

Dated the 19th of Rajab, A. H. 1038 = A. D. 1629, March 14. Ff. 275 and 276 are inserted in this mathnawi by mistake; they belong to a Hindûstânî poem, found in another portion of the same MS. Fol. 274

must be immediately followed by fol. 277, as the catchword proves. Many leaves injured at the top.

Ff. 225–295, 2 coll., each ll. 13–15; careless and unequal Nasta'lîḳ; size, 8⅛ in. by 4¾ in. [Seld. sup. 28.]

999

The same.

A very good and correct copy. There is no date, but an entry by Mr. J. Gelden, on fol. 1ª, states that this MS. was presented to him in January, A.D. 1648 = A.H. 1057, Dhû-alḥijjah, to 1058, Muḥarram, by Mr. Gilberti North.

Ff. 82, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; miniature paintings on ff. 16ª, 33ᵇ, 47ᵇ, 62ᵇ, and 67ª; size, 8 in. by 5 in. [Seld. 34.]

1000

The same.

This copy was finished the 9th of Jumâdâ-althânî, A.H. 1077 = A.D. 1666, December 7, at بندر. Collated throughout.

Ff. 65, 2 coll., each ll. 16; Nasta'lîḳ; size, 8¾ in. by 4⅞ in. [Walker 49.]

1001

The same.

This copy was finished the 9th of Rabî'-alâkhar, A.H. 1096 = A.D. 1685, March 15, by Shaikh Jân Muḥammad Sâkin Ḥusain (the rest indistinctly written).

Ff. 68, 2 coll., each ll. 15; Nasta'lîḳ; quite without ornaments; size, 8 in. by 4¼ in. [Elliot 232.]

1002

The same.

Dated the 17th of Ramaḍân, A.H. 1139 = A.D. 1727, May 8.

Margin-column, ff. 386ᵇ–461ᵇ, ll. 28; Nasta'lîḳ, mixed with Shikasta; no ornaments. [Elliot 122.]

1003

The same.

This copy was finished in Harât the 26th of Ṣafar, A.H. 1197 = A.D. 1783, January 31.

Ff. 103, 2 coll., each ll. 10; Nasta'lîḳ; size, 6¾ in. by 4½ in. [Ouseley 126.]

1004

The same.

This copy, a little worm-eaten, has as date only the 9th of Sha'bân (no year is added), by 'Abd-aljalîl ستار كامى at Jahângîrnagar.

Ff. 65, 2 coll., each ll. 15; Nasta'lîḳ; size, 7⅞ in. by 4¼ in. [Ouseley 89.]

1005

Fragments of Hâtifî's Lailâ and Majnûn.

Fol. 3ᵇ, l. 7 to fol. 5ᵇ, l. 7 agree with Elliot 232, fol. 4ᵇ, l. 4 to fol. 5ᵇ, l. 11. Beginning:

اى درّ يتيم بحر سرمد الخ

Fol. 5ᵇ, l. 8 to fol. 7ᵇ, l. 2 agree with Elliot 232, fol. 8ᵇ, l. 1 to fol. 9ª, last line. Beginning:

آن اوج سپهر عرش را بدر الخ

Fol. 25ª, l. 1 to fol. 32ª, last line agree with Elliot 232, fol. 31ᵇ, l. 12 to fol. 35ª, last line. Beginning:

بيچارهٔ نامرا و دلتنگ الخ

Written by Shâh Maḥmûd of Nishâpûr, A.H. 96 (1096 = A.D. 1685).

Ff. 3ᵇ–7ᵇ and 25ª–32ª, 2 coll., each ll. 9; large and distinct Nasta'lîḳ on brown paper; pictures on ff. 29ᵇ and 30ª; size, 8¾ in. by 5⅝ in. [Elliot 249.]

1006

Tîmûrnâma (تيمورنامه).

The Tîmûrnâma by Hâtifî, an imitation of Niżâmî's Iskandarnâma, comprising the life and victories of the great Tâtar conqueror; comp. Rieu ii. p. 653; A. Sprenger, Catal., p. 421; Cat. des MSS. et Xylographes, p. 381; J. Aumer, p. 34, etc. Beginning:

بنام خدائى كه فكر خرد - نيارد كه تا كنه او پى برد

This copy was finished in the month Jumâdâ-althânî, A.H. 934, only seven years after the poet's death (A.D. 1528, February, March), by Kamâl-aldîn Ḥusain, the son of Jalâl-aldîn Maḥmûd. A full account of Hâtifî and his Tîmûrnâma is written on the fly-leaves of this copy by Sir Gore Ouseley, on the authority of the Âtashkada and the Haft Iḳlîm.

Ff. 202, 2 coll., each ll. 12; Nasta'lîḳ; miniature paintings on ff. 24ª, 48ª, 74ᵇ, 87ª, 120ᵇ, 139ª, and 159ᵇ; illuminated frontispiece; gilt binding; size, 9⅛ in. by 5 in. [Elliot 403.]

1007

The same.

Dated the 5th of Shawwâl, A.H. 983 = A.D. 1576, January 7.

Two centre-columns, ff. 153, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 9⅞ in. by 6¼ in. [Laud 301.]

1008

The same.

Another rather incorrect copy of the Tîmûrnâma. Beginning:

بنام خدائى كه فهم و خيرد (!)

نيارد كه تا كنه آوارهٔ برد (!)

No date. Archbishop Laud acquired this MS. A.D. 1633 = A.H. 1042, 1043.

Ff. 149, 2 coll., each ll. 15; Nasta'lîḳ; large waterspots throughout; size, 9⅜ in. by 6 in. [Laud 94.]

1009

The same.

This correct and beautiful copy is not dated, but must have been written before A.D. 1635 = A.H. 1044, 1045, the year of its acquisition by Archbishop Laud.

Ff. 166, 2 coll., each ll. 14; illuminated frontispiece; the first two pages adorned with arabesques in blue, gold, and other colours; size, 10½ in. by 6¼ in. [Laud 308.]

1010

The same.

The scribe's name is Sayyid Mûsâ bin Sayyid Ya'kûb; it seems to have been written in the eleventh century.

On the first page are seals of former possessors: 'Abdallâh Muḥammad, A. H. 1140 = A. D. 1727, 1728 (the same on the last page), and Ashraf 'Alî, A. H. 1163 = A. D. 1750.

Ff. 156, 2 coll., each ll. 15; on the last two leaves an additional margin-column; small Nasta'lîk; illuminated frontispiece; in the first half the headings are written in red ink, afterwards they are omitted; size, 7⅝ in. by 4 in. [Ouseley 124]

1011

The same.

Copied A. H. 1105 = A. D. 1693, 1694, by Muḥammad Ḳâsim of Shirâz.

Two centre-columns, ff. 233, ll. 10; Nasta'lîk; illuminated frontispiece; the first two pages beautifully adorned; illuminated headings throughout; miniature paintings on ff. 50ᵇ, 51ᵃ, 89ᵇ, and 90ᵃ; size, 12 in. by 7 in. [Fraser 87.]

1012

The same.

Not dated.

Ff. 118, 2 coll., each ll. 15; small illuminated frontispiece; Nasta'lîk; size, 8½ in. by 5 in. [Thurston 16.]

1013

Khusrau and Shîrîn (خسرو و شیرین).

A mathnawî, called 'Khusrau and Shîrîn,' by Hâtifî; comp. A. Sprenger, Catal., p. 422; G. Flügel i. p. 581. Beginning:

خداوندا بعشقم زندگی ده - بفرقم تاج عزّ بندگی نه

Copied in Samarkand, A. H. 989 = A. D. 1581, 1582, by Mîrak bin Khâwand Muḥammad Shaikh.

Ff. 1–67, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; the first two pages richly embellished; headings in gold and blue; size, 9 in. by 6¼ in. [Elliot 200.]

1014

The same.

Not dated; tenth century.

Ff. 95, 2 coll., each ll. 11; Nasta'lîk; the first two pages are richly illuminated, the headings all written in gold; pictures on ff. 25ᵃ, 36ᵇ, 48ᵃ, 60ᵇ, and 89ᵃ; size, 8⅛ in. by 5⅛ in. [Ouseley 19.]

1015

Fragments of Hâtifî's Khusrau and Shîrîn.

This portion of Hâtifî's mathnawî comprises the two following chapters: بر آمدن شاهزاده خسرو بطرف شکار (comp. Ouseley 19, fol. 30ᵇ, l. 1, to fol. 33ᵃ, last line) and بیقراری نمودن شیرین از دیدن تمثال خسرو (comp. Ouseley 19, fol. 34ᵃ, l. 1, to fol. 37ᵃ, l. 7). Written by Shâh Maḥmûd of Nishâpûr, A. H. 96 (1096 = A. D. 1685).

Ff. 15ᵇ–24ᵇ, 2 coll., each ll. 9; large and distinct Nasta'lîk; pictures on ff. 17ᵇ and 18ᵃ; size, 8¾ in. by 5⅝ in. [Elliot 249.]

1016

Haft Manẓar (هفت منظر).

Haft Manẓar, an imitation of Niẓâmî's Haft Paikar, by Hâtifî. It contains, like its prototype, the history of Bahrâmgûr; comp. Rieu ii. p. 653; Ouseley, Biogr. Notices, pp. 143–145; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylographes, p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly called هفت بیکر instead of هفت منظر); and Flügel, in Wiener Jahrbücher für Literatur, Band 47; Anzeige-blatt, No. 56. Sir Gore Ouseley's account of Hâtifî's life and poetry is written by himself on the fly-leaf of this MS. Beginning:

ای نگارندهٔ صحیفهٔ غیب - نام تو صدر صفحهٔ لاریب

Dated the 10th of Ramaḍân, A. H. 946 = A. D. 1540, January 19, by Shâh Muḥammad of Nishâpûr.

Ff. 92, 2 coll., each ll. 14; Nasta'lîk; small illuminated frontispiece; each column surrounded by gold stripes; all the leaves sprinkled with gold; miniature paintings on ff. 12ᵃ, 17ᵃ, 28ᵃ, 44ᵃ, 58ᵃ, 68ᵃ, 77ᵃ, and 84ᵇ; size, 8⅝ in. by 5 in. [Elliot 161.]

1017

Ḳaṣîda-i-Umîdî (قصیدهٔ امیدی).

One ḳaṣîdah by Umîdî of Rai, who, according to the Ḥabîb-alsiyar and the Lubb-altawârîkh, was murdered A. H. 930 = A. D. 1524; see Rieu iii. p. 1091ᵃ. However, the earlier date of his death, viz. A. H. 925 = A. D. 1519, which is given in all tadhkiras, finds some corroboration from the chronogram, آه از خون ناحق من آه (= 925), quoted by the author of the Khulâṣat-alafkâr, Elliot 181, No. 31, on fol. 2;ᵃ, who states besides, that the poet was killed in Ṭaharân by Shâh Ni'mat-allâh, the father of Shâh Ḳâsim Nûrbakhsh, under Shâh Isma'îl Ṣafawî. According to the Safînah, Elliot 400, No. 47, on fol. 28ᵃ, he was killed in Rai, by Ḳiwâm-aldîn.

This ḳaṣîdah is quoted as the first in the Khulâṣat-alafkâr, and begins:

زهی طلعتت بر فراز رکائب
فروزان چو بر آسمان نجم ثاقب

No date.

Ff. 1–3, 2 coll., each ll. 12; Nasta'lîk; size, 7¼ in. by 4⅛ in. [Marsh. 83.]

1018

Selections from the dîwân of Ahlî Khurâsânî.

Some ghazals and rubâ'is by Ahlî of Khurâsân, who died in Tabrîz, A. H. 934 = A. D. 1527, 1528; comp. A. Sprenger, Catal., p. 319; Rieu ii. p. 657ᵃ. Beginning:

دو چشمم فرش آن منزل که سازی جلوه گاه آنجا الخ

No date.

Ff. 122ᵃ–151ᵇ, 2 coll., each ll. 12; Nasta'lîk; size, 7½ in. by 4⅜ in. [Elliot 167.]

Hilâlî (Nos. 1019–1026).

1019

Diwân-i-Hilâlî (دیوان هلالی).

The lyrical poems of Maulânâ Badr-aldîn Hilâlî, who was born at Astarâbâd and put to death at Harât, A. H. 939=A. D. 1532, 1533; comp. Rieu ii. p. 656; A. Sprenger, Catal., p. 426; J. Aumer, p. 35; G. Flügel i. pp. 563 and 578 sq. Lithographed at Lucknow, A. H. 1263, and Cawnpore, A. H. 1281.

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ. Beginning:

ای تو (نور read) خدا در نظر از روی تو مارا الخ

Ḳiṭ'as and rubâ'is, on fol. 73ᵃ. Beginning:

محمّدی عربی کابروی هر دو سراست
کسی که خاك درش نیست خاك برسر او'

This copy is dated the 2nd of Rabi'-alawwal, A. H. 1064=A. D. 1654, January 21.

Ff. 77, 2 coll., each ll. 15; Nasta'lîḳ; size, 9⅛ in. by 5½ in. [Walker 62.]

1020

Selections from the same diwân.

Selected ghazals from Hilâlî's diwân. Beginning:

جان خوشست امّا نمی خواهم که جان گویم ترا
بلکه از جان خوشتری خواهم که آن گویم ترا

No date.

Ff. 60ᵇ–75ᵃ, 2 coll., each ll. 12; Nasta'lîḳ; size, 7½ in. by 4⅜ in. [Elliot 167.]

1021

Shorter selections from the same.

Ghazals, in alphabetical order. Beginning:

زآب چشم من گل شد براه عشق منزلها
ندانم تا چه گلها بشکفد آخر ازین گلها

Corresponding to the second ghazal in Walker 62.

Ff. 1ᵃ–8ᵇ, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispiece; binding with flowers; size, 8⅞ in. by 5¼ in. [Elliot 134.]

1022

Shâh-u-Gadâ (شاه و گدا).

Shâh-u-Gadâ (the king and the beggar), also called Shâh-u-Darwish (king and dervis), a mystical mathnawi, by the same Hilâlî; see Rieu ii. p. 656; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xyll., p. 389; J. Aumer, p. 35.

Beginning:

ای وجود تو اصل هر موجود - هستی وبودهٔ وخواهی بود

This poem is translated into German verse by H. Ethé, Morgenländische Studien, Leipzig, 1870, pp. 197–282; comp. also Ethé, 'Ueber persische Tenzonen' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130–135. Dr. Rieu's condemnation of the objectionable nature of its subject is altogether refuted by the unmistakable allegorical character of the poem, as the above-mentioned translation proves; comp. the preface to Ethé's Morgenländische Studien, p. viii, and the translation, p. 278, note 206 sq.

Dated the 2nd Rabî', A. H. 947, eight years after the author's death=A. D. 1540, August. Copied by Amîr-Khwând, who is not to be identified with the famous historian of this name, who died A. H. 903.

Ff. 189–246, 2 coll., each ll. 12; Nasta'lîḳ; the paper is sprinkled with gold; on the first page an illuminated frontispiece; the headings are written in red and blue ink; size, 7⅞ in. by 4⅜ in. [Ouseley 88.]

1023

The same.

The same mathnawi in a much shorter redaction, only comprising about 900 baits. Copied A. H. 989=A. D. 1581, by Ḳâsim.

Ff. 104ᵇ–138ᵃ, 2 coll., each ll. 14; small Nasta'lîḳ; illuminated frontispiece; size, 6⅞ in. by 4¼ in. [Bodl. 413.]

1024

The same.

Not dated.

Ff. 38, 2 coll., each ll. 16; Nasta'lîḳ; size, 8 in. by 4⅝ in. [Grave 12.]

1025

A fragment of the same.

This fragment (wrongly styled by the transcriber on fol. 32ᵇ: سلطان محمود و ایاز) comprises two chapters of the mathnawi, agreeing with Ouseley 88, fol. 197ᵇ, l. 11 to fol. 201ᵃ, l. 4 (Ethé, Morgenländische Studien, p. 211, ver. 200 to p. 216, ver. 277). Beginning:

سخن آرای این حدیث کهن
اینچنین می کند بیان سخن

Written by Shâh Maḥmûd of Nîshâpûr, A. H. 96 (1096=A. D. 1685).

Ff. 32ᵇ–38ᵃ, 2 coll., each ll. 9; large and distinct Nasta'lîḳ; pictures on ff. 34ᵇ and 35ᵃ; size, 8¾ in. by 5⅛ in. [Elliot 249.]

1026

Ṣifât-al'âshiḳîn (صفات العاشقین).

Another mathnawi of ethical contents by the same Hilâlî (comp. A. Sprenger, Catal., p. 427; G. Flügel i. p. 580; Cat. des MSS. et Xyll., p. 390), incomplete at the beginning, with a lacuna after fol. 105. One or two leaves seem to be missing. The first eight baits, which are found in this copy, are concerning the praise of God; the first of them runs thus:

درست آنها ولی سفتن خیالست
درین معنی سخن گفتن محالست

For the real beginning of the poem we refer to Sprenger and Flügel. Our copy, however, is not like Sprenger's, divided into ten maḳâlas, but into twenty

bâbs, viz.: 1. در صفت عشق ; 2. در صدق ; 3. در وفائی ; 4. در خلق ; 5. در سخاوت ; 6. wanting ; 7. در همّت ; 8. در احسان ; 9. در تواضع ; 10. در ادب ; 11. از بایسته در حجاب بودن و از نا بایسته اجتناب نمودن ; 12. در قناعت ; 13. در شکر گفتن ; 14. در توکّل ; 15. صبر ; 16. در کم خوابی ; 17. در کم گفتن ; 18. در کم خوردن ; 19. در عزلت ; 20. در توحید خداوند. Poet's name and title occur in the conclusion. Copied A. H. 967 = A. D. 1559, 1560.

Ff. 101–121, 2 coll., each ll. 14, and a third on the margin, ll. 30; Nasta'lîk; size, 9¾ in. by 6¼ in. [Elliot 335.]

1027

Kulliyyât-i-Ahli Shîrâzî (کلّیّات اهلی شیرازی).

The complete poetical works of Ahli of Shîrâz, who died A. H. 942 = A. D. 1535, 1536; comp. Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. p. 585; Cat. des MSS. et Xylographes, p. 391; Bland's Century, vii; and Erdmann, in Zeitschrift der D. M. G. xv. p. 775 sq.

Contents:

1. کتاب سحر حلال, lawful sorcery, a mathnawî which has a double rhyme (the second of which consists always of words with the same letters but with different meanings), and can be read in two different metres, in imitation of Kâtibî's مجمع البحرین and تجنیسات.

Beginning of the preface in prose (دیباچهٔ سحر حلال), on fol. 1ᵇ: حمد بی حد و ثنای نا محدود الخ.

Beginning of the mathnawî, on fol. 2ᵃ:

ای همه عالم بر تو بی شکوه
رفعت خاك در تو پیش کوه

2. کتاب شمع و پروانه, the candle and the moth, another mathnawî, composed A. H. 894 = A. D. 1489, on fol. 11ᵇ. Beginning:

بنام آنکه مارا از عنایت - دهد پروانهٔ شمع هدایت

3. کتاب قصائد, on fol. 29ᵇ. Beginning:

الهی بسر دفتر حکمت اللّه - بنی آدم آئینهٔ قدرت اللّه

At the end some elegies, here wrongly styled مرصیّه instead of مرثیّه, and a few mukhammasât.

4. مقطّعات و تأریخات, on fol. 75ᵇ, margin. Beginning:

ایدل زخود بمیر که کردی خلاص از آنك
تا زندهٔ مقیّد این دام ماندهٔ .

5. ساقی نامه, with a preface in prose (entitled دیباچهٔ کتاب مولانا اهلی), on fol. 81ᵇ, margin. Beginning: بعد از حمد و ثنای جان آفرین الخ.

Beginning of the poem likewise on fol. 81ᵇ, margin:

ساقی قدحی که کارسازست خدا الخ

The whole Sâkînâma consists of rubâ'is, each beginning with the word ساقی.

6. رباعیّات (written by the poet for a pack of cards, see Rieu and Sprenger, loc. cit.), with a preface in prose (دیباچهٔ رباعیّات), on fol. 86ᵃ, margin. Beginning: بسم اللّه تیمّنا بذکره الاعلی پوشیده نماند بر ارباب صورت و معنی که این بنده کم بضاعت اهلی شیرازی الخ.

Beginning of the rubâ'is, on fol. 86ᵇ, margin:

ای سرو سهی خاك رهت وقت خرام الخ

7. کتاب غزلیّات (in alphabetical order, with a few fards and a short mathnawî, فی المناجات, at the end), on fol. 111ᵇ. Beginning:

ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

At the end of this part there is written, by mistake, تمام شد کلّیّات مولانا اهلی شیرازی; dated by Muḥammad Mu'min, A. H. 1031 = A.D. 1621, 1622.

8. قصیدهٔ مصنوع در مدح امیر علیشیر, a most artificial kaṣidah in honour of Mîr 'Alîshîr (in Elliot 202 this very kâṣidah is wrongly stated to be a panegyric on Sultân Ya'kûb), with a preface (دیباچهٔ قصیدهٔ مصنوع مولانا اهلی شیرازی). Beginning of the preface, on fol. 277ᵇ: حمدی از حد افزون و سپاسی از قیاس بیرون سزاوار صانع بیچون که بکلك صنائع الخ.

Beginning of the kaṣîdah, on fol. 278ᵇ:

نسیم کاکل مشکین کراست چون تو نگار الخ

This kaṣîdah is written in about the same manner of taushîḥ as Badr-aldin of Jâjarm's 'keys of speech' in the Daḳâ'iḳ-alash'âr, Elliot 37, fol. 75ᵃ. There are four different subtilties in it, viz.:

a. All the words of two and two, or three and three baits, written in red ink, form together a new mathnawî-bait, and every bait of this kind represents a different metre and a different trope; for instance, from the first two baits of the kaṣîdah:

نسیم کاکل مشکین کراست چون تو نگار
شمیم سنبل پر چین کراست مشك تتار
شمیم خیزد از آهو دلی نه زین خوشتر
نسیم گل وزد امّا چنین نه عنبر بار

there is developed the following mathnawî-bait:

نسیم کاکل مشکین کرا خیزد ازین خوشتر
شمیم سنبل پر چین کرا ریزد چنین عنبر

At the end there springs also from some single baits a single hemistich by taushîḥ.

b. All the first letters of the baits connected into words give the following kiṭ'ah:

نشان فصل بنام کسیست طغرایش
که سالهای بسی دیر باد و خواهد بود
همیشه خاتم اقبال و خطبهٔ دولت
بنام میر علیشیر باد و خواهد بود

c. and d. From the حشو of all the first hemistichs together, and of all the second ones also, two kiṭ'as arise, each containing eight baits. Beginning of the first, ملك ملكت سخن كه نخلست; beginning of the second, سر در ملك كرم حاكم دهر.

9. قصيدۀ مصنوع ثانى در مدح يعقوب پادشاه, another artificial kaṣidah in praise of Sultân Ya'kûb (not of Mir 'Alishîr, as by mistake is written in Elliot 202), with a preface in prose (ديباچۀ قصيدۀ مصنوع ثانى). Beginning of the preface on fol. 292ᵇ: بعد از حمد بيحد و سپاس بيقياس الخ.

Beginning of the kaṣidah, on fol. 293ᵇ:

هواى جنّت كويت نسيم عنبر بار
فداى نكهت مويت شميم مشك تتار

There are eight subtilties in it, viz. a. and b. Like the first two in the preceding kaṣidah. c. The ابيات مصنوعه كه از قصيده بيرون مى آيد represent a ghazal of seven baits. d. By taushiḥ there springs from this ghazal a new rubâ'i, which can be read both in Arabic and in Persian. e. and f. Like the last two in the preceding kaṣidah; in the first kiṭ'ah there is found no alif, in the second no diacritical point. g. and h. From those kiṭ'as arise by a new حشو two new rubâ'is, the first containing the word لطف, and the second the word كرم in every hemistich.

10. قصيدۀ مصنوع سيوم, a third artificial kaṣidah in honour of the Sultân Shâh Isma'il Ṣafawi (as Elliot 202 states; here the heading is omitted), with a preface in prose. Beginning of the preface on fol. 308ᵇ: حمد و سپاس بيقياس صانعى را الخ.

Beginning of the kaṣidah, on fol. 309ᵇ:

هواى گلشن كويت نسيم باد بهار
گداى خرمن مويت شميم مشك تتار

There are again eight subtilties in this poem, agreeing with those in the second kaṣidah, except in d, where, instead of a rubâ'i, a single bait comes out. In e. no diacritical point; in f. no alif is found; in g. every hemistich contains the word على; in h. every one the word هنر. Not dated.

Ff. 323, 2 coll., each ll. 15, and a third on the margin, ll. 28; small, but distinct Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 11ᵇ, 29ᵇ, 111ᵇ, and 277ᵇ; ff. 1ᵇ, 2ᵃ, 11ᵇ, 12ᵃ, 29ᵇ, 30ᵃ, 111ᵇ, 112ᵃ, 277ᵇ, and 278ᵃ are besides splendidly adorned; a small illuminated heading on fol. 278ᵇ; size, 11⅛ in. by 7⅛ in. [FRASER 76.]

1028

Another defective copy of the same.

This copy of Ahlî Shirâzi's Kulliyyât contains:

1. كتاب سحر حلال, with the preface, on fol. 1ᵇ.
2. كتاب شمع و پروانه, on fol. 13ᵃ.
3. قصائد, on fol. 33ᵇ, margin. One mukhammas at the end.
4. مقطّعات و تأريخات, on fol. 89ᵇ.
5. ساقى نامه, on fol. 96ᵇ, with the preface; this part is incomplete at the end in consequence of a large lacuna after fol. 102 (corresponding to Fraser 76, fol. 86ᵃ centre, l. 10 to fol. 109ᵇ).
6. رباعيّات, on fol. 103ᵃ, very defective; only a few are left here.
7. غزليّات, on fol. 103ᵇ, also defective; there is another lacuna after fol. 202.

Some riddles (معمّيات) at the end, on ff. 305ᵃ–308ᵃ.

8. قصيدۀ مصنوع (the *first* in honour of Mir 'Alishir), with the preface, on fol. 308ᵇ.
9. قصيدۀ مصنوع ثانى (the *second* in honour of Sultân Ya'kûb), with the preface, on fol. 323ᵇ.
10. قصيدۀ مصنوع سيوم (the *third* in honour of Shâh Isma'il), with the preface, on fol. 339ᵇ.

Not dated.

Ff. 354, 2 coll., each ll. 18, and a third on the margin, ll. 12 (from fol. 308ᵇ down to the end there are partly two columns, and partly only one); Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 89ᵇ, 96ᵇ, 103ᵇ, and 308ᵇ; smaller illuminated headings on ff. 13ᵃ, 33ᵇ, 309ᵇ, 323ᵇ, 324ᵇ, 339ᵇ, and 340ᵇ; ff. 1ᵇ, 2ᵃ, 89ᵇ, 90ᵃ, 96ᵇ, 97ᵃ, 103ᵇ, 104ᵃ, 308ᵇ, and 309ᵃ sumptuously embellished; size, 11 in. by 6⅝ in. [ELLIOT 202.]

1029

Dîwân-i-Mîram Siyâh (ديوان ميرم سياه).

The lyrical poems of Mîram Siyâh of Ḳazwîn, with the takhallus *Pîr*. According to Wâlih (Elliot 402, fol. 335ᵃ) he was a pupil of 'Alishâh Abdâl, and according to the Safinah (Elliot 400, No. 13) he began to flourish under Sultân Ḥusain Baiḳarâ. From a copy of Mîram Siyâh's correspondence, the انشاء ميرم سياه, in the India Office Library, No. 1743, we learn that the author was still alive in Humâyûn's reign, at any rate in the beginning of it, as there are several letters addressed to that emperor, besides those written to Bâbar, Shâh Isma'il, etc.

In a note on the fly-leaf of this copy there occurs as date the 17th of Rajab, A.H. 1084 = A.D. 1673, Oct. 28.

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ. Beginning:

نسيم آسا همى مالم چنين هر لحظه بر گلها
كه تا سازم چراغ ديده روشن از در دلها

Kiṭ'as and rubâ'is, on fol. 41ᵃ. Beginning:

دلى دارم از اشتياق رخت ـ لبالب زاميّد و خالى زبيم

Ff. 1–51, 2 coll., each ll. 15; Nasta'lîk; size, 7 in. by 3⅞ in. [FRASER 70.]

1030

Dîwân-i-Ḥaidar (ديوان حيدر).

The lyrical poems of Ḥaidar-i-Kalûj of Harât, who flourished in the first half of the reign of Shâh Ṭahmâsp (A.H. 930–984), and died, according to the Âtashkada (Ouseley Add. 183, No. 292), A.H. 959 = A.D. 1552; comp. Rieu ii. p. 736ᵃ; A. Sprenger, Catal., pp. 74 and 423, and a short extract from his dîwân in J. Aumer, p. 22, l. 3.

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ. Beginning:

اى در دو جهان دولت وصلت هوس ما الخ

A mathnawi, on fol. 85a, consisting of fifty baits. Beginning:

منه دل برین کهنه دیر خراب الخ

(a kind of sâkînâma), with twelve rubâ'is at the end.

This copy was finished in the month Sha'bân, A. H. 963=A. D. 1556, June, July, four years after the author's death; it came into Sir Gore Ouseley's library in Isfahân, A. H. 1226=A. D. 1811.

Ff. 86, 2 coll., each surrounded by small gold stripes, ll. 14; illuminated frontispiece; Nasta'lîk; size, 9½ in. by 6 in. [Elliot 58.]

1031

Selections from Hairati's poems (انتخاب اشعار حیرتی).

Some ghazals by Hairati of Tûn, who was brought up in Marw, became king of poets at Shâh Tahmâsp's court, and died in Kâshân, A. H. 961 = A. D. 1554; comp. Rieu ii. p. 874; A. Sprenger, Catal., p. 424. Beginning:

بدام زلف تو بستم دل شکستهٔ خود را الخ

Not dated.

Ff. 44a–53b, 2 coll., each ll. 12; Nasta'lîk; size, 7½ in. by 4¾ in. [Elliot 167.]

1032

Diwân-i-Khanjar (دیوان خنجر).

Lyrical poems by a poet with the takhallus Khanjar, who is probably identical with Mirzâ Khanjarbeg, one of the emperor Humâyûn's Čaghatâi Amirs (comp. the Safinah, Elliot 400, No. 210).

Contents:

An introductory poem, on fol. 1b. Beginning:

آب آشنائی ده خنجر زبانم را الخ

followed by tarkibbands.

Ghazals, in alphabetical order, on fol. 18b (ff. 139–141 and 133–138 must be inserted between ff. 79 and 80, but there are three lacunas at least). Beginning:

ای وصف جمال تو نه خرد خرد ما الخ

Kit'as and rubâ'is, on fol. 83b. Beginning:

آه جانکاه و اشك دلسوزم الخ

Tarji's and tarkibbands, second series, followed by mathnawis, on fol. 88a. Beginning:

دریغا آن گل باغ جوانی - که شد پژمرده از باد خزانی

The Safinah mentions a little work of Khanjar, entitled نصائح بپادشاه اکبر (advices addressed to Akbar), and written in mathnawi-baits. No date.

Ff. 1–141, 2 coll., each ll. 15; Nasta'lîk; size, 9⅛ in. by 5 in. [Seld. sup. 23.]

1033

Two mathnawis by Ghazâli of Mashhad.

Two mathnawis by Ghazâli of Mashhad (غزالی مشهدی), who was a great freethinker and fled into the Dakhan. Afterwards he went into the service of Akbar, and died at Ahmadâbâd, A. H. 980=A. D. 1572; comp. Rieu ii. p. 661 sq.; A. Sprenger, Catal., pp. 61 and 411; Blochmann, A'in-i-Akbari, Calcutta, 1873, vol. i. p. 568.

1. قدرت آثار (Kudrat-i-Âthâr), on fol. 1b. Beginning:

بسم الله الرحمن الرحیم - نخل امید آمد وشمشیربیم

The title occurs on fol. 19a, l. 4.

2. نقش بدیع (Naksh-i-badi'), on fol. 19b, with a preface in prose. Beginning of the preface: المنت لله که زهستی رستم الخ.

Beginning of the mathnawi:

بسم الله الرحمن الرحیم - نقش بدیعست زکلك قدیم

Other copies of the second mathnawi are preserved in the British Museum (Rieu ii. p. 662) and in Vienna (G. Flügel iii. p. 439).

Not dated.

Ff. 1–29, 4 coll., each ll. 21; Nasta'lîk; illuminated frontispieces on ff. 1b and 19b; size, 13 in. by 8½ in. [Fraser 92.]

1034

Another copy of Ghazâli's Naksh-i-badi'.

Beginning of preface and poem the same as in Fraser 92. Copied A. H. 979 = A. D. 1571, 1572. The right order of ff. 270–278 is: 270, 277, 271–276, 278.

Ff. 260b–287a (on ff. 260a–270b and on fol. 277a only two centre-columns, ll. 10; from fol. 277b down to the end an additional third column on the margin, ll. 24); Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; a picture on fol. 278a; size, 10 in. by 5⅝ in. [Elliot 239.]

1035

The same.

The same نقش بدیع, by Ghazâli, but much shorter than in the preceding copy. Dated the beginning of Rabi'-alawwal, A. H. 1139 (the 8th year of Muhammadshâh's reign)=A. D. 1726, October.

Margin-column, ff. 368b–386a, ll. 28; Nasta'lîk, sometimes quite like Shikasta. [Elliot 122.]

1036

Gulshan-i-Latâfat (گلشن لطافت).

A charming mathnawi, a kind of munâzarah or strife-poem, on a large scale, in the form of a poetical tale, by *Inshâ'î* (see fol. 4b, last line, and the last bait of the poem; sometimes also *Munshî* seems to be used as takhallus by the poet), who dedicated it to Sultân Juwânmard 'Alikhân (see fol. 8b), the son of Abû Sa'îdkhân, who, according to Vambéry's Bochara, ii. p. 55, ascended the throne of Samarkand in A. H. 980=A. D. 1572. In the chapter سبب نظم کتاب وبیان احوال ناظم (ff. 10a–12b) the author tells us, that after having been, like his ancestors, a munshi (therefore his takhallus), he became wazir at Samarkand, but was removed from his place by the intrigues of courtiers and colleagues. Having retired into private life, he spent his leisure in the company of literary friends, especially in that of a celebrated poet, whose name he tries to hide in the following riddle (fol. 11a, l. 11):

چون نمایان شفق زمی بینی
آن زمان نام نیك وی بینی

This friend was obviously Mushfiḳî of Bukhârâ (see below, No. 1044). He wrote this allegorical mathnawî in the space of one week—the story of the rivalry between عقل (reason), دولت (wealth), and بخت (fortune), who vie with one another in rendering a poor ignorant peasant happy. Reason carries the day, and makes the peasant emperor of China. Beginning:

ای ثنای تو صیقل دلها·
وی عطای تو حلّ مشکلها·

No date.

Ff. 41, 2 coll., each ll. 12; Nasta'lîk; illuminated but rather effaced frontispiece; size, 7⅞ in. by 4⅞ in. [Elliot 139.]

1037

Dîwân-i-Rahâ'î (دیوان رهائی).

The dîwân, or complete poetical works of Shaikh or Maulânâ Rahâ'î, who came to India under Akbar, and died after A.H. 982 = A.D. 1574, 1575; comp. Makhzan-algharâ'ib, Elliot Coll. 395, No. 833. In A. Sprenger's Catal., p. 49, l. 36, his death is fixed in A.H. 980, but that this is a mistake we learn from the date of his second mathnawî, which was written by him in A.H. 982. Some of the ghazals, quoted in the Makhzan, are found in this dîwân, for instance, زچشم من چو اشك, on fol. 14ª, l. 7, and جفا همین, on fol. 21ᵇ, l. 19. The Nafâ'is-almaâthir call our poet Sa'd-aldîn Khwâfî; the Makhzan says, وی از نبایر شیخ زین الدین خوافی; and in the dîwân itself, on ff. 32ª and 145ª, the name is given, as far as we can decipher it, as شیخ سعد اللّه ابن شیخ رهائی; but in other places of the same, for instance, on fol. 94ª, he is simply styled شیخ رهائی. Comp. Blochmann, Â'în-i-Akbarî, vol. i. p. 592, Calcutta, 1873.

Contents of this copy:

Ghazals in alphabetical order, with some rubâ'îs at the end. Beginning on fol. 1ᵇ:

ای نور تو از چهرهٔ اشیا همه پیدا
آئینهٔ رخسار تو شد صورت اشیا

The rubâ'îs begin on fol. 31ª, thus:

ای نام تو دیباچهٔ هر دیوانی
وی حسن تو نوباوهٔ هر بستانی

Composed A.H. 945, according to the chronogram in the following line:

چو خواهی که تأریخ موزون بدانی
به بین قدر دیوان شعر رهائی

The chronogram is قدر دیوان شعر (A.H. 945 = A.D. 1538, 1539).

Kaṣîdas, on ff. 32ᵇ–36ᵇ, 130ª–137ᵇ, and 94ª. Beginning:

بسم اللّه الرحمن الرحیم - میل کش دیدهٔ دیو رجیم

The right order of the leaves from fol. 36 to fol. 145 is as follows: 36, 130–137, 94–129, 138, 141–145, 37–75, 139–140, 76–93.

Another collection of minor poems, ghazals, kiṭ'as, tarjî'bands, and rubâ'îs, on ff. 94ᵇ–129ᵇ, 138, and 141ª–145ᵇ, defective in the middle in consequence of a lacuna after fol. 123. As far as fol. 123 the arrangement is alphabetical. Beginning:

اوّلیّت نیست کس را جز خدا - زانست نامش اوّل هر ابتدا

A mathnawî in imitation of Niẓâmî's لیلی و مجنون, and of the same contents, on fol. 37ᵇ. Beginning:

ای نام تو اوّل هر آغاز - هر بسته دری شود بآن باز

Another mathnawî of ethical and mystical contents, in the manner of Sa'di's Bûstân, on ff. 67ᵇ–75ᵇ, 139ª–140ᵇ, and 76ª–93ª, entitled, according to the last bait:

ذوق نعیم که بعنوان رسید - شکر خدا را که بپایان رسید

Dhauḳ-i-na'îm (ذوق نعیم). It contains twenty maḳâlas (for instance, در ظهور هستیٔ حق از وجود مطلق, در رسم, در محبّت, در صدق, در مقام صبر, آفرینش آدم, پادشاهی, etc.), every one illustrated by one ḥikâyah. The first bait is the same as that of the initial kaṣîdah, بسم اللّه الخ.

The second bait runs thus:

مطلع خورشید جمال ازل - آئنهٔ چهرهٔ دین و دول

Composed A.H. 982; see the last bait but one:

کار بسالش که سرانجام یافت
نهصد و هشتاد دو اتمام یافت

Both mathnawîs are dedicated to the emperor Akbar. No date.

Ff. 145, 4 coll., each ll. 23; small Nasta'lîk; many leaves greatly injured; illuminated frontispieces on ff. 1ᵇ, 32ᵇ, 37ᵇ, 67ᵇ, and 94ᵇ; gilt edges; binding, green and gold; size, 9¼ in. by 6½ in. [Elliot 218.]

1038

Fragment or last portion of a mathnawî, a kind of ساقینامه by an anonymous author, copied A.H. 990 = A.D. 1582. It came into Laud's library in 1640, and he has given to it on the fly-leaf the general title 'Persica quaedam monita ac gnomae.' It opens with a second hemistich:

حبس نشین حرم خویش باش

and closes thus:

پای بدامن کشی و سر بجیب
تن بشهادت دهی و دل بغیب

Ff. 6, ll. 6; ornamental Naskhî; every line surrounded by little blue stars and a small stripe of gold; all the margins in various glowing colours; size, 9⅛ in. by 5½ in. [Laud 211.]

1039

Farhâd and Shîrîn (فرهاد وشیرین).

Farhâd and Shîrîn, a mathnawî by Mullâ Waḥshî Bâfiḳî, who died A.H. 991 or 992 = A.D. 1583 or 1584. See Rieu ii. p. 663; A. Sprenger, Catal., p. 586, etc. Beginning:

الهی سینهٔ ده آتش افروز
در آن سینه دلی وان دل همه سوز

All the headings are omitted.

It was lithographed in Calcutta A. H. 1249, and in Bombay A. H. 1265.

Copied A. H. 995 (three or four years after the poet's death) = A. D. 1587.

Ff. 35, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, 6¾ in. by 3½ in. [Elliot 128.]

1040

The same.

Another, but much shorter copy of the same mathnawî, dated the 10th of Ramaḍân, A. H. 1097 = A. D. 1686, July 31.

Ff. 325b–338b, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 4⅝ in. [Elliot 258.]

1041

The same.

Dated A. H. 1225, the 6th of Rajab = A. D. 1810, August 7. In 1811 it was purchased by Sir W. Ouseley in Shîrâz.

Ff. 68, 2 coll., each ll. 8; Nasta'lîk; illuminated; size, 4½ in. by 2¾ in. [Ouseley 147.]

1042

The same.

The last eight baits of the preceding copy are wanting here. No date.

Ff. 123b–155a, 2 coll., each ll. 17; Shikasta; size, 7 in. by 3⅞ in. [Fraser 70.]

1043

Musaddas-i-Mullâ Waḥshî (مسدّس ملّا وحشی).

A tarji'band in the form of a musaddas, by the same Waḥshî Bâfiḳî. Beginning:

دوستان شرح پریشانیٔ من گوش کنید الخ

Not dated.

Ff. 120a–123b, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; on fol. 120b one line torn away; size, 5⅞ in. by 3⅛ in. [Elliot 252.]

1044

Dîwân-i-Mushfiḳî (دیوان مشفقی).

Lyrical poems of Maulânâ Mushfiḳî of Bukhârâ, who came twice to India under Akbar, but returned again to Persia; comp. Makhzan-algharâ'ib, Elliot 395, No. 2374, and A. Sprenger, Catal., p. 64, first line. His family was of Marw. He was born, according to Blochmann, Â'în-i-Akbarî, vol. i. p. 583, Calcutta, 1873, A. H. 945 = A. D. 1538, 1539, and died A. H. 994 = A. D. 1586. This diwân contains ghazals in alphabetical order, with four rubâ'is at the end. Beginning:

هرچند کعبه شد پیّ محو گناه ما الخ

The second ghazal,

تا زغم چاك زدم جیب شکیبائی را الخ

is quoted at full length in the Makhzan-algharâ'ib. This collection represents, according to the colophon, the *second dîwân* of the poet (دیوان دویم مولانا مشفقی), and was copied A. H. 985 = A. D. 1577, 1578, that is, only two years after its collection (983); comp. Blochmann, loc. cit.

Ff. 57, 2 coll., each ll. 15; Nasta'lîk; size, 9½ in. by 5 in. [Ouseley Add. 13.]

1045

Diwân-i-Thanâ'î (دیوان ثنائی).

The diwân of Ḥusain Thanâ'î of Mashhad, known as Khwâjah Ḥusain Thanâ'î (see the title in red ink on the first page), or Khwâjah Ḥusain Shi'î, according to Ḥ. Khalfa iii. p. 279. He died A. H. 996 = A. D. 1588. See A. Sprenger, Catal., p. 578.

It opens, without a preface, with

Ḳaṣîdas, on fol. 1b. Beginning:

در روش حسن وناز هست بسی خوشنما
غمزه بطرز ستم و عشوه برنگ جفا

They are arranged alphabetically according to the rhyme-letters. The leaves are misplaced by the binder; their proper order is as follows: ff. 1–38, 93–107, 92, 81, 82, lacuna, 83, 84, 86–91, 80, 39–55.

Ghazals, on fol. 55b. Beginning:

راندی بخشم از بر خود ای پسر مرا
صد خار حسرتست ازین در جگر مرا

They are arranged alphabetically.

Selected muḳaṭṭa'ât (منتخب مقطّعات), on fol. 74b. Beginning:

شهریارا بخاك درگه تو - که خدایش بیافرید سما

Rubâ'is, on ff. 77b–79b, 85a+b, and 109a–113b. Beginning:

در حالت رقص مهرشان طناز
بهر طلب بوسه بصد عشوه وناز

This copy was finished in Âgra, A. H. 1042, the 25th of Rajab = A. D. 1633, February 5, by Aḥmad bin Faṣlî.

On the last page is a note in very bad scrawling, containing the date, A. H. 1050, and a seal, which seems to have contained 'Âlamgîr's name.

Ff. 113, 2 coll., each ll. 14; Nasta'lîk; size, 8½ in. by 4¾ in. [Ouseley 22.]

1046

The same.

This copy of Thanâ'î's diwân contains:

A خطبه or preface in prose, on fol. 1b. Beginning: حمدی که متکلّمان سخن گذار فصاحت شعار و نادرهٔ گویان بلاغت دثار شیرین گفتار الخ. It was composed by the poet himself.

Ḳaṣîdas in alphabetical order, on ff. 6b–27b, 100a–101b, and 30a–83b (all the leaves being misplaced). Beginning the same as in the preceding copy.

Ghazals, also in alphabetical order, intermixed with a few rubâ'is, on ff. 83b–99b and 28a–29b. Beginning the same as in Ouseley 22.

Muḳatta'ât, on fol. 102b. Beginning:

شهریارا بخاك الخ

Rubâ'is, on fol. 105ª. Beginning:

ای رفته بناز و تندخوئی زبرم
باز آمده با هزار شوخی بسرم

agreeing with Ouseley 22, fol. 85ª. No date.

Ff. 116, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, 6¾ in. by 5⅜ in. [WALKER 31.]

1047

Extracts from the same dîwân.

This shorter copy contains:

The preface, on fol. 81ᵇ.

One kasîdah, identical with the initial poem in Ouseley 22, on fol. 86ᵇ. Fol. 88 left blank.

Ghazals in alphabetical order, on fol. 89ᵇ. Beginning:

راندی بخشم الخ

Mukatta'ât, on fol. 108ᵇ. Beginning:

شهریارا بخاك الخ

Rubâ'is, on fol. 110ᵇ. Beginning:

فریاد که دیده غرق خون کرد مرا
دل از رهٔ عقل و دین برون کرد مرا

Comp. Ouseley 22, fol. 110ª.

There is added to these lyrical poems here on ff. 121ᵇ–131ᵇ a portion of Thanâ'î's mathnawî, the سکندر نامه, سدّ سکندر, or باغ ارم (comp. the following copies), here styled ساقی نامه. Beginning:

بنام جهان بخش ملك آفرین - سراپرده افراز چرخ برین

Dated the 9th of Rabî'-alawwal, A.H. 1198 = A.D. 1784, February 1, at Shâhjahânâbâd, by Daulat Singh (دولت سنکه).

Ff. 81ᵇ–131ᵇ, 2 coll., each ll. 14; Nasta'lîk; size, 8¾ in. by 5¼ in. [ELLIOT 280.]

1048

Mathnawî-i-Thanâ'î (مثنوئ ثنائی).

Thanâ'î's mathnawî, here styled اسکندر نامه, and containing a poetical history of the great Alexander's heroic deeds. It is dedicated to the emperor Akbar, and quite identical with that which A. Sprenger calls باغ ارم in his Catalogue, p. 579, and سدّ اسکندر on p. 120. The latter title is given to it also in Taki Kâshî's tadhkirah and in the Hamîsha Bahâr. The title 'Iskandar-nâma' appears, however, in this and likewise in the following copy.

Beginning: بنام جهان بخش جان آفرین الخ.

Copied in the month Rabî'-alawwal, A.H. 1108 = A.D. 1696, September, October, according to the colophon: فی شهر ربیع الاوّل سنهٔ الف ثمانیه و مائه من الهجره (but at the end of it there is written in red ink تمّت سنهٔ ۱۱۰۹).

Ff. 86ᵇ–121ᵇ, 2 coll., each ll. 15; Shikasta; size, 7 in. by 3¾ in. [FRASER 70.]

1049

Another copy of the same mathnawî.

Beginning the same. Title: اسکندر نامه. No date.

Ff. 38, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, 6⅝ in. by 3½ in. [WALKER 32.]

1050

Jalâliyyah (جلالیّه).

A diwân of sixty-four ghazals, only sixty of which appear in this defective copy, entitled رسالهٔ جلالیّه (because the word جلال represents the number sixty-four), and composed by Mullâ Muhtasham Kâshî (died A.H. 996 = A.D. 1588); comp. Rieu ii. p. 665; A. Sprenger, Catal., p. 500; G. Flügel i. p. 591. At the request of his friend Hisâbî the author added to this diwân an introduction in prose and aesthetic remarks at the head of every ghazal. Beginning of the preface, on fol. 1ᵇ: بر ضمیر آئینه نظر عاشقان صاحب حال وخاطر تصویر پذیر الخ.

Beginning of the first ghazal, on fol. 2ᵇ, l. 12:

نیست لرزان از هوا پر بر سر شاطر جلال
بر سر خورشید عالمسوز می لرزد هلال

No date, the copy being incomplete at the end.

Ff. 37, 2 coll., each ll. 15; Nasta'lîk; size, 7⅛ in. by 4⅝ in. [BODL. 78.]

1051

Dîwân-i-'Urfî (دیوان عرفی).

The dîwân, or rather a collection of lyrical and epical works, of 'Urfî of Shirâz, who died A.H. 999 = A.D. 1591 in Lâhûr; see Rieu ii. p. 667; A. Sprenger, Catal., p. 528; G. Flügel i. p. 592; J. Aumer, p. 36; Blochmann, Â'în-i-Akbari, p. 569.

Contents:

No. 112, kasîdas. Beginning as in Rieu:

ای متاع درد در بازار جان انداخته
گوهر هر سود در جیب زیان انداخته

What A. Sprenger gives as the beginning of the dîwân, is here the beginning of the second kasîdah, viz.:

اقبالْ کرم میگزد ارباب همم را الخ

They were edited at Lucknow, see Trübner's Record, No. 45, p. 466; and at Calcutta, with a commentary, 1839.

No. 113, ghazals, arranged alphabetically. Beginning:

ای نه فلك زخوشهٔ صنع تو دانهٔ
وز قصر کبریای تو عرش آشیانهٔ

Beginning of the second ghazal (comp. A. Sprenger, p. 529):

تحفهٔ مرهم نگیرد سینهٔ افکار ما الخ

No. 114 contains:

a. Mukatta'ât and rûbâ'is, on ff. 1–28. Beginning:

ای دل راهزن که از عرشم - بحضیض ثری فرستادی

b. A mathnawî (مجمع الابکار), in imitation of

Nizâmî's Makhzan-alasrâr, see Rieu, loc. cit.), on fol. 30[b]. Beginning:

بسم اللّٰه الرحمٰن الرحیم - موج نخست است زبحر قدیم

c. A large tarjî' in praise of Abû-alfath, on fol. 84[a]. Beginning:

آیدم چون دوا شفیق ونقیض الخ

d. A Sûfic treatise in prose (on fol. 87[b]), on the faults and defects of the soul, which is frequently addressed ای نفس. Beginning: این مکتوب اسلوب را در وقت بیماری نوشته شده امتداد حرمان گفت وشنو حاضر از مولد سوی ادب گردیده الخ.

The title seems to be 'Shahâdat-Nâma' (شهادت نامه); see fol. 113[b], l. 11.

Not dated; eleventh century.

No. 112, ff. 76; No. 113, ff. 115; No. 114, ff. 114; 2 coll., each ll. 17; small Nasta'lîk; on the first page of each volume an illuminated frontispiece; size, $6\frac{7}{8}$ in. by $3\frac{5}{8}$ in. [Ouseley 112–114.]

1052

Another copy of the same dîwân.

Another copy of 'Urfî's lyrical and epical works, containing:

Kasîdas, on fol. 1[b]. The order not alphabetical, just as in Ouseley 112, but in quite a different arrangement. Beginning the same: ای متاع الخ.

Short mathnawîs, on fol. 25[a]. Beginning:

سایهٔ او بود که در باغ ناز - بود تماشای گلهای راز

Another series of kasîdas, on fol. 66[b], with the same two initial poems as the first part, ای متاع الخ and ای مرا الخ, which are repeated here. All the following ones are different.

Mukatta'ât, on fol. 140[b]. Beginning the same as in Ouseley 114:

ای دل راهزن الخ

Ghazals, alphabetically arranged, on fol. 154[b]. Beginning:

تحفهٔ مرهم نگیرد الخ

corresponding to the second ghazal in Ouseley 113.

Rubâ'îs, on fol. 298[a]. Beginning (comp. Ouseley 114, fol. 12[b], l. 1):

یا رب نفسی ده که ثنا پردازم
وین نغمه بآهنگ سزا پردازم

A mathnawî, on fol. 321[b], probably a sâkînâma, comp. the first bait:

بیا ساقی این تشنگی را بسنج
پس از آرزوی دل ما مرنج

Not dated.

Margin-column, ff. 323, ll. 32; Nasta'lîk; most of the lower corners injured. [Elliot 113.]

1053

A defective copy of the same.

Contents:

A preface in prose, on fol. 1[b]. Beginning:

حمدی که از نهایت شایستگی منزّه الخ

Majma'-alabkâr, beginning as in Ouseley 114. This mathnawî is here incomplete; it breaks off on fol. 69[b], in consequence of a large lacuna.

Farhâd and Shîrîn (فرهاد وشیرین), as the metre proves. It opens abruptly on fol. 70[a]; comp. on this poem, which is not found in the preceding copies of 'Urfî's works, Rieu ii. p. 667[b], No. IV.

Kasîdas, mixed with kit'as, on fol. 87[b]. Beginning with the second kasîdah of Ouseley 112: اقبال کرم الخ. One leaf is torn away between ff. 87 and 88.

Ghazals, in alphabetical order, on fol. 192[b]. Beginning:

تحفهٔ مرهم نگیرد الخ

Rubâ'îs, on fol. 330[a], incomplete at the end.

No date.

Ff. 344, 2 coll., each ll. 12; small, but clear Nasta'lîk; illuminated frontispieces and other ornaments on ff. 1[b], 15[b], 87[b], and 192[b]; smaller illuminations throughout; size, $7\frac{5}{8}$ in. by $4\frac{1}{4}$ in. [Bodl. 762.]

1054

Sharh-i-kasâ'id-i-'Urfî (شرح قصائد عرفی).

The first part of a Persian commentary on 'Urfî's dîwân, comprising the first forty kasîdas, by Maulânâ Abû-albarakât bin Maulânâ 'Abd-almajîd of Multân, with the takhallus Munîr, who died before he could complete his work. The Khulâsat-alafkâr (Elliot 181, No. 264) fixes his death in A.H. 1054 = A.D. 1644, 1645, and that agrees very well with the date of Munîr's انشا and the same author's نوباوه (another collection of letters), copies of which are preserved in the India Office Library (Nos. 426 and 537), viz. A.H. 1050 and 1051; comp. also Rieu i. p. 263. According to the preface of this commentary, all the manuscripts of Munîr were scattered about after his death, and only twenty-two years later, in the Ramadân, A.H. 1057 (no doubt a mistake for 1075), one of his khâdims, passing through the city of Burhânpûr, found these fragments, and edited them after having added an elaborate introduction.

Beginning: فیض آفرینی را سپاس که رشتهٔ جان سخن را با تار نفس سخن سنجان پیوند کرده الخ.

The kasîdas are arranged in the same manner as in Ouseley 112, beginning on fol. 5[a], l. 1, with the initial poem: ای متاع الخ.

Another commentary, written about the same time, viz. A.H. 1073, is described in Rieu ii. p. 668.

Not dated.

Ff. 60, ll. 19; Nasta'lîk; size, 9 in. by $4\frac{3}{4}$ in. [Walker 52.]

1055

Mathnawî-i-Shafî'î (مثنوی شفیعی).

A mathnawî by Shafî'î, probably Maulânâ Shafî'î of Bukhârâ, one of the emperor Akbar's poets; comp. Safînah, Elliot 400, No. 309. Beginning:

شبی چون بخت عشّاق از سیاهی الخ

No date.

Ff. 11–13, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1056

Dîwân-i-Ḳudratî (دیوان قدرتی).

The lyrical poems of Ḳudratî, who seems to be identical with Ḳudratî of Yazd, who came to India under Akbar; comp. Makhzan-algharâ'ib, Elliot 395, No. 2077, although the baits quoted in that tadhkirah are not found in this copy.

Contents:

Ghazals, in alphabetical order, on fol. 1[b]. Beginning:

ای لطفت آمده ز ازل غمگسار ما
ما بندهٔ توئیم تو پروردگار ما

Ten short mathnawîs, on fol. 92[a]. Beginning of the first:

الا ای صبا بر من آن گل فشان
که از آتش طور دارد نشان

Some more ghazals on fol. 97[a], followed by one mukhammas (on fol. 99[a]), a few ḳiṭ'as, rubâ'is (on fol. 100[b]), and fards (on fol. 102[b]). Beginning of the ghazals:

کار دل عشق یار می بینم - دل خود را نگار می بینم

Beginning of the mukhammas:

تا دامن خیال تو در چنگ کرده ایم الخ

Beginning of the fards:

عمری دلم از دیدهٔ الخ

No date.

Ff. 104, 2 coll., each ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5⅞ in. [Laud 137.]

Faiḍî (Nos. 1057–1062).

1057

Kulliyyât-i-Faiḍî (کلّیّات فیضی).

Complete poetical works of Shaikh Abû-alfaiḍ Faiḍî Fayyâḍî bin Shaikh Mubârak Nâgûrî, the brother of Akbar's prime minister, Abû-alfaḍl, born A. H. 954 = A. D. 1547, died in Ṣafar, A. H. 1004 = A. D. 1595, October; comp. Rieu ii. pp. 670 and 450; A. Sprenger, Catal., pp. 62, 127, and 401; Ouseley, Biographical Notices, pp. 171–175; Elliot, History of India, i. p. 255; J. Aumer, pp. 37 and 38; G. Flügel i. p. 318; A. F. Mehren, p. 42, etc.

Contents:

Ḳaṣîdas, etc., alphabetically arranged, with a preface in prose, on fol. 1[b]. Beginning of the preface after three baits (بسم اللّه الخ): صلّی اللّه علیه وآله و عترته مدارج مرقات علمه و جواهر مرآت فطرته امّا بعد این ذرّهٔ چند است از ریك بیابان خیال الخ.

Beginning of the first ḳaṣîdah, on fol. 4[b]:

یا ازلی الظهور یا ابدی الخفا
نورك فوق النظر حسنك فوق الثنا

Muḳaṭṭa'ât, on fol. 72[b]. Beginning:

ایا مسافر اقطاع نظم و نثر به بین
که تا کجا بود اندازهٔ مساعیٔ ما

Ghazals, in alphabetical order, on fol. 89[b]. Beginning:

ای حسن تو بر بسته نظر دیدهٔورانرا الخ

The initial poem quoted in Sprenger, p. 401, is found here on fol. 99[a].

Rubâ'is, on fol. 216[b]. Beginning:

ای ساخته آباد دل ویرانرا الخ

Markaz-i-adwâr (مرکز ادوار), the centre of circles, an imitation of Niẓâmî's مخزن الاسرار, on fol. 250[b]. Beginning:

بسم اللّه الرحمٰن الرحیم - گنج ازل راست طلسم قدیم

composed A. H. 993, see Rieu ii. p. 671.

Nal and Daman (نل و دمن), a metrical Persian paraphrase of Nala and Damayantî, on fol. 317[b]. Beginning:

ای در تك و پوی تو ز آغاز - عنقای نظر بلند پرواز

composed A. H. 1003.

Lithographed, Calcutta, 1831; Lucknow, 1846. A part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846, pp. 131–150.

The tarjî'ât and marâthî, found in other copies of Faiḍî's works, are wanting here. No date.

This copy came into Sir Gore Ouseley's library at Iṣfahân, A. H. 1226 = A. D. 1811.

Ff. 430, 2 coll., each ll. 15, and a third on the margin of a great number of pages; besides, there are now and then single baits added; Nasta'lîḳ, written on paper of different colours, the last page supplied by another hand; illuminated headings on ff. 1[b], 4[b], 72[b], 89[b], 216[b], 250[b], and 317[b]; size, 9½ in. by 5½ in. [Elliot 211.]

1058

An incomplete copy of Faiḍî's diwân.

This copy of Faiḍî's lyrical poems contains:

Ḳaṣîdas, on fol. 1[a]. Beginning with the 188th bait of the initial poem of the preceding copy; comp. Elliot 211, fol. 10[b]:

خلوت عشق ترا هدهد پیغام گوی الخ

The arrangement is not alphabetical.

Ghazals in alphabetical order, except the last seven, on fol. 65[a]. Beginning (as in Rieu):

بگشای پردهٔ چشم حقیقت نمای را
خود را شناس تا بشناسی خدای را

agreeing with Elliot 211, fol. 90[b], margin.

A mathnawî (not mentioned anywhere else), on fol. 166[b]. Beginning:

شکر که جمّازه بمنزل رسید - زورق اندیشه بساحل رسید

Ḳiṭ'as, on fol. 194[a]. Beginning:

بوستان خیال فیضی را - از نم فیض تازه و تر بین

comp. Elliot 211, fol. 78[b].

Rubâ'is, defective at the end, on fol. 207[a]. Beginning:

اللّه اکبر زهی خدای متعال الخ

comp. Elliot 211, fol. 236[a].

Ff. 241, 2 coll., each ll. 15; Nasta'lîḳ; size, 6⅞ in. by 4¼ in. [Walker 29.]

1059

Another copy of Faiḍi's ḳaṣîdas.

Contents:

Preface on fol. 331ª. Beginning as in Elliot 211.

Ḳaṣîdas without any order, on fol. 334ª, beginning as in Elliot 211.

On fol. 406ª one hemistich, on fol. 411ª two omitted. Copied between A. H. 1138 and 1140=A. D. 1725 and 1727, 1728.

Two centre-columns, ff. 331–426, ll. 15; Nasta'lîk, often mixed with Shikasta; size, 10⅝ in. by 7 in. [Elliot 122.]

1060

Another copy of Faiḍi's Nal and Daman.

This copy, without date, came into archbishop Laud's library A. D. 1635=A. H. 1044, 1045. Beginning the same as in Elliot 211. The proper order of ff. 133–142 is: 133, 141, 135–140, 134, 142. On the fly-leaf there are entries of former owners, viz. يحيى بيكى, and Muḥammad Ḥusain bin Niẓâm-aldîn, with the dates A. H. 1032=A. D. 1622, 1623, and A. H. 1043=A. D. 1633, 1634.

Ff. 153, 2 coll., each ll. 14; Nasta'lîk; size, 7⅞ in. by 4½ in. [Laud 54.]

1061

The same.

This copy was finished, according to the colophon, the 23rd of Dhû-alḳa'dah, A. H. 1099=A. D. 1688, September 19, the thirty-second year of Aurangzîb's reign, by غريب الله ولد شيخ جوهر..... The rest of the name illegible.

Ff. 122–147, 3–6 coll.; Nasta'lîk; size, 11⅝ in. by 7¾ in. [Ouseley 387.]

1062

The same.

This copy, entitled حكايت سرگذشت نل و دمن در ملك هندوستان, was finished by Shaikh Fatḥ Muḥammad ibn Shaikh Ḳâsim C'ishtî the 18th of Ṣafar, A. H. 111 (1111?=A. D. 1699, August 15).

Ff. 137, 2 coll., each ll. 15; Nasta'lîk; size, 9½ in. by 5¼ in. [Fraser 90.]

1063

An anonymous collection of rubâ'is. Beginning:

دنيا مطلوب طالب دين نشود
شيداى آن شيفتهٔ اين نشود

On ff. 137–144 also the margin is covered with rubâ'is, as it seems, by a more modern hand. Beginning:

گويند انسان علم زهم اندوزند
من ميگويم همه از حق آموزند

The verse دنيا مطلوب طالب الخ appears again in Ouseley 386, fol. 96ᵇ, and above it is written the poet's name, سحابى, i.e. Saḥâbî; we have good reason to assume, therefore, that this collection belongs to the poet Saḥâbî of Astarâbâd, who died A. H. 1010=A. D. 1601, 1602; comp. Rieu ii. p. 672, and A. Sprenger, Catal., p. 553.

Not dated. Indian paper. It must be noticed that writing, paper, and size are identical with that of the poems of Ḳudsî (see below) in Ouseley 158.

Ff. 137–179, 2 coll., each ll. 10; Nasta'lîk; size, 9 in. by 5 in. [Ouseley 44.]

1064

Sûz u Gudâz (سوز و گداز).

Burning and melting, the celebrated story of the lovely Hindû princess, who burned herself on the funeral pile with her deceased husband, by Maulânâ Muḥammad Riḍâ Nau'î of Khabûshân, near Mashhad in Khurâsân, who died A. H. 1019=A. D. 1610, 1611; comp. Rieu ii. p. 674; Ouseley, Biographical Notices, p. 163; A. Sprenger, Catal., p. 516; J. Aumer, p. 4; Blochmann, Â'în-i-Akbarî, p. 606. Printed at the end of the first vol. of the Akbarnâma, Lucknow, A. H. 1284.

Beginning:

الهى خنده امرا نالگى ده
سرشكمرا جگر پر كالگى ده

Copied by 'Abd-alrashîd Dailamî during the author's lifetime, A. H. 995=A. D. 1587. A short account of this poem is written on the fly-leaf.

Ff. 22, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; the first two pages richly adorned with gold; size, 6¾ in. by 3½ in. [Elliot 342.]

1065

The same.

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 307ᵇ–324ᵇ, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 4⅝ in. [Elliot 258.]

1066

The same.

No date.

Ff. 124ᵇ–140ª, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, 5⅞ in. by 3⅜ in. [Elliot 252.]

1067

Sa'd and Humâyûn (سعد و همايون).

The love-story of Sa'd and Humâyûn, a mathnawî by an anonymous author. Beginning:

بنام حاكم وداناى هر كار - خداوند جهان داناى اسرار

Copied A. H. 1019=A. D. 1610, 1611.

Ff. 65–87, 2 coll., each ll. 19; Nasta'lîk; small illuminated frontispiece; pictures on ff. 75ª, 75ᵇ, 76ª, 76ᵇ, 86ª, and 88ᵇ; size, 8¾ in. by 5¼ in. [Ouseley Add. 95.]

1068

Farhâd and Shîrîn (فرهاد و شيرين).

A mathnawî, entitled Farhâd and Shîrîn, by Nawwâb Âṣafkhân Ja'far, whose original name was Mirzâ Ḳiwâm-aldîn Muḥammad. He came from the 'Irâḳ to India under Akbar, and rose to the rank of Amîr; he died in the reign of the emperor Jahângîr, A. H. 1021=A. D.

1612, 1613; see a full account of his career in Blochmann, Â'în-i-Akbarî, pp. 411 sq. and 572 sq.; see also A. Sprenger, Catal., p. 110; Makhzan-algharâ'ib, Elliot 395, No. 508; Rieu i. p. 118; ii. pp. 674, 779, etc. According to fol. 9^b, l. 7:

بدهلی آنکه لاف خسروی زد
قدم در شاهراه مثنوی زد

he composed this epic poem at Dihlî.

Beginning:

خداوندا دلی ده شاد از اندوه
درو گنجایش غم کوه تا کوه

Copied A. H. 995=A. D. 1587, by 'Abd-alrashîd aldailami. It came into Sir Gore Ouseley's library A. H. 1226=A. D. 1811, at Taharân. On fol. 22^a, l. 1, one bait is by mistake repeated.

Ff. 58, 2 coll., each ll. 15; Nasta'lîk; frontispiece and first two pages richly illuminated; all the headings left blank; size, 6¾ in. by 3⅝ in. [Elliot 129.]

1069

The same.

Another copy of the same mathnawî, styled here and also in the two following copies: Khusrau and Shîrîn (خسرو و شيرين). The beginning differs from that in Elliot 129:

خداوندا رهی از غیب بنمای
زغیبم چشم دل بر عیب بکشای
بهر عیبی که باشد عیب ناکم
برحمت کن زغیب از عیب پاکم

but the fifth bait resembles somewhat the first of the preceding copy, viz.:

دل غمگین زشادی شاد از اندوه
درو گنجایش غم کوه تا کوه

and the sixth agrees with the second there. Besides, Elliot 129 is considerably shorter than this copy, since its last bait corresponds to fol. 62^a, last line, here (=Ouseley 88, fol. 172^a, l. 4), and both here and in Ouseley 88 there are 641 additional baits. Finally, the dedication to Jahângîr (which is found here on fol. 9^a, last line) is entirely wanting in Elliot 129, and must be wanting, as the colophon shows that the copy was finished about nineteen years before the accession of that emperor. From all this we conclude that the preceding copy, Elliot 129, contains the *first sketch* of the work which, at a much later date, was enlarged and amplified by the author.

Dated the 26th of Jumâdâ-althânî, A. H. 1097=A. D. 1686, May 20, by Mullâ 'Abdallâh. In the index, on the fly-leaf, this mathnawî is wrongly ascribed by a later hand to فضولى.

Ff. 1^b–75^b, 2 coll., each ll. 15; Nasta'lîk; no ornaments; size, 9 in. by 4⅝ in. [Elliot 258.]

1070

The same.

The same enlarged edition, styled again: خسرو و شيرين. The dedication to Jahângîr is found on fol. 119^b, l. 6. Beginning the same as in the preceding copy:

خداوندا رهی از غیب الخ

Copied by Muhammad Kâzim of Ardabîl by order of Nawwâb Muzaffarkhân, the 15th of Jumâdâ-alawwal, A. H. 1184=A. D. 1770, September 6. In many places blanks are left, where the original was apparently illegible.

Ff. 112–185, 2 coll., each ll. 17; Nasta'lîk; size, 7⅞ in. by 4⅝ in. [Ouseley 88.]

1071

The same.

The same mathnawî, incomplete at the end. The beginning of this copy agrees again with that of the *first sketch* in Elliot 129:

خداوندا دلی ده شاد از اندوه الخ

Ff. 155^b–211^a, 2 coll., each ll. 17; Shikasta; the margin of the first and of the last eight pages also covered with baits; size, 7 in. by 3⅞ in. [Fraser 70.]

1072

Diwân-i-Shâpûr (ديوان شاپور).

Lyrical and epical poems by Shâpûr of Rai, or, according to others, of Taharân, who used first the takhallus Faribî. According to the Âtashkada and the Makhzan-algharâ'ib, he was a friend of Takî Auhadi (born A. H. 973=A. D. 1565, 1566), and went twice to India, where he found favour with his relative Âsafjâh Ja'far (see Nos. 1068–1071), and was highly honoured at the court of Sultân Salim, who assumed as emperor the title of Jahângir, A. H. 1014–1037. He was a nephew of Umîdi (see No. 1017), and died probably about the same time as his protector Âsafjâh, or shortly afterwards; comp. Rieu ii. p. 674; A. Sprenger, Catal., pp. 42, 124, 407, and 564. The baits quoted in the Âtashkada and the Makhzan-algharâ'ib are almost all found in this copy. Ff. 117 and 118 and some portions of other pages are left blank.

Contents:

Kasîdas, on fol. 1^b. Beginning:

چه مژده دارد از آن شاخ گل نسیم بهار الخ

Ghazals, arranged alphabetically, on fol. 25^b. Beginning as in Rieu and Sprenger:

زخط زائل نگردد جانفزای لعل جانانرا الخ

Tarji'ât, on fol. 119^b. Beginning:

عشق از سر زلف صید بندی
تابیده بعشق من کمندی

Short mathnawîs:

1. داستان باغ, on fol. 126^b. Beginning:

صباحی زاب کوثر روی شسته الخ

2. داستان کوه کوفتن فرهاد, on fol. 131^b. Beginning:

ادب پرورده دهقان سخن گوی الخ

quoted in the Makhzan-algharâ'ib, No. 1202, fol. 215^b, last line.

3. در مدح پادشاه زمان, on fol. 133^a, and three متفرّقات, on fol. 134^a: در تعریف شتر, مثنوی در تعریف, در تعریف خسرو و شیرین در ملاقات اوّل شبدیز, and the first of which commences:

دل بی تو ز عیش بی نیازست
هجران تو آرزو گدازست

Rubâ'iyyât, on fol. 134[b]. Beginning:

برخیز چه خفتی ای ندیم سحری
کاورد سپیده دم شمیم سحری

Not dated.

Ff. 142, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispieces on ff. 1[b] and 25[b]; size, 8¾ in. by 4⅜ in. [Elliot 101.]

1073

Another defective copy of the same.

This copy is incomplete at the beginning, and opens abruptly in a ḳaṣîdah; after the ḳaṣidas follow a few rubâ'is on fol. 19[a], some tarji'bands on fol. 20[a], and at last the ghazals, in alphabetical order, on fol. 23[a]. Beginning:

زخط زائل نگردد الخ

Short mathnawîs and a few fards at the end (on ff. 101[b]–108[a]). Beginning of the first mathnawî the same as in the preceding copy:

صباحی زاب کوثر الخ

Copied in Muḥarram, A.H. 1054=A.D. 1644, March, April.

Ff. 108, 2 coll., each ll. 19; Nasta'lîḳ; size, 9¼ in. by 4⅞ in. [Bodl. 499.]

1074

Dîwân-i-Nażîrî (دیوان نظیری).

The dîwân of Muḥammad Ḥusain Nażîrî of Nishâpûr, who died at Aḥmadâbâd, A.H. 1022 or 1023=A.D. 1613 or 1614; see Ouseley, Biographical Notices, p. 252; A. Sprenger, Catal., p. 515; Rieu ii. p. 817[b]; Blochmann, Â'în-i-Akbarî, p. 579.

Contents:

Ḳaṣîdas, without any apparent order, on fol. 1[b]. Beginning:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از ازل دی کار فردا ساخته

Among the ḳaṣîdas several tarkîbbands, one of twelve parts on the twelve Imâms, on fol. 12[b].

Ghazals, in alphabetical order, on fol. 111[b]. Beginning:

اذا ما شئت ان تحیی حیوة حلو المحیا الخ

Rubâ'is, on fol. 267[a]. Beginning:

ای از تو صور نگاه هر جا کوری الخ

Not dated; it seems to have been copied in the last century.

Ff. 278, 2 coll., each ll. 17; Nasta'lîḳ; size, 9¾ in. by 5¼ in. [Ouseley 257.]

1075

Another, but smaller copy of Nażîrî's dîwân.

This copy contains only ghazals in alphabetical order, and a series of rubâ'is at the end (on ff. 206[a]–218[a]). Beginning both of ghazals and rubâ'is the same as in the preceding copy.

Dated the 29th of Shawwâl, A.H. 1186 (14th year of Shâh 'Âlam's reign)=A.D. 1773, January 23, by Barakat-allâh Khân, who copied it for his friend Mîrzâ Abû 'Alîkhân Hâtif. A short account of Nażîrî's life and poems on the fly-leaves, written by Sir Gore Ouseley. On the back of the binding this MS. is erroneously called 'Dîwân-i-Ḥâfiż.'

Ff. 218, 2 coll., each ll. 14; Shikasta; binding with flowers; size, 8⅛ in. by 5⅛ in. [Ouseley Add. 7.]

1076

Kulliyyât-i-Żuhûrî (کلّیّات ظهوری).

The complete poetical works of Nûr-aldîn Muḥammad Żuhûrî of Tarshîz in Khurâsân, who went to India A.H. 988 = A.D. 1580, and was killed about A.H. 1025=A.D. 1616; comp. Rieu ii. pp. 678, 741, etc.; A. Sprenger, Catal., pp. 44, 112, 125, 151, and 580. He was a younger contemporary of Faiḍî, with whom he contended very much in poetry; comp. Khulâṣat-alafkâr, Elliot 181, No. 167, and Khulâṣat-alkalâm, Elliot 184, No. 44, where two dates of the poet's death are mentioned, A.H. 1025 and 1027.

Contents:

The three treatises in ornate prose, in homage of Ibrâhîm 'Âdilshâh (who reigned A.H. 988–1037), viz.:

1. Preface to the Nauras (نورس), a tract on music, composed by the king, on fol. 1[b]. Beginning: سرود سرایان عشرتکدهٔ قال که بنورس الخ.

2. Preface to the Gulzâr-i-Ibrâhîm (گلزار ابراهیم), on fol. 7[a]. Beginning: خرّمی چمن سخن بطراوت حمد بهار پیرائیست که گلزار ابراهیم در رخسارهٔ یوسف الخ.

3. Preface to the Khwân-i-Khalîl (خوان خلیل), on fol. 12[b]. Beginning: ای از تو بر اهل تخت و اکلیل سبیل، گر ذکر جمیل است و گر قدر جلیل، نطق از تو بمهمانیٔ ارباب خرد، انداخته خوان از سخن خوان خلیل.

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

A long tarji'band, on fol. 24[b]. Beginning:

ای نام تو بر سر زبانها - وی یاد تو در میان جانها

The famous ساقی نامه, dedicated to Burhân Niżâm-aldîn of Ḥaidarâbâd, on fol. 31[b]. Beginning:

ثناها همه ایزد پاك را - ثریّا ده طارم تاك را

Lithographed at Lucknow, A.D. 1849.

Ḳaṣîdas, on fol. 167[b], incomplete at the end (there is a lacuna after fol. 183). Beginning:

خموش چون شوم از غیب می کنند ندا
که لب مبند زمدح اجلّة الحکما

Ghazals, in alphabetical order, defective at the beginning, on fol. 184[a]. This part opens here with the last bait of the fourth ghazal in the following copy (Elliot 225, fol. 101[a], l. 11).

There is a small blank on fol. 337[b].

Rubâ'is, on fol. 376[b]. Beginning:

یا رب نم اشکی بگیاهی بفرست
مشتاق نظاره ام نگاهی بفرست

This copy was finished by Ibn Muḥammad 'Abd-alḳâdir, in the forenoon of the second Friday of Ramaḍân, A.H. 1072=A.D. 1662, April 28.

Ff. 395, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispieces on ff. 1[b], 12[b], 24[b], 167[b], and 376[b]; size, 9⅝ in. by 5¼ in. [Elliot 226.]

1077

The same.

This copy of Żuhûri's Kulliyyât contains:

Three prose-treatises, the first and second of which are the گلزار ابراهیم (on fol. 1b) and the خوان خلیل (on fol. 4b, margin); quite agreeing with the second and third in the preceding copy. The third is a sort of preface to the complete works, without a title, and quite different from the نورس, which is wanting here. It begins on fol. 12a:

در مانده دوری ظهوری بتوفیق الخ

Sâkînâma, on fol. 17b. The right order of the leaves from fol. 35 to fol. 40 is: 35, 39, 36–38, 40. Fol. 84 is left blank.

Another mathnawî in praise of God and the Imâms, identical with that which is quoted by A. Sprenger, Catal., p. 580. Beginning, on fol. 85b:

ای بناها همه نهادهٔ تو الخ

This mathnawî was composed A.H. 1009 = A.D. 1600, 1601, according to the chronogram in the second hemistich of the last bait:

گشت تاریخ انتها آغاز

Ghazals, alphabetically arranged, in two sections. The first goes down from the letter ا to خ, the second with a separate heading from د to ی. Beginning of the first section, on fol. 100b:

ایکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The second section begins on fol. 155b:

دل و جان رفت و دین و دنیا ماند الخ

Rubâ'is, on fol. 308b. Beginning:

یا رب نظری که چشم جان باز کنم الخ

comp. Elliot 226, fol. 377a, last line.

The copy seems to be not quite complete; the kasîdas, for instance, are entirely wanting. On fol. 307a occurs the date: second of Rabi'-alawwal, A.H. 1236 = A.D. 1820, December 8.

Ff. 327, 2 coll., each ll. 19, and a third on the margin, ll. 32 (sometimes even a fourth on the outer margin); Shikasta; illuminated frontispieces on ff. 1b, 17b, 85b, 100b, 155b. and 308b; size, 14 in. by 8½ in. [Elliot 225.]

1078

Another copy of Żuhûri's Sâkînâma.

Beginning the same as in Elliot 226. No date.

Ff. 193, 2 coll., each ll. 12; clear and distinct Nasta'lîk; size, 9¾ in. by 5⅝ in. [Fraser 84.]

1079

The same.

Not dated. Modern copy.

Ff. 213, 2 coll., each ll. 11; large and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned with gold; binding green and gold; size, 8¾ in. by 4¾ in. [Elliot 343.]

1080

Inshâ-i-Żuhûri (انشاء ظهوری).

This copy, which is styled انشاء ظهوری in the colophon, contains the following four treatises in ornate prose:

1. Preface to the نورس, on fol. 1b. 2. Preface to the گلزار ابراهیم, on fol. 11b. 3. Preface to the خوان خلیل, on fol. 23a; all three begin as in Elliot 226. 4. Panj ruk'ah (پنج رقعه), love-letters, on fol. 41b, the first of which begins: خدّام ملك الكلامی که هم تواند بگوید که کیست الخ.

Copied A.H. 1222 = A.D. 1807, 1808.

Ff. 48, ll. 13; Nasta'lîk; size, 8¾ in. by 5¼ in. [Bodl. 766.]

1081

Kulliyyât-i-Zulâlî (کلّیّات زلالی).

The complete epical and didactical works of Hakîm Zulâlî of Khwânsâr, who died about A.H. 1025 or 1026 = A.D. 1616 or 1617; comp. Rieu ii. p. 677, and A. Sprenger, Catal., p. 592. The Khulâsat-alkalâm, Elliot 183, No. 32, fixes his death in A.H. 1016, which is obviously a mistake for 1026; the Khulâsat-alafkâr, however (Elliot 181, No. 116), gives a later date, viz. 1031.

This copy contains, besides the seven mathnawîs, usually known as سبعه سیّاره (the seven planets), هفت سیّاره or هفت آشوب, another *eighth* poem, not to be found anywhere else. Each of the first seven is preceded by a preface in prose, and the whole Kulliyyât by a دیباچه—from the pen of the author himself, as we believe (not from Tughrâ's, who also wrote a preface to Zulâlî's poems)—beginning, on fol. 1b: بقدر قدرت و تصویر صنعت صانعی (تقدیر in Elliot 268) و قادری را مقدّر و مصوّر است الخ. This dîbâća forms in the copy of the India Office Library, No. 403, the preface to محمود و ایاز.

Contents:

1. حسن و گلوسوز. Beginning of the preface, on fol. 3a, l. 5: تعالی شانه ازین آیه مطالعه الخ.

Beginning of the mathnawî, on fol. 5a:

بسم اللّه الرحمٰن الرحیم - تیر شهابست بدیو رجیم

2. شعلهٔ دیدار. Beginning of the preface, on fol. 22b: سبحان اللّه الخ.

Beginning of the mathnawî, on fol. 23b:

نام او تاج سر هر نامهٔ - شعلهٔ دیدار هر هنگامهٔ

3. میخانه. Beginning of the preface, on fol. 36b: الحمد للّه از دوستکانی الخ.

Beginning of the mathnawî, on fol. 38a:

نام او بادهٔ سینه میخانه است
دهن هر که هست پیمانه است

4. ذرّه و خورشید. Beginning of the preface, on fol. 60b: ما شاء اللّه ازین آیه الخ.

Beginning of the mathnawî, on fol. 61ᵇ:

نام او کرد مرا شعله فروز
نتوان گفت بآتش که مسوز

5. آذر و سمندر. Beginning of the preface, on fol. 67ᵇ: آه ازین نالهٔ دلسوز الخ.

Beginning of the mathnawî, on fol. 69ᵃ:

نامش عشقست وحسن دفتر - آتش ساقی است کو سمندر

6. سلیمان نامه. Beginning of the preface, on fol. 81ᵇ: تیّمنا بخطاب گستاخانه الخ.

Beginning of the mathnawî, on fol. 82ᵇ:

بنام جهانگیر دلهای تنگ
که آمد سلیمانش یکمور لنگ

7. محمود و ایاز. Beginning of the preface, on fol. 90ᵇ: تبارك اللّه از تشریف این آیه الخ.

Beginning of the mathnawî, on fol. 91ᵇ:

بنام آنکه محمودش ایازست - غمش بتخانهٔ ناز و نیازست

This mathnawî, the most famous of Zulâlî's, was written between A. H. 1001 and 1024.

8. The *eighth* mathnawî, without a title, but written, according to a statement on fol. 1ᵃ, in imitation of Sanâ'î's Ḥadîḳah (در جواب حدیقه). Beginning on fol. 240ᵇ:

نحمد اللّه عن لسان العشق
ثمّ نشکره عن جنان العشق

No date.

Ff. 280, 2 coll., each ll. 13; Nasta'lîḳ; size, 6⅞ in. by 4 in. [Ouseley Add. 77.]

1082

Another copy of Zulâlî's Sab'ah Sayyârah.

This copy of the *seven* mathnawîs of Zulâlî is introduced by the same دیباچه in prose, as Ouseley Add. 77. The mathnawîs are arranged in the same order:

1. حسن و گلوسوز, on fol. 5ᵃ.
2. شعلهٔ دیدار, on fol. 26ᵇ.
3. میخانه, on fol. 41ᵇ.
4. ذرّه و خورشید, on fol. 64ᵃ.
5. آذر و سمندر, on fol. 71ᵃ.
6. سلیمان نامه, on fol. 84ᵃ.
7. محمود و ایاز, on fol. 93ᵃ.

Each mathnawî preceded by its prose-preface. No date. Modern copy.

No. 268, ff. 1–90, No. 269, ff. 91–216, No. 270, ff. 217–362, 2 coll., each ll. 13; distinct Nasta'lîḳ, written on tinted paper; the whole copy interleaved; size, 9⅝ in. by 6¼ in. [Elliot 268–270.]

1083

The same.

This copy contains only *six* mathnawîs, and instead of the first (حسن و گلوسوز) a short dîwân.

1. Ḳaṣîdas, on fol. 1ᵇ. Beginning:

زبسکه مغز مرا عشق کرده دست افشار
خمیر مایهٔ دیوانگی شد آخر کار

2. آذر و سمندر, on fol. 17ᵃ.
3. شعلهٔ دیدار, on fol. 32ᵇ.
4. میخانه, on fol. 50ᵇ.
5. ذرّه و خورشید, on fol. 72ᵇ. Beginning here:

سخنم کرد بنامش جاوید - ذرّه را جوهر تیغ خورشید

The beginning of the poem in Elliot 268 is found here on fol. 73ᵃ, l. 1; this copy contains nine baits more.

6. سلیمان نامه, on fol. 82ᵇ.
7. محمود و ایاز, on fol. 106ᵇ.

Ff. 230, 2 coll., each ll. 15; Nasta'lîḳ; the original leaves are put into a modern margin of different colours; illuminated frontispieces on ff. 1ᵇ, 15ᵇ, 17ᵇ, 32ᵇ, 50ᵇ, 72ᵇ, 82ᵇ, and 106ᵇ; many pages richly adorned; size, 9 in. by 5¾ in. [Elliot 271.]

1084

Maḥmûd and Ayâz (محمود و ایاز).

Fragment of another poem, Maḥmûd and Ayâz, different from Zulâlî's mathnawî; it is written in quite another metre.

Beginning:

فرخنده شبی چو صبح نوروز
اندوه زدای و عشرت افروز

Rieu i. p. 353ᵇ mentions that 'Alî bin alḥusain alwâ'iż alkâshifî, with the takhallus Ṣafî (who died A. H. 939), also wrote a poem محمود و ایاز, but no indication whatever of the author's name is found here.

The fragment comprises only two chapters, and is copied by Shâh Maḥmûd of Nîshâpûr, A. H. 96 (1096) = A. D. 1685.

Ff. 38–47, 2 coll., each ll. 9; large and distinct Nasta'lîḳ; pictures on ff. 45ᵇ and 46ᵃ; size, 8¾ in. by 5⅝ in. [Elliot 249.]

1085

Nân u Ḥalwâ (نان و حلوا).

Bread and sweetmeat, an introductory poem to Jalâl-aldîn Rûmî's mathnawî, composed by Muḥammad Shaikh Ibrâhîm al'âmilî (so he is called here; Rieu ii. p. 679, A. Sprenger, Catal., p. 368, and others give his name as Shaikh Bahâ-aldîn Muḥammad 'Âmilî, with the takhallus Bahâ'î). He was the son of Shaikh Ḥusain bin 'Abd-alṣamad, and died A. H. 1030 = A. D. 1620, 1621. Another poem of his is the mathnawî of شیر و شکر (milk and sugar); comp. J. Aumer, p. 4. Beginning of this mathnawî, after a few lines in prose (اما بعد حمد اله علی افضاله الخ), thus:

وایّها الساهی عن العهد القدیم
ایّها اللاهی عن النهج القویم

Dated the 18th of Jumâdâ-althânî, A. H. 1140 = A. D. 1728, January 31. Printed in Constantinople, A. H. 1268.

Ff. 59–71, 2 coll., each ll. 14; careless Nasta'lîḳ; size, 8⅝ in. by 5 in. [Fraser 101.]

1086

The same.

Another copy of Nân u Halwâ, without the short preface. Beginning here:

ايّها الساقى (read الساهى) عن العهد القديم الخ

Dated the 22nd of Ramadân, in the forty-ninth year of Muhammad A'žamshâh's government in Ahmadâbâd, generally known as Gujarât. On the fly-leaf an account of Bahâ-aldin and his poems, written, as it seems, by Sir Gore Ouseley.

Ff. 14b–24a, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'lîk; many lines entirely effaced; binding embellished with gold; size, 8¾ in. by 5¾ in. [Elliot 255a.]

1087

The same.

This copy agrees with the preceding one as far as fol. 10b, last line; the rest of the text is quite different. Beginning:

ايّها اللاهى عن العهد القديم
ايّها الساهى عن النهج القويم

Copied by Muhammad Husain Zarrîn-kalam (gold-pen).

Ff. 1–12, 2 coll., each ll. 12; illuminated frontispiece; all the lines surrounded by gold stripes, every page framed with gold arabesques; Nasta'lîk; size, 8¾ in. by 5¾ in. [Elliot 255a.]

1088

The same.

Beginning: ايّها اللاهى الخ.

Not dated.

Ff. 177a–188b, 2 coll., each ll. 15; Nasta'lîk, mixed with Shikasta; many places injured and effaced; size, 5⅞ in. by 3½ in. [Elliot 252.]

1089

Miscellaneous works in prose and verse by Mîr Muhammad 'Alî bin Nûr-allâh.

Works of different description by Mîr Muhammad 'Alî, the son of Nûr-allâh alhusainî almar'ashî alshûshtarî (the author of the مجالس المؤمنين, see above, No. 367), containing:

1. An incomplete Arabic-Persian dictionary, entitled, as it seems: البحر المّواج و البرّ الوهّاج, comp. fol. 3a, l. 9. Beginning, on fol. 1b: قاموس محيط كه غوّاصان خانوادهٔ امكان درراه جست و جوى لآلى لغات آبدار الخ.

The arrangement is this, that the *first* letter gives the bâb, and the *last* the fasl. It breaks off in the bâb ش with the word الشغنوب.

2. رسالهٔ مضماريّه, on fol. 90b. Beginning: احمده و اشكره و اعوذ به من الشيطان الرجيم الخ.

Dated in Ramadân, A.H. 1022=A.D. 1613, October, November; this copy appears to be the author's autograph, and the date that of the composition itself.

3. A short tract, on fol. 101b. Beginning: يا من هو ملهم للحقائق و يا من هو كاشف الدقائق الخ.

4. حاشيهٔ نور الفوائد وطور العوائد, on fol. 103b. Beginning: يا من موتى تجلّى طورك و برق نور حضورك الخ.

5 and 6. Two other tracts in prose, on ff. 107b and 109b, the first of which begins: انشا گر حمد گر تحقيق رسد الخ.

7. منشئآت مير محمّد على, on fol. 113b. Beginning: كتابتى كه قبل از ملاقات از بلدهٔ طيّبه حيدر آباد بنوّاب مهابت خان نوشته' خامهٔ مشكين رقم با آنكه باعجاز است الخ.

8. ديوان مسمّى بديوان صاحب الامرى, with a prose-preface, on fol. 129b. Beginning: اى نام تو آرايش عنوان سخن الخ.

Beginning of the dîwân itself, on fol. 132b. It consists of kasîdas, beginning:

اى كه گر يك شبنمى قهرى نهان انداخته
خود بسى باران رحمت هم عيان انداخته

of ghazals, in alphabetical order, on fol. 139b, beginning:

كى بكنهت رسد اين فكر غلط پيشهٔ ما الخ

and rubâ'îs, on fol. 171b, the first of which begins with the initial hemistich of the preface: اى نام تو الخ.

On fol. 166a a chronogram of this dîwân's composition is found, viz. A. H. 1035=A. D. 1625, 1626.

9. شرح دعاء مستجاب, a Persian commentary on the famous Arabic prayer, called الدعاء المستجاب, in 100 verses, the first of which runs thus:

اهدنا الصراط المستقيم الخ

Beginning of the commentary, on fol. 173b: مرجع آيات دعوات اجابت آيات كه از وسمت الخ.

Some pages are left blank.

Ff. 208, ll. 21; Nasta'lîk; size, 9⅝ in. by 5⅛ in. [Ouseley Add. 63.]

1090

Dîwân-i-Tâlib (ديوان طالب).

The lyrical poems of Tâlib Âmulî, who was king of poets under Jahângîr, and died A.H. 1035 or 1036= A.D. 1625–1627; comp. Rieu ii. p. 679; A. Sprenger, Catal., p. 575; Ouseley, Biographical Notices, p. 176. This dîwân contains:

Ghazals, in alphabetical order, on fol. 1b. Beginning:

بايما نكته مى سنجد نميدانم زبانش را
خدايا فيض الهامى كه دريابم بيانش را

Rubâ'îs, on fol. 210b. Beginning:

يا رب بكرم چاشنئ تحقيقى
زين باغ تصوّرم گل تصديقى

Copied A. H. 1192=A. D. 1778.

Ff. 236, 2 coll., each ll. 15; Nasta'lîk; small injuries here and there, especially on the last pages; the whole MS. very well mended; size, 8 in. by 4¾ in. [Ouseley Add. 143.]

1091

A shorter copy of the same dîwân.

This copy contains only a limited number of ghazals, in alphabetical order, on fol. 1b. Beginning:

مارا کشد چو سوی تو شوق بلند ما
هر موی تازیانه شود بر سمند ما

A series of rubâ'is on fol. 110a, beginning as in the preceding copy.

A few rubâ'is, short kiṭ'as, and fards are also found among the ghazals, for instance, on ff. 5b, 6a, 7b, 48a, 49a, 51a, 55a, 55b, 60a, 61a, 63a, 64b, etc. etc.

It seems defective at the end.

Ff. 120, 2 coll., each ll. 15; careless and indistinct Nasta'lîk; size, 9½ in. by 5¼ in. [Walker 66.]

1092

Extracts from the same.

This copy contains selected kaṣîdas (not found at all in the preceding copies of Ṭâlib's lyrical poems), to which are added some ghazals, kiṭ'as, and rubâ'is without any order. Beginning of the initial kaṣîdah:

سحر که بر مژه افروختم چراغ نگاه
بدست شعله شکستم کلاه گوشهٔ آه

No date.

Ff. 55, 2 coll., each ll. 15; careless Nasta'lîk; size, 9⅝ in. by 5¼ in. [Walker 38.]

1093

Dîwân-i-Shifâ'î (دیوان شفائی).

The poetical works of Ḥakîm Sharaf-aldîn Ḥasan (or Ḥusain) Shifâ'î, who flourished, as the Âtashkada informs us, at the court of Sulṭân 'Abbâs I, and died, according to the Safînah, Elliot 400, No. 596, and the Khulâṣat-alkalâm, Elliot 183, No. 38, the 5th of Ramaḍân, A.H. 1037=A.D. 1628, May 9; comp. A. Sprenger, Catal., pp. 150, l. 37, and 570; Rieu ii. p. 822; and G. Flügel i. p. 600.

Contents:

Two mathnawis (ff. 1b–66b and 67a–97b). Beginning of the first (styled in Sprenger دیدهٔ بیدیدار):

بسم الله الرحمن الرحیم - تیغ الهیست بدست حکیم

and of the second (styled in Sprenger نمکدان حقیقت):

ای بشهد سخن ملاحت سای
به نمکزار طرز را بنمای

On fol. 59a the first line is repeated by mistake. Three leaves are missing after fol. 97.

Kaṣîdas, without any order, on fol. 98b. Beginning:

معلّم فطرت عالیست من طفل زباندانش الخ

Tarji'bands and tarkîbbands, on fol. 191b. Beginning:

ای نعت تو شافع مقالات - مشّاطهٔ چهرهٔ خیالات

Ghazals, alphabetically arranged, on fol. 236b. Beginning:

ای زده برتر از گمان خیمهٔ کبریای را
دست بتو کجا رسد عقل شکسته پای را

Rubâ'is, kaṣîdas, ghazals, etc., confusedly mixed, on fol. 513a. Beginning:

هر چند کریمست خدای غفّار
از دامن شرط بندگی دست مدار

Not dated.

Ff. 579, 2 coll., each ll. 15; Shikasta; illuminated frontispieces on ff. 1b, 98b, and 236b: occasional verses and short notes on the margin; size, 11 in. by 6½ in. [Elliot 97.]

1094

A vast collection of Persian poems of different kinds, the value of which can scarcely be overrated. It contains extracts, and in many cases most copious extracts, from dîwâns of poets, some of which have hitherto been entirely unknown. The compiler must have had at his disposal a collection of poetical works, rarely paralleled in the East, we should think, even at periods when literature was most flourishing.

It is apparent that the compiler imitated the general form of dîwâns in the arrangement of the poems, viz.:

I. Kaṣîdas, on ff. 1b–114a, col. 1. This part, perhaps the most valuable of the whole collection, contains poems by the following poets:

Khâkânî, on ff. 1b, 9b, 32b, 70a, 76a, 78a, 95a, and 109a.

'Am'ak of Bukhârâ (see Butkhâna, No. 41), on ff. 3a and 85a.

Rûdagi, on ff. 3a and 86b.

Auḥad-aldîn Anwari, on ff. 3b, 18b, and 30b.

Minûčihri, on ff. 7b and 14a.

Żahîr (i.e. Żahîr Fâryâbi), on ff. 11a, 12b, 35b, 45a, and 58a.

Khwâjah Nuṭk-allâh (نطق اللّه, perhaps identical with one of the two Nuṭkis, see Makhzan-algharâ'ib, Elliot 395, Nos. 2792 and 2793), on fol. 11b.

Shâh Ṭâhir (i.e. Ṭâhir Dakhani, see Makhzan-algharâ'ib, No. 1453), on ff. 15b and 42a.

Ṣabri, on ff. 17a and 56a.

Salmân (of Sâwa), on ff. 19b, 38a, 53b, 62b, and 66a.

Maulânâ Umîdî, on ff. 20b, 46b, and 64b.

Pûr-i-Farîdûn, on fol. 21a.

Ḥasan Dihlawi, on fol. 21a; another Ḥasan, on fol. 31a.

Ṭâlib Âmulî, on ff. 26a and 29a.

Lisâni of Shirâz, on fol. 29b.

Ruknâi Kâshânî, on fol. 29b.

Athir-aldîn Akhsîkati, on fol. 30a.

Kamâl Iṣfahânî (i.e. Kamâl-aldîn Isma'îl), on ff. 36b, 61b, and 71b.

Maulânâ 'Iṣmatî, on fol. 37b.

Khwâjah Hâshim, on fol. 40a.

Maulânâ Ḥâji, on fol. 40b.

Manżarî (منظری), on fol. 48b.

Mashrabî, on fol. 49b.

'Unṣurî (Abû-alkâsim al-Ḥasan al-Aḥmad), on fol. 55b (a kaṣîdah in praise of Amîr Nuṣrat, the brother of Sulṭân Maḥmûd of Ghazna).

Khwâjah 'Iṣmat-allâh of Bukhârâ, on fol. 57b.

Niżâm of Astarâbâd, on fol. 63b.

Sayyid Ḥasan Ghaznawî, on fol. 70b.

Mas'ûd bin Sa'd bin Salmân, on fol. 72b.

Ḥâfiż-i-Ḥalwâ'i, on fol. 75a.

Bâkir, on ff. 78a and 111a.

Niżâmî, on fol. 85a.

Saif-aldîn of Isfarang, on ff. 86^b and 96^a.
Majd-aldîn Hamgar of Shirâz, on fol. 87^a.
Rashîd-aldîn Watwât, on fol. 87^b.
Adîb Ṣâbir, on fol. 88^b.
Shams-aldîn Ṭabsî (see Butkhâna, No. 97), on ff. 88^b and 89^a.
Sayyid Shihâbî Sulṭânî, on fol. 88^b.
'Urfî, on ff. 89^b and 99^a.
Ḥakîm Abû-alfaraj (i. e. Abû-alfaraj Rûnî), on ff. 95^b and 106^a.
'Imâdî Ghaznawî, on fol. 97^a.
Ḥakîm Azraḳî, on fol. 98^a.
Ḥakîm Ḳaṭarân (see Butkhâna, No. 40), on fol. 98^b.
Mîr Mu'izzî (died A. H. 542), on ff. 104^a, 105^b, and 109^a.
Firdausî, on fol. 104^b (a ḳaṣîdah of fifty-four verses, beginning:

شب گذشته که بود از نسیم باد بهار
دماغ روح معطّر زبوی مشك نثار

published in text and metrical German translation by H. Ethé, in 'Sitzungsberichte der bayerischen Akademie,' 1872, p. 275 sq.)
Jamâl-aldîn 'Abd-alrazzâḳ, on fol. 107^a.
Ḥakîm Abû-al'ulâ of Ganja, on fol. 109^a.
Ḥakîm Sûzanî of Samarḳand, on fol. 109^b (in reply to Mîr Mu'izzî).

II. Tarjî'bands and tarkîbbands, on ff. 114^a, col. 2, to 129^b, by Bâḳir, on fol. 114^a; Farîd-aldîn 'Aṭṭâr, on fol. 116^a; Ḥakîm 'Abd-alrâfi' Jabalî, on fol. 117^a; Nâẓim, on ff. 118^a and 121^a (one composed A. H. 1035, the other 1023, at Shirâz, in praise of Imâm Ḳulîkhân); 'Urfî, on ff. 124^a and 126^b.

III. A sâḳînâma, etc., by 'Urfî, on ff. 130^a–132^a.

IV. Ghazals, on ff. 132^b–160^b, by 'Urfî, on fol. 132^b (arranged alphabetically); Maḥmûd Zangî, on ff. 151^b, 152^a, and 152^b; Imâm Harawî, on fol. 151^b; Sayyid Muḥammad 'Itâbî, on fol. 152^a; 'Ubaid Zâkânî, ib.; Mîr Abû-alḥasan Farâhânî, on fol. 152^b; 'Imâdî Shahriyârî, ib.; Kâtib of Sabzwâr, on fol. 153^a; Nâẓim, ib.; Ḥâfiẓ, on fol. 155^a; Firishta, on fol. 156^b; Ḥakîm Abû-alfaraj, on fol. 159^b; Âṣafî, ib.; Âhî, on fol. 160^a; Hilâlî, ib.; Gadâ'î, ib.

V. Mukhammasât, other pieces, fards, etc., on ff. 160^b–163^b, by Firdausî, on fol. 161^a (beginning:

جهان جاودان با کسی یار نیست
بدو دل سپردن سزاوار نیست

the compiler gives five poems ascribed to Firdausî, part of the last of which seems to have been copied by a more recent hand; but very likely the name فردوسی on fol. 161^a was added at a later time, and from the last verse of the second poem:

بگوش جان شنو ای دوست پند غزّالی
که واعظی به ازین در جهان نخواهد بود

we have good reason to conclude that these poems are to be attributed to some poet with the takhalluṣ of Ghazzâlî); Muḥammad Taḳî Simsâr, on fol. 161^b; Muḥyî, on fol. 162^a; Ḥakîm Abû 'Alî, on fol. 162^b; Nawwâb Khânkhânân Mîrzâ Khân, on fol. 163^b; Jahângîr, Nawwâb Âṣafjâhî, Amîr-alumarâ, Muḥammad 'Alî, Nawwâb Mahâbatkhân, Abû Sajî (بو سجی ?), a naukar of Nawwâb Khânkhânân, Ṣadr Muḥammad, and 'Urfî, on fol. 163^b.

VI. Muḳaṭṭa'ât, on ff. 164^a–177^b, by 'Urfî, on fol. 164^a; 'Imâdî Shahriyârî, on ff. 165^a and 167^a; Ibn Yamîn, on ff. 165^b, 167^a, 167^b, 168^a, 169^a, 169^b, 170^a, and 172^a; Ṭahmâsp Ḳulî Wahmî, on fol. 165^b; Farîd Kâtib, on fol. 166^a; Mîr Ilâhî of Hamadân, on ff. 167^a and 171^b; Luṭf-allâh of Nîshâpûr, on fol. 166^a; Ḥakîm Rûḥânî, ib.; Sharaf-aldîn 'Alî Yazdî, ib.; Sakhî of Kirmân, on fol. 166^b; Maulânâ Muḥammad 'Aṣṣâr of Tabrîz, on ff. 166^b and 168^a; Ghairatî of Shûshtar, on fol. 166^b; Bâḳir Khwâjah Kâshânî, ib.; Mîrzâ Malik Mashriḳî, on ff. 166^b, 174^b, 176^b, and 177^b; Khwâjah Abû Barakah (ابو ابرکه ?), on fol. 166^b; Sairî of Jarfâdḳân, on fol. 167^a; Jalâl-i-'Aḍud, ib.; Badî'î ذرهگو, on ff. 167^a and 167^b; Maulânâ Âgahî, on fol. 167^a; Ḳiwâmî of Ganja, ib.; Mullâ Muḥibb 'Alî of Tattah, ib.; Shâh Ḳâsim-i-Anwâr, on fol. 167^b; Anwarî, on ff. 167^b and 174^b; Salmân of Sâwa, on ff. 167^b, 170^a, and 176^a; Asadî, on fol. 167^b; Ṭâlib Âmulî, on fol. 168^a; Maulânâ ربذق (sic), ib.; Mîr Adâ'î of Yazd, on ff. 168^a, 170^a, and 170^b; Surûrî Kâshî, on fol. 168^a; Adîb Ṣâbir, on ff. 168^b and 171^a; Nâṣir bin Khusrau, with the takhalluṣ Ḥujjat, on ff. 168^b, 171^b, 176^a, and 176^b; Ẓahîr Fâryâbî, on fol. 168^b; Kamâl Khujandî, on fol. 169^a; Maḥmûd Zangî (to Fâḍilî, with Fâḍilî's reply), ib.; Nizârî of Ḳuhistân, on fol. 169^b; Kamâl Isma'îl, ib.; Kâtibî of Nîshâpûr, on fol. 170^a; Jalâl Ja'far Farâhânî (فرهانی ?), ib.; Bâbâ Fighânî, on ff. 170^a and 170^b; Ḥamd-allâh Mustaufî, on fol. 170^b; Athîr-aldîn Aumânî, on ff. 170^b and 176^b; Mîr Muḥibbî, on ff. 170^b and 171^a; Aḳdasî, on fol. 171^a; Ḥakîm Farrukhî, ib.; Ashraf of Samarḳand (probably identical with Ashrafî of Samarḳand, see Butkhâna, No. 7, and Khulâṣat-alafkâr, Elliot 181, No. 72), on ff. 171^a and 176^b (in the latter place he is more fully called Sayyid Mu'în-aldîn, recte Mu'în-aldîn Ashraf of Samarḳand); Badr-i-Čâč (here called بدر شاشی), on fol. 171^b; Mîr Sanjar of Kâshân, on ff. 171^b and 175^b; Ḥakîm Ḳaṭarân Rajâ'î, on fol. 171^b; Sanjar of Kirmân, on fol. 172^a; Nâẓim, ib.; Kâhî, ib.; Amîr Dhû-alfaḳâr of Shirwân, on fol. 174^b; Jauharî, the goldsmith of Bukhârâ (زرگر بخاری), ib.; Ibn Ḥusâm, ib.; Rukn Ṣâ'in (رکن صائن), ib.; Sharîf of Tabrîz, ib.; Murshid Yazdajirdî, on ff. 174^b and 175^b; Maulânâ Shâmî Yaklû (شامی یکلو, probably a mistake for Shânî Taklû, see Makhzan-algharâ'ib, Elliot 395, No. 1193), ib.; Thanâ'î of Ghazna, on ff. 175^a and 175^b; Âḳâ Shâpûr of Ṭaharân, on ff. 175^a, 175^b, and 177^a; Niẓâm of Astarâbâd, on fol. 175^a; Muḥtasham of Kâshân, ib.; Muḥammad Ṣûfî of Mâzandarân, on ff. 175^a and 177^a; Ḥakîm Abû-alḥasan Rûdagî, on ff. 175^a and 176^a; 'Uthmân Mukhtârî, on fol. 175^a; Ḳumrî of Nîshâpûr, ib.; Walî Dashtbayâḍî, ib.; Waḥshî Bâfiḳî, on fol. 175^b (twice, the first time there seems to be written باهی instead of بافقی); Shaikh 'Alî Taḳî, ib.; Muḥammad Yûsuf of Jarfâdḳân, ib.; Rafî'-aldîn Lunbânî, on ff. 175^b and 177^a; Wuḳû'î of Tabrîz, on fol. 175^b; Ḳaidî of Kirmân, on fol. 176^a; Khwâjû of Kirmân, ib.; Imâmî of Harât, ib.;

Nizâm-aldîn Ḥâmî (حامی), ib.; 'Abd-alwâsi' Jabalî, ib.; Nażîrî of Nîshâpûr, on fol. 176ᵇ; Majd-aldîn Bailakânî, ib.; Amîr Mu'izzî Sanjarî, ib.; Ruknâi Masîḥ, ib.; Raḍî-aldîn of Nîshâpûr, ib.; 'Aṭṭâr, ib.; Umîdî of Taharân, on fol. 177ᵃ; Shaikh Aḥadî of Marâgha, ib.; Khwâjah Ḥasan (read Ḥusain) Thanâ'î, ib.; Kâḍî Nûr of Iṣfahân, ib.; Ḥakîm Ghaḍâ'irî, ib.; Muḥammad Hamgar of Fârs (i. e. Majd-aldîn Hamgar or Ibn Hamgar, according to other authorities; see Butkhâna, No. 26, and Âtashkada, Ouseley Add. 183, No. 674), ib.; Abû Turâbbeg Kâshânî, on fol. 177ᵇ; Mîr Abû-albaḳâ of Tafrish, ib.; 'Ubaid Zâkânî, ib.

VII. Poetical tales (حکایات), etc., on ff. 177ᵇ–182ᵃ, by Shaikh Auḥad-aldîn and Bahâ-aldîn 'Âmilî, on fol. 177ᵇ; Nizâmî (the story of Sulṭân Sanjar, on fol. 180ᵃ; the story of the huntsman and the fox, حکایت صیّاد با روباه, on fol. 181ᵃ; and the story of the fruit-seller, حکایت میوه فروش, on fol. 182ᵃ).

VIII. Ḳiṭ'as, fards, tales in prose, on ff. 182ᵃ–185ᵇ, by Bâḳir, on fol. 182ᵃ; Ma'ânî (so probably correct instead of مغانی, as written here; see Makhzan-algharâ'ib, Elliot 395, No. 2406), on fol. 183ᵃ; Shâh 'Alî Ḳalandar Tûniyânî (تونیانی), ib.; five tales in prose, on ff. 183ᵇ–185ᵇ.

IX. Rubâ'îs, on ff. 186ᵃ–205ᵇ, by Shâh 'Alî Ḳalandar, on ff. 186ᵃ–198ᵃ (arranged alphabetically); 'Urfî, on ff. 198ᵃ–203ᵃ (likewise arranged alphabetically); 'Alî عیات (read غیاث, Ghiyâth) Kâhî, on fol. 203ᵃ; Mirzâ Manûhar, Khânkhânân, Khwâjah Luṭf-allâh, and several anonymous writers. Imperfect at the end.

Who the compiler was and when he made this collection, we cannot make out. From a very badly written note on fol. 162ᵃ, it is evident that the copyist was one Muḥammad Ṣâliḥ, and that he wrote this the 19th of Rajab, A.H. 1042=A.D. 1633, January 30. It is possible for the copyist and compiler to be the same person, identical either with the author of the 'Amal-i-Ṣâliḥ and the Bahâr-i-Sukhan (composed respectively A.H. 1070 and 1074), or rather with Mîr Muḥammad Ṣâliḥ Kashfî, who wrote the Majmû'a-i-Râz in A.H. 1030, the I'jâz-i-Muṣṭafawî or history of Muḥammad and the early Khalîfs, and the Manâḳib-i-Murtazawî, and died A.H. 1061=A.D. 1651; see A. Sprenger, Catal., p. 456, and Rieu i. p. 154. The name of the place where this collection was written occurs in the same note, but we have not succeeded in deciphering it. It seems to be an Indian MS. The order of the leaves is disturbed by the binder in this way: ff. 1–49 are followed by ff. 66–123; then ff. 50–65 and ff. 124–205.

Ff. 205; Nasta'lîk (ff. 189–198 written in Shikasta); size, 9¾ in. by 5¼ in. [Ouseley 198.]

1095

Dîwân-i-Amânî (دیوان امانی).

The lyrical poems of Amân-allâh Ḥusainî, with the takhalluṣ Amânî, better known under the title of Khânzamân, Mahâbatkhân's son, who was a panegyrist of the emperor Shâhjahân (see fol. 3ᵇ, l. 5, and Safînah, Elliot 400, No. 707), and died A.H. 1046=A.D. 1636, 1637; comp. Rieu ii. p. 509. Another date of his death is A.H. 1044=A.D. 1634, 1635; see A. Sprenger, Catal., p. 330.

Contents:

An introduction in prose, on fol. 1ᵇ. Beginning:

سبحان الله شگفتن گوهری از معدن قدس سر بر زده که آفتاب الخ.

Ghazals, intermixed with a few rubâ'îs, in alphabetical order, and concluded by a longer series of rubâ'îs. Beginning, on fol. 4ᵇ:

گر شود نام تو زیب خطبهٔ دیوان ما الخ

At the end there are a few mathnawi-baits, and some quite rhymeless verses.

One long tarji'band, on fol. 140ᵇ. Beginning:

عید آمد و با ساقی و پیمانه نشستیم
رفتیم بمیخانه و مستانه نشستیم

The copy breaks off at the end of this poem and seems to be incomplete. Other works of Amân-allâh Amânî are the چهار عنصر دانش, an Arabic and Persian dictionary; the گنج باداورد, on Indian agriculture; the امّ العلاج, a metrical treatise; an انشا; and a general history; comp. Rieu, loc. cit. and ii. pp. 489ᵇ, 794ᵃ, and 877ᵃ.

Ff. 146, 2 coll., each ll. 10–12; Nasta'lîk; a little worm-eaten; size, 7⅞ in. by 5¼ in. [Ouseley Add. 29.]

1096

Dîwân-i-Asîr (دیوان اسیر).

The dîwân of Mirzâ Jalâl Asîr bin Mirzâ Mu'min, a native of Iṣfahân, who was the pupil of Maulânâ Faṣîḥî of Harât and in high favour with Shâh 'Abbâs I. He died A.H. 1049=A.D. 1639, 1640; see Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342. Another date of his death, A.H. 1040, is obviously wrong.

This copy contains:

Ḳaṣîdas, on fol. 1ᵇ. Beginning (as in Rieu):

ای دانهٔ تسبیح خیالت دل دانا
سر حلقهٔ مستان رخت دیدهٔ بینا،

Mathnawis (on ff. 58ᵇ–67ᵃ), two ḳiṭ'as (on ff. 67ᵃ and 67ᵇ), and a rubâ'î (on fol. 67ᵇ). Beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه کشای سروش،

Ghazals, on fol. 69ᵇ, arranged alphabetically and intermixed with a great number of rubâ'îs. Beginning the same as in Rieu and Sprenger:

ای گلشن از بهار خیال تو سینها الخ

Mukhammasât (on ff. 369ᵃ–370ᵇ) and rubâ'îs (on ff. 370ᵇ–379ᵃ). Beginning:

گر پسندند بتان چهرهٔ حیرانی را الخ

Not dated; eleventh century of the Hijrah. On the fly-leaf an account of this poet is written by Sir Gore Ouseley, on the basis of the following authorities: مجمع شیرخان; تذکرة الشعرا; سراج الدین علی آرزو; النفائس حاجی لطف علی آزاد; آتشکده; لودی.

Jalâl Asîr's Kulliyyât were published in Lucknow, 1880.

Ff. 379, 2 coll., each surrounded by small gold stripes, ll. 15; illuminated frontispieces on ff. 1b and 69b; Nasta'lîk; size, 8¾ in. by 5 in. [Elliot 44.]

1097

The same.

This copy contains:

Ḳaṣîdas, on fol. 2b. Beginning:

دام پری میکشد دیدن پنهان او
محشر دیوانگی سایهٔ مژگان او

The initial ḳaṣîdah of Elliot 44 is found here on fol. 4a.

Ghazals, in alphabetical order, on fol. 58b, intermixed with rubâ'is, fards, and one mukhammas (on fol. 145a). Beginning the same as in the preceding copy.

At the end (on ff. 413b–433b) short mathnawîs and mathnawî-baits, together with a series of rubâ'is (on ff. 419b, last line, to 428b, l. 4). No date.

Ff. 433, 2 coll., each ll. 13; clear Nasta'lîk; worm-eaten throughout; size, 8⅝ in. by 5⅛ in. [Bodl. 764.]

1098

A smaller copy of the same diwân.

Contents:

Ghazals, arranged alphabetically, on fol. 1b, beginning as in the preceding copies.

A few rubâ'is are appended, on fol. 279a. Beginning:

مجلس زمیٔ دو ساله گردد روشن
چشم طرب از پیاله گردد روشن

agreeing with Elliot 44, fol. 377a, l. 8.

Copied by 'Âlî (عالی) the 17th of Ramaḍân, A. H. 1101 = A. D. 1690, June 24.

On the fly-leaf (fol. 281) six rubâ'is (not of Asîr's) are added. The name of the poet of the first five is illegible; the sixth is superscribed غنچه.

Ff. 281, 2 coll., each ll. 16; Nasta'lîk; size, 8¼ in. by 4⅝ in. [Ouseley 21.]

1099

Selections from Asîr's poems.

As there does not appear in this copy any principle of arrangement nor any heading, we make according to the form of the poems the following division:

Ḳaṣîdas, on fol. 89b. Beginning:

ای دانهٔ تسبیح خیالت را (read دل) دانا الخ

Tarji'bands, on fol. 143a. Beginning:

خاك ساده تو نوبهار چمن - نقش پایتو یادگار چمن

Mathnawis, on fol. 145a. Beginning:

بود شبی در صف ارباب هوش الخ

Riddles (لُغض sic), on fol. 159b. Beginning:

مختلف پیشه سه یك نام بیکدیده که دید
هر یکی آمده در عالم خود کار گذار

Tarji'bands, on fol. 160a. Beginning:

پیمانه گل است وشیشه بلبل
ساقی است چمن چمن تغافل

A letter to Âshnâ (see A. Sprenger, Catal., p. 339), on fol. 161b. Beginning: چون در حلقهٔ اهل وفا صاحب گناه الخ.

Ḳaṣîdas, on ff. 162a–172a. Beginning:

دلی دارم کتاب سینه را سر لوح رسوای
بهارستان حیرانی نگارستان شیدای

Not dated; twelfth century of the Hijrah.

Ff. 89–172, 2 coll., each ll. 19; Shikasta on paper of different colours; size, 9¼ in. by 5 in. [Ouseley 225.]

1100

The same.

This copy of selections from Asîr's poems, styled قصائد مرزا جلال اسیر, contains ḳaṣîdas, beginning: ای دانهٔ تسبیح الخ; and at the end some ḳiṭ'as (on ff. 236b–238b), tarkibbands (on ff. 238b–240b), and mathnawis, the first four agreeing with Elliot 44, fol. 58b sq.

Beginning of the first mathnawî:

بود شبی در صف ارباب الخ

comp. Elliot 44, fol. 58b, and Ouseley 225, fol. 145a.

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 186b–251a, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 4⅝ in. [Elliot 258.]

1101

Lailâ and Majnûn (لیلی و مجنون).

A mathnawî, Lailâ and Majnûn, by Hindû, who lived in Shâhjahân's reign. In the introduction he praises Bâbar, Humâyûn, Jahângîr, Shâhjahân and his three sons, the princes Dârâ Shukûh, Shujâ', and Aurangzib. On fol. 112a he enumerates all the former poets, who have composed mathnawis on the same subject, Niẓâmî, Amîr Khusrau, Jâmî (whom he calls the second Niẓâmî), Hâtifî, and Maktabî. Before this poem he seems to have written another, entitled 'Khusrau and Shîrîn,' according to fol. 112b, l. 15:

بگردانم ورق از وزن سابق
کنم با خسرو و شیرین موافق

Beginning:

الهی سوی عشقم راه بنمای
بروی من دری از غیب بکشای

A diwân of the same poet is preserved in the India Office Library, No. 1172.

Copied A. H. 1055 = A. D. 1645, 1646.

Ff. 104b–207a, 2 coll., each ll. 15, except fol. 112b, which contains ll. 26; careful Nasta'lîk; the first seventeen pages, written by another hand, seem to have been supplied later; size, 9⅞ in. by 6¼ in. [Elliot 259.]

Ḳudsî (Nos. 1102–1111).

1102

Kulliyyât-i-Ḳudsî (کلّیّات قدسی).

An incomplete copy of the poetical works of Ḥâjî

Muhammad Jân Kudsî of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A.H. 1041, 1042=A.D. 1631, 1632, and was appointed king of poets at his court. He died, according to the most trustworthy authorities, A.H. 1056=A.D. 1646; see Rieu ii. p. 684 sq.; A. Sprenger, Catal., pp. 128 and 536; Khulâsat-alkalâm, Elliot 184, No. 57; Khazâna-i-'âmirah, Ouseley Add. 6, No. 96. The Khulâsat-alafkâr, Elliot 181, No. 214, fixes his death in A.H. 1055, and the Mirât-alkhayâl, Ouseley Add. 2, No. 69, after A.H. 1069.

Contents:

A. Centre-columns:

1. A preface in prose, written by Kudsî's countryman, Mullâ Tughrâ, who also went to India under Shâhjahân. Beginning, on fol. 1b: سخن آفرینی که بحکم اقتضای حکمت مدار تکوین الخ.

2. A mathnawî in praise of Kashmîr (entitled, according to other copies, در تعریف کشمیر دلپذیر), on fol. 8b. Beginning:

بنام پادشاه پادشاهان - سر افرازی ده صاحب کلاهان

It was completed A.H. 1044=A.D. 1634, 1635, according to fol. 40b, l. 5. Dated the 14th of Dhû-alhijjah, A.H. 1114 (on fol. 45a)=A.D. 1703, May 1.

3. Another mathnawî, on fol. 45b. Beginning:

زنده‌دلی بهر تماشای هند - رفت ز کشمیر باقصای هند

4. Ghazals and tarkîbbands, without any order, on fol. 54b. Beginning:

ای دل چه شوی شاد که ایّام بهارست
بی سبز خطان چشم مرا سیر غبارست

This part breaks off on fol. 72b.

5. A third mathnawî, entitled ظفرنامهٔ شاهجهانی, celebrating Shâhjahân's exploits and dedicated to him (the title is ascertained by comparison with the copy in the India Office Library, No. 929, fol. 5b); comp. Rieu ii. p. 685. Beginning, on fol. 73b:

بحمد خدای زبانم کشود
که شد منحصر در وجودش وجود

B. Margin-column:

6. Kasîdas, arranged alphabetically, but breaking off with the rhyme-letter غ, on fol. 2b. Beginning:

من آن نیم که کنم سرکشی زتیغ جفا
چو شمع زنده سر خویش دیده ام در پا

Ff. 277, 2 centre-columns, each ll. 13–14, and a third column on the margin of ff. 2–98, ll. 28–30; small Nasta'lîk; small illuminated frontispiece on fol. 8b; the first two pages nicely adorned in gold and other colours; size, 7 in. by 4 in.
[Ouseley Add. 113.]

1103

Ghazaliyyât-i-Kudsî (غزلیّات قدسی).

Ghazals, by Kudsî, in alphabetical order. Beginning:

زود به کردم من بیصبر داغ خویش را
اوّل شب میکشد مفلس چراغ خویش را

In several places a more modern hand has added some ghazals on the margin in a very bad Shikasta. Not dated; eleventh century of the Hijrah.

Ff. 62, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by 5½ in.
[Ouseley 31.]

1104

The first portion of another copy of Kudsî's mathnawî on Kashmîr (در تعریف کشمیر دلپذیر).

The beginning of Kudsî's mathnawî in praise of Kashmîr, with the initial bait:

بنام پادشاه پادشاهان الخ

Not dated; eleventh century of the Hijrah. The last page written by a more modern hand in Shikasta.

Ff. 21–41, 2 coll., each ll. 16; Nasta'lîk; size, 8¾ in. by 5 in.
[Ouseley 44.]

1105

The second portion of the same mathnawî.

The continuation of the same poem. Beginning:

تعالی اللّه ازین باغ دل افروز
که شامش راست فیض صبح نوروز

Incomplete at the end.

The first portion in the preceding copy corresponds to No. 929 in the India Office Library, fol. 190b sq.; the second portion in this copy to the same, fol. 202a sq., margin. Not dated.

Ff. 26–32, 2 coll., each ll. 16; Nasta'lîk; size, 8¾ in. by 5 in.
[Ouseley 70.]

1106

Another copy of Kudsî's Zafarnâma (ظفرنامهٔ شاهجهانی).

This copy of Kudsî's mathnawî on the exploits of Shâhjahân begins (as in Rieu):

بنام خدائی که داد از شهان
جهان پادشاهی بشاه جهان

There is a lacuna on fol. 142; towards the end the original of this copy seems to have been illegible or destroyed, as blanks are left in several places. Not dated; eleventh century.

Ff. 139–236, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by 5 in.
[Ouseley 70.]

1107

Various poems by Kudsî.

1. Ff. 1–5a, a mathnawî, درضعف وناتوانی, on human frailty, by Kudsî (comp. India Office Library, No. 929, fol. 207a). Beginning:

مسلمانان فغان زین ناتوانی - که دارد درگمانم زندگانی

It ends in praise of Shâhjahân:

شهنشاهی که از تاریخ عالم
رساند پادشاهی تا بآدم
زری در کیسهٔ کون ومکان نیست
که بر روی سکّهٔ شاه جهان نیست
زبان خامه ام چون گوهر افشاند
شهاب الدین محمّد بر زبان راند الخ

2. Ff. 5^b–6^b, three kaṣîdas, by the same. Beginning:

زهی سپهر سریری که نقد انجم را
زشوق نام تو آورده آسمان درهم

3. Ff. 7^a–23^a, several mathnawis, by the same, the first on fol. 7^a, beginning:

نگارندهٔ کلك حقیقت سرشت الخ

the second on fol. 9^a, beginning:

تراشندهٔ کلك وعده وعید الخ

the third on fol. 13^a, beginning:

زصبح ازل با بر مهر چهر الخ

the fourth on fol. 21^b, beginning:

زنده‌دلی بهر تماشای هند الخ

Comp. Ouseley Add. 113, fol. 45^b; India Office Library, No. 929, fol. 208^b margin sq. Not dated; eleventh century. Writing and paper identical with No. 1104 above.

Ff. 1–23, 2 coll., each ll. 16; Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{3}{8}$ in. [Ouseley 70.]

1108

Kaṣîdas by Kudsî.

Panegyrics on different princes, in the form of kaṣîdas, by Kudsî.

Beginning of the initial poem the same as in Ouseley Add. 113, fol. 2^b margin:

من آن نیم که کنم سرکشی زتیغ جفا الخ

Beginning of the second kaṣîdah, on fol. 64^a:

نکند جلوه گری روی تو در دیدهٔ ما
عکس آئینه درآئینه نگردد پیدا

Not dated.

Ff. 60–137, 2 coll., each ll. 17; Nasta'lîk, in some parts Shikasta; size, 9 in. by $5\frac{1}{4}$ in. [Ouseley 70.]

1109

The same.

Panegyrics, mostly of Shâhjahân, in the form of kaṣîdas, by Kudsî. His name does not occur anywhere, but his authorship is proved by the last hemistich of a kaṣîdah, on fol. 45^b:

قدسی بمدح شاه جهان کرد اختصار

Beginning:

فراغ بال کرا در سراچهٔ دنیاست الخ

Not dated; eleventh century.

Ff. 34–59, 2 coll., each ll. 16; Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in. [Ouseley 70.]

1110

Tarkîbbands, by Kudsî.

A collection of tarkîbbands (see Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoustanie, ii. pref., p. xxiii), by Kudsî.

Beginning:

خاك اگر بر سر بود امروز دارد آنمحل
جزو استعداد مارا خاك دارد در بغل

The name of the poet occurs on fol. 1^b, last line; on fol. 2^b, l. 5, etc. On the first page was originally a title, which is now rubbed out; we believe, however, we can distinguish the name Kudsî.

Not dated.

Ff. 1–20, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by $5\frac{1}{4}$ in. [Ouseley 44.]

1111

The same.

Another collection of tarkibbands and tarji'bands, by the same Kudsî; several of them he seems to have composed when he left his home, Mashhad, for Hindûstân. Compare the following headings:

ترکیب بند وقت روانه شدن بجانب عراق حسب الامر اعلی شاه, on fol. 177^b; and

ترکیب وداع وقت عزیمت هندوستان, on fol. 182^a.

To prove that Kudsî is the author, we quote the band of the second tarkib, on fol. 178^b:

گرنه در ترتیب حالش آسمان بد می رود
با دل پر خون چرا قدسی زمشهد می رود

Other headings are:

ترکیب مدح حضرت امام نامی صاحب (?), on fol. 187^b; ترکیب مرثیّهٔ حسب الامر شاه جهان شاه الخ, on fol. 191^b. Beginning:

دل بر جهان منه که جهان خانهٔ بلاست الخ

Tarji'bands (a Sâkînâma), on fol. 198^b. Beginning:

مخمور زدل سوی لب آمد نفس ما الخ

Not dated.

All the poems of Kudsî in Ouseley 31, 44, 70, and 158 seem to be written by the same hand, and very much at the same time; paper and size identical. They are probably the scattered pieces of a complete dîwân of his works, copied in the eleventh century of the Hijrah.

Ff. 177–201, 2 coll., each ll. 17; Nasta'lîk and Shikasta, at the beginning very careless; size, 9 in. by $5\frac{1}{4}$ in. [Ouseley 158.]

1112

Khar-i-dalâl (خر دلال).

Parts of a mathnawi, entitled خر دلال (the ass of coquetry), by Mirzâ Muḥammad Kulî Salim of Taharân, who went to India under Shâhjahân and died A.H. 1057 = A.D. 1647, 1648; comp. A. Sprenger, Catal., pp. 123 and 556; Safinah, Elliot 400, No. 731; Khulâṣat-alkalâm, Elliot 183, No. 36; Khulâṣat-alafkâr, Elliot 181, No. 136; Rieu ii. pp. 738^a and 796^b, iii. p. 1032.

The first portion is entitled: نقل از جود حاتم طی (read طائی) (a tale of Ḥâtim Ṭâ'î's liberality), and begins on fol. 19^a thus:

راویٔ افسانهٔ اهل کرم - طوطیٔ پر ریخته یعنی قلم

The second portion is styled: فی تعریف خر (description of the ass), and begins on fol. 23^b:

ساده دلی را زپیٔ راه دور
گشت خری همچو مسیحا ضرور

comp. Khulâṣat-alafkâr, loc. cit., where the same description of the ass begins with the fifth bait of this copy; and India Office Library, No. 371, ff. 233^b sq.; sufficient proof that both portions belong to the same خر دلال.

Added to these two portions is, on fol. 27^a, another short mathnawi of twenty baits, styled: يادگارئ امتياز خان مرحوم (the remembrance of the defunct Imtiyâz-khân), by an anonymous author (probably the same Salîm).

Not dated.

Ff. 19-27, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispieces on ff. 19^b, 23^b, and 27^a; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1113

Kaḍâ u Ḳadr (قضا و قدر).

Another mathnawi by the same Salîm, entitled قضا و قدر (on predestination); comp. Rieu ii. p. 796^b, and J. Aumer, p. 4. Rieu's and Aumer's copies, as well as ours, seem to be only a short abridgment of the original poem, which fills, according to A. Sprenger, Catal., p. 556, 134 pages.

Beginning:

شنیدم روزی از خونابهٔ نوشی
چو گل از پاره تن خرقه پوشی

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 295^b–302^b, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by $4\frac{5}{8}$ in. [Elliot 258.]

1114

Another copy of the same.

Beginning the same as in the preceding copy. On fol. 161^b there is a fragment of another mathnawi (by the same Salîm, as No. 371 in the India Office Library, fol. 285^a, proves), consisting of seven baits, and beginning:

بود در زیر پایم بادپائی الخ

Not dated.

Ff. 154-161, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; some lines on the last page destroyed; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1115

Another mathnawi on predestination with the same title: قضا و قدر, by Ruknâ (ركنا), no doubt identical with Rukn-aldin Masîḥ of Kâshân, commonly called Ḥakîm Ruknâ; comp. Rieu ii. pp. 603 and 688; Âtashkada, Ouseley Add. 183, No. 589, and the poetical anthology, Ouseley 198 (see No. 1094 above), fol. 176^b. According to Beale, Oriental Biographical Dictionary (Calcutta, 1881), pp. 173^a and 226^a, Rukn-aldin or Ruknâ died A. H. 1056 or 1066 = A. D. 1646 or 1656. The same year 1066 is given as date of his death by Ṭâhir Naṣrâbâdî and the Khazâna-i-'âmirah (Ouseley Add. 6, No. 112), whereas the Mirât-al'âlam gives A. H. 1057. It is quite different from Salîm's poem, agrees with that only in the first two words of the initial bait, and contains not more than 41 verses.

Beginning:

شنیدم روزی از پاکیزه رائی - سرای عاریت را کدخدائی

Not dated.

Ff. 14-15, 2 coll., each ll. 15; Nasta'lîk; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

Kalîm (Nos. 1116–1121).

1116

Dîwân-i-Kalîm (ديوان كليم).

The dîwân of Shâhjahân's court-poet and panegyrist, Mirzâ Abû Ṭâlib Kalîm of Hamadân, who died, according to the oldest and best authorities, the Pâdishâh-nâma and the Mirât-alkhayâl (Ouseley Add. 2, No. 71), A. H. 1062 = A. D. 1652; see Rieu ii. p. 686 sq. Most of the modern tadhkiras, for instance, the Khazâna-i-'âmirah (Ouseley Add. 6, No. 101) and the Khulâṣat-alafkâr (Elliot 181, No. 223), fix his death in A. H. 1061 = A. D. 1651; comp. A. Sprenger, Catal., p. 453.

Contents:

Ḳaṣîdas, on fol. 1^b. Beginning:

شوق هرکس را که در راه طلب سر میدهد الخ

Tarji'bands, on fol. 54^a. Beginning:

باد نوروزی ببستان مژدها آورده است
بلبلانرا مایهٔ برگ و نوا آورده است'

Ḳiṭ'as and ta'rîkhât, on fol. 63^b. Beginning:

پادشاها پایهٔ تختت بود تاج سپهر الخ

Mathnawiyyât, کتاب دولتخانهٔ پادشاهی, on fol. 85^b; در تعریف اکبر کتاب دولتخانهٔ اکبر آباد, on fol. 86^b; در تعریف جنگ فیل آباد وباغ جهان آرا, on fol. 87^b; در تعریف قحط دکن شهزاده اورنگ زیب, on fol. 94^b; بواسطهٔ نقش کردن در حاشیهٔ جلد صد فکاری, on fol. 97^a; on fol. 102^a; all the remaining headings are missing. Beginning:

زهی دلنشین قصر آراسته - بباغ جهان سرو نو خاسته

Ghazals, alphabetically arranged, on fol. 144^b. Beginning:

بدل کردم بمستی عاقبت زهد ریائی را الخ

The right order of ff. 167–176 is: 167, 170–175, 168, 169, 176.

Rubâ'is, on fol. 366^a. Beginning of the first:

هر چند که مرد قول و فعلش بتهیست الخ

On fol. 375^b the rubâ'is break off.

Ff. 375, 2 coll., each ll. 13–17; Nasta'lîk, written by different hands; illuminated frontispieces on ff. 1^b and 144^b; the original leaves are put into another margin; occasionally small additions; blanks on ff. 102^b and 366^a; incomplete at the end; size, 9 in. by $5\frac{1}{4}$ in. [Elliot 83.]

1117

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. Beginning the same as in the preceding copy.

Rubâ'is, on fol. 187b. Beginning:

هر چند كه الخ

Kaṣîdas, on fol. 194b. Beginning:

شوق هركس الخ

Kiṭ'as (for the greatest part ta'rikhât) and mathnawîs, mixed together, on fol. 248b. The first kiṭ'ah begins:

شاهجهان ثانى صاحبقران كه چرخ الخ

The first mathnawî (headed: كتابهٔ دولتخانهٔ پادشاهى گفته, see the preceding copy, fol. 85b) opens thus:

زهى دلنشين قصر آراسته الخ

Three kaṣîdas, on fol. 308b; the first is headed: در رسيدن آسيب آتش بشاهزادهٔ ملكهٔ حجاب, and begins:

اى عيد صحّت تو جهانرا به از بهار الخ

the second is headed: در تعريف زمستان كشمير; the third: تتبّع قصيدهٔ بحر الابرار امير خسرو.

A tarjî'band (sâkînâma), on fol. 314b. Beginning:

ساقى خبرت نيست كه ايّام بهارست

اين بيخبرى مژدهٔ صد بوس وكنارست

No date. According to a Persian notice on the last page, this copy was bought A.H. 1177 = A.D. 1763, 1764.

Ff. 317, 2 coll., each ll. 15; Nasta'lîk; size, 9½ in. by 5½ in. [Walker 72.]

1118

A portion of the same dîwân.

This copy contains only ghazals, quite agreeing in beginning and order with the preceding copies, and a few rubâ'is, on ff. 186b–195a, the first of which is the same as in the other MSS.:

هر چند كه الخ

No date. It was presented to Nûrbeg the 11th of Shawwâl, A.H. 1132 = A.D. 1720, August 16.

Ff. 195, 2 coll., each ll. 15; Nasta'lîk; slightly worm-eaten; size, 9 in. by 5⅝ in. [Walker 54.]

1119

The same.

This portion of Kalîm's dîwân contains, like the preceding copy, only ghazals in alphabetical order and rubâ'is (on ff. 144a–148a). Beginning of both the same as in the preceding copies.

The rubâ'is are written by a more modern hand on white paper, whilst that of the ghazals is brown.

The MS. is not dated; it seems to have been copied in the last century.

It belonged to the library of the emperor Aḥmad-shâh, as the first page bears the following seal (with the date A.H. 1164 = A.D. 1751):

احمد شاه بهادر ۱۱۶۴

فدو پادشاه غازى

عيسوىخان بهادر[1]

[1] We propose this explanation of the inscription: 'Îsawîkhân Bahâdur, the devoted servant (فدوى) of His Majesty Aḥmad Shâh.' This seems to have been the mark of the Imperial Library, with the name of the librarian upon it. The ديده سد we suppose to be a note, given to the book at a revision of the library.

Under it is written: ديده شد.

Ff. 148, 2 coll., each ll. 19; Shikasta, without any ornament; size, 9⅝ in. by 5 in. [Ouseley 181.]

1120

A fragment of the same dîwân.

Contents:

Kaṣîdas, on fol. 1b. Beginning:

شوق هركس الخ

Kiṭ'as, on fol. 26a margin. Beginning:

خدايگانا اسپى كه دادهٔ برهى

زناتوانى هرگز نرفته ره رو نيم

Mathnawîs, also intermixed with kiṭ'as, on fol. 32b margin. Beginning of the first mathnawî:

زهى عرش بنياد دولت اساس

چو خورشيد در آسمان رو شناس

agreeing with Walker 72, fol. 299a. All the headings are omitted.

This fragment breaks off on fol. 56b margin.

No date. On the fly-leaf an entry from A.H. 1150 = A.D. 1737, 1738: اين جلد در سنهٔ ۱۱۵۰ هجرى براى نقل گرفته شده بود.

Ff. 1–56, 2 coll., each ll. 14, and a third on the margin, ll. 26; Nasta'lîk; size, 9½ in. by 5 in. [Fraser 86.]

1121

A short selection of ghazals from the same.

Ghazals, by Kalîm. Beginning:

ضعف طالع برده از من قوّت و تدبير را

بر نتابد از خرابى خانه ام تعمير را

The rhyme-letters are ا, ب, and ت.

Ff. 1–18, margin; Nasta'lîk. [Ouseley 250.]

1122

Natîjat-alṭab' (نتيجة الطبع).

Natîjat-alṭab', the story of Shâh Bahrâm, a romance in verse by Fâḍil (see this takhalluṣ on ff. 3b, l. 5, and 95a, l. 3), composed A.H. 1066 = A.D. 1655, 1656 (this date appears on fol. 91b, l. 3, the title on fol. 91a, last line). According to a notice on fol. 1a the full name of the poet is: Maulânâ Ḥâfiẓ Muḥammad Fâḍil Sûratî. Rieu iii. p. 1035b mentions a Muḥammad Fâḍil bin Sayyid Aḥmad al-Akbarâbâdî, the author of a poetical history of the Khalifs, etc., as flourishing about the same time.

اى دست تو تا نگار بسته - دست همه را زكار بسته

No date. On fol. 1a a seal from A.H. 1148 = A.D. 1735, 1736.

Ff. 95, 2 coll., each ll. 11; Shikasta; size, 6¾ in. by 4½ in. [Fraser 83.]

1123

Diwân-i-Brahman (ديوان برهمن).

Lyrical poems of Candarbhân Brahman of Lâhûr, who flourished in Shâhjahân's reign, and died A. H. 1068 = A. D. 1657, 1658, or A. H. 1073 = A. D. 1662, 1663; comp. Rieu i. p. 397 sq.; ii. p. 838; and iii. p. 1087ᵃ; A. Sprenger, Catal., p. 376; Mirât-alkhayâl, Ouseley Add. 2, No. 78; Majma'-algharâ'ib, Elliot 395, No. 404, etc.

Contents:

Ghazals, in alphabetical order, on fol. 268ᵇ. Beginning the same as in Sprenger:

ای برتر از تصوّر وهم و گمان ما الخ

Rubâ'is, on fol. 327ᵃ. Beginning:

مارا چو بحال خود شناسا کردی
از خار گل و زقطره دریا کردی

Dated the 24th of Jumâdâ-alawwal, A. H. 1137 = A. D. 1725, February 8.

2 centre-columns, ff. 268ᵇ–330ᵇ, ll. 15; Nasta'lîk, mixed with Shikasta; entirely without ornaments; size, 10⅝ in. by 7 in. [ELLIOT 122.]

1124

Âshûbnâma-i-Hindûstân (آشوب‌نامهٔ هندوستان).

An incomplete copy of the Âshûbnâma-i-Hindûstân or Âshûb-i-Hindûstân, the troubles of India, a historical mathnawî, from the time of the civil wars under Shâhjahân, A. H. 1067–1069 = A. D. 1656–1659, by Bihishtî, Sultân Murâdbakhsh's panegyrist, who was an eye-witness of all the events related in this poem; comp. Rieu ii. pp. 689 and 690.

Beginning:

کلام سخن سنج را ابتدا - بنام خدایست و نام خدا

It is defective at the end, breaking off with the bait:

در آورد در ضبط خود بی سخن الخ

Another complete copy of the same romance is in the India Office Library, No. 265.

Ff. 88, 2 coll., each ll. 15; very careless Nasta'lîk; size, 9⅝ in. by 5⅛ in. [WALKER 77.]

1125

Padmâwat (پدماوت).

The story of Rat (Ratan or Ratan Sên) and Padam (or Padmâwat) by Mullâ Bazmî of Karaj, whose original name was, according to the colophon of this copy, Shaikh Shukr-allâh. Rieu iii. p. 1036ᵇ gives his real name as 'Abd-alshakûr, and fixes his death in A. H. 1073 = A. D. 1662, 1663, at Âgra. Bazmî wrote this poem on the basis of an original Hindû story by Malik Muhammad Jâ'isî (composed A. H. 947; see Garcin de Tassy, Littérature Hindouie, etc., ii. p. 97), and dedicated it to the emperor Jahângir. He completed it A. H. 1028 = A. D. 1619; see Rieu, loc. cit., and A. Sprenger, Catal., p. 376. Bazmî was twenty-seven years old when he wrote this poem, see fol. 102ᵃ, l. 11.

Beginning:

ای نام تو نقش لوح جانها
در ماندهٔ وصف تو زبانها

Dated the 28th of Safar, A. H. 1117 (forty-ninth year of 'Âlamgîr's reign) = A. D. 1705, June 21.

Ff. 103, 2 coll., each ll. 15; careless Nasta'lîk; fol. 98 supplied later by a more modern hand; size, 9¾ in. by 5½ in. [WALKER 86.]

1126

Another copy of the same.

This copy is dated the 29th of Safar, A. H. 1208 = A. D. 1793, October 6.

Ff. 1ᵇ–103ᵃ, 2 coll., each ll. 15; careless Nasta'lîk; size, 9⅝ in. by 6¼ in. [ELLIOT 259.]

1127

Diwân-i-Ghani (ديوان غنى).

The diwân of Muhammad Tâhir Ghanî of Kashmir, who died A. H. 1079 = A. D. 1668, 1669; comp. Rieu ii. p. 692, and A. Sprenger, Catal., p. 410. It contains:

A preface by Mirzâ Muhammad Mâhir, who collected this dîwân, on fol. 1ᵇ. Beginning:

ای ذات تو سر دفتر افراد وجود الخ

Kasidas, ghazals, short mathnawis, and fards, all mixed together, in alphabetical order, except the first kasidah, on fol. 3ᵃ. Beginning:

سوز داغ دل ما دفع نشد از مرهم
گرمیٔ شمع زکافور نمی گردد کم

Rubâ'is, on fol. 46ᵃ. Beginning:

چون نیست در افتادگیم کس‌را شك
بر خاسته از چه رو بجنگم هریك

A short epilogue on Tâhir Ghanî and the different copies from which this collection was made, on fol. 50ᵃ. Beginning:

بر نغمه پردازان بزم سخن سرائی الخ

Lithographed in Lucknow, A. H. 1261. No date.

Ff. 1–51, 2 coll., each ll. 21; Nasta'lîk; many marginal and interlinear notes and additions; size, 8⅝ in. by 4¾ in. [WALKER 46.]

1128

The same.

This copy contains:

Ghazals, on fol. 1ᵇ, arranged alphabetically. Beginning:

جنونی کو که از قید خرد بیرون کشم پارا
کنم زنجیر پای خویشتن دامان صحرارا

Rubâ'is, on fol. 54ᵇ. Beginning:

چون نیست در افتادگیم کس‌را شك الخ

This copy is dated the 29th of Shawwâl by Miyân Karam-Allâh (میان کرم اللّه); the year is not stated. It seems to have been written in the last century.

Ff. 57, 2 coll., each ll. 15; cursive Nasta'lîk; size, 8¾ in. by 5 in. [OUSELEY 39.]

1129

The same.

This copy contains:

Ghazals, kiṭ'as, rubâ'îs, fards, some ḳaṣîdas, and one mathnawî (on fol. 267ᵃ), arranged alphabetically for the greater part.

Beginning:

جنونی کو که از قید الخ

There is no date, but from other portions of the same MS. we learn that it was written between A. H. 1135 and 1140=A. D. 1723-1728.

2 centre-columns, ff. 222ᵇ-268ᵃ, ll. 15; Nasta'lîk, mixed with Shikasta; no ornaments; size, 10⅝ in. by 7 in. [Elliot 122.]

1130

Yûsuf and Zalîkhâ (یوسف و زلیخا).

Yûsuf and Zalîkhâ, a mathnawî by Mullâ Nâẓim of Harât, who was a contemporary and friend of 'Abbâs Ḳulikhân Shâmlû, the Beglerbeg of Harât, and died A. H. 1081=A. D. 1670, 1671. This poem was commenced by him A. H. 1058 = A. D. 1648, and completed A. H. 1072=A. D. 1661, 1662; comp. Rieu ii. p. 692; A. Sprenger, Catal., pp. 151 and 515; Cat. Berolinum, Nos. 1466 and 1467; Âtashkada, Ouseley Add. 183, No. 305; Khulâṣat-alkalâm, Elliot 184, No. 71, etc.

Beginning:

خدایا چون سپهرم سینه بکشای
دلم طوطی کن و آئینه بنمای

Not dated. The scribe's name seems to be Mullâ Muḥammad Żarîf.

Ff. 175, 2 coll., each ll. 15; illuminated frontispiece; Nasta'lîk; size, 8⅛ in. by 4½ in. [Elliot 363.]

Ṣâ'ib (Nos. 1131-1137).

1131

Dîwân-i-Ṣâ'ib (دیوان صائب).

A large selection from the lyrical poems of Mirzâ Muḥammad 'Alî Ṣâ'ib of Iṣfahân, who spent some time in Kashmîr, and died in his native town, according to a chronogram of Wâ'iẓ, A. H. 1088=A. D. 1677, 1678; comp. Rieu ii. p. 693 sq. Other dates of his death are A. H. 1080 (see Khulâṣat-alafkâr, Elliot 181, No. 157, and A. Sprenger, Catal., p. 151), 1081, and even 1089; comp. A. Sprenger, Catal., p. 385; Ouseley, Biographical Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; Ḥ. Khalfa iii. p. 290, No. 5506; J. Aumer, p. 38, etc. etc. Ṣâ'ib's dîwân has been lithographed at Lucknow, A. H. 1292; a small selection from the same, Lucknow, A. H. 1264 and A. D. 1871.

Contents:

Ḳaṣîdas, on fol. 1ᵇ. Beginning:

تا نگردیدست خورشید قیامت آشکار
مشت آبی زن بروی خود زچشم اشکبار

Ghazals, in alphabetical order, on fol. 5ᵇ. Beginning:

اگر نه مدّ بسم اللّه بود تاج عنوانها
نگشتی تا قیامت نو خط شیرازه دیوانها

Not dated.

Ff. 502, 2 coll., each ll. 14, and a third on the margin, ll. 26; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 5ᵃ; size, 12 in. by 6¾ in. [Elliot 93.]

1132

A smaller selection from Ṣâ'ib's dîwân.

This copy, which is incomplete at the end, contains only ghazals.

Beginning:

خدایا در پذیر این نعرهٔ مستانهٔ مارا
مکن نومید از حسن قبول افسانهٔ مارا

The second poem is the initial ghazal of Elliot 93. The copy breaks off in the middle of the eighth ghazal, rhyming in ش.

Ff. 310, 2 coll., each ll. 17; Nasta'lîk; the original leaves are put into a modern margin; size, 9⅞ in. by 6 in. [Elliot 94.]

1133

The same.

This selection contains, like the preceding one, chiefly ghazals, in alphabetical order. Beginning like Elliot 93:

اگر نه مدّ الخ

Towards the end the transcriber has left several blanks.

Not dated; eleventh century of the Hijrah.

Ff. 238, 2 coll., each ll. 12; Nasta'lîk; ff. 2, 3, and 215-238 are completed by a more modern hand; size, 11½ in. by 6⅞ in. [Ouseley 296.]

1134

The same.

The arrangement of the ghazals is different here from that in the preceding copies.

Beginning:

یا رب از عرفان مرا پیمانهٔ سرشار ده
چشم بینا جان آگاه ودل بیدار ده

The first ghazal in Ouseley 296 is here the third. Except the first, they are all arranged alphabetically.

On the last page the following colophon in wild Shikasta: کاتب الحروف فقیر حقیر شیخ عبد السبحان القادی ولد سیخ دینمحمّد الفیاری ساکن ناکدالکا معموله پرگنه فتحنك هرکه دعوی ازو باطل ونا مسموع باشد وبعمل صوبه دار نوّاب قاسم علی خان بهادر مطابق سنهٔ ۱۱۶۹ بنگله بتأریخ نهم شهر رمضان المبارك سنهٔ ۱۱ هجری.

This copy, accordingly, was made by one Shaikh 'Abd-alsubḥân, A. D. 1762, to which year the year 1169 of the era of Bengal corresponds, under the reign of Mîr Ḳâsim 'Alî, who was Nawwâb A. D. 1760-1763. Compare Ch. Stewart, History of Bengal, p. 535. The

expression سنهٔ ۱۱ هجری is probably a mistake for سنهٔ ۱۱۷۵ هجری.

Ff. 291, 2 coll., each ll. 17; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $5\frac{5}{8}$ in. [Ouseley 34.]

1135

The same.

Ghazals and rubâ'is, defective at the beginning. The copy opens in the middle of a ghazal, agreeing with Elliot 93, fol. 54[a] margin, ll. 7 and 8.

This copy was finished at Aḥmadâbâd the 19th of Shawwâl, A. H. 1198=A. D. 1784, September 5.

Ff. 188, 2 coll., partly ll. 17, partly ll. 10; Nasta'lîḳ; some pages damaged; size, $8\frac{7}{8}$ in. by $4\frac{3}{4}$ in. [Walker 71.]

1136

The same.

Ghazals, in alphabetical order. Beginning:

اگر نه مدّ الخ

On fol. 53[b] one hemistich is omitted.

Dated the 25th of Dhû-alḳa'dah, A. H. 1135=A. D. 1723, August 27.

2 centre-columns, ff. 1–122, ll. 15; Nasta'lîḳ, mixed with Shikasta; richly illuminated frontispiece; size, $10\frac{3}{4}$ in. by 7 in. [Elliot 122.]

1137

A fragment of the same.

Ghazals, in alphabetical order. Beginning:

یا رب از عرفان الخ

comp. Ouseley 34, and breaking off in the rhyme-letter ب, on fol. 51[b]. The last nine leaves are filled with miscellaneous poetry and a short fragment in prose.

Ff. 1–60, 2 coll., each ll. 11; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by 6 in. [Clarke 26.]

1138

Mi'râj-alkhayâl (معراج الخیال).

An allegorical mathnawî by Mullâ 'Alî Riḍâ Tajallî, who went from Shîrâz to India under Shâhjahân, and died A. H. 1088=A. D. 1677, 1678, entitled Mi'râj-alkhayâl or the Transfiguration of Imagination, a poem of erotic contents; comp. Rieu ii. p. 738; A. Sprenger, Catal., pp. 110, 150, and 575; Khulâṣat-alkalâm, Elliot 183, No. 14. Beginning quite agreeing with that in Sprenger, except the first word:

در سرم دیگر همای عشق یار
ریخت طرح آشیان از خار خار

After the introduction this poem is divided into eleven chapters, the headings of which are as follows: خطاب با هوس, on fol. 429[b]; جواب از زبان هوس and تعریف عقل, on fol. 430[a]; مصلحت بینئ عقل and بیان حال جنون, on fol. 431[a]; خطاب مناجات and بجنون, on fol. 431[b]; صواب اندیشئ جنون and صفت عشق, on fol. 432[b]; وصف العیش, on fol. 434[a]; مثنوی, on fol. 435[b].

This copy was finished on Tuesday the 8th of Muharram, A. H. 1140, in the ninth year of Muḥammadshâh's reign=A. D. 1727, August 26.

2 centre-columns, ff. 426[b]–435[a], ll. 15; Nasta'lîḳ, mixed with Shikasta; no ornaments; size, $10\frac{3}{4}$ in. by 7 in. [Elliot 122.]

1139

Another copy of the same mathnawî.

Not dated. The subdivisions are entirely wanting here.

Ff. 145[a]–153[b], 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispiece; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1140

A mathnawî on religion and science, styled كنز الفوائد عن شرح العقائد, a poetical commentary on a work styled عقائد, and dedicated to the emperor Aurangzîb 'Âlamgîr.

Beginning:

حمد گویم مر ولئ حمد را
کو افاضه کرد عقل و دین بما

Dated by Tâj-aldîn in Jumâdâ-althânî, in the twenty-ninth year of 'Âlamgîr's reign, A. H. 1097=A. D. 1686, April, May.

Ff. 1[b]–50[a], 2 coll., each ll. 14; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $5\frac{3}{8}$ in. [Fraser 247.]

1141

Dîwân-i-I'jâz (دیوان اعجاز).

The ghazals of Maulawî Muhammad Sa'îd I'jâz of Akbarâbâd (according to the Makhzan-algharâ'ib, Elliot 395, No. 216), or of Shâhjahânâbâd (as Wâlih states in Elliot 402, fol. 37[a]), a contemporary of 'Âlamgîr. According to A. Sprenger, Catal., p. 110, first line, he was still alive at the time when Sarkhwush began the compilation of his کلمات الشعرا, that is, A. H. 1093=A. D. 1682.

Beginning:

بنامش عقل اوّل تا نمیخواند الف نی را
نمیفهمد کتاب صورت و قرآن معنی را

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 252[b]–270[a], 2 coll., each ll. 15; Nasta'lîḳ; size, 9 in. by $4\frac{3}{8}$ in. [Elliot 258.]

1142

Pandnâma-i-Sultân Maḥmûd (پندنامهٔ سلطان محمود).

A curious mathnawî, entitled Sultân Maḥmûd's book of advices, and apparently ascribed to the authorship of the great Maḥmûd of Ghazna, Firdausî's patron; see, for instance, fol. 447[a], l. 6:

مرا از خاك غزنی هست مولود
از آنم در جهان شد اسم محمود

That this is a spurious book scarcely needs any proof, since the style clearly points to the end of the eleventh and beginning of the twelfth century of the Hijrah, that is to say, to the same period to which all

the other poetical works, collected in Elliot 122, belong. There are, besides, two other indications of forgery, viz. the date A. H. 319, given to the composition of this book in the last bait:

بسال سیصد وهم نوزده بود
ازین هجرت سخنها روی بنمود

(an obvious attempt to give the highest possible antiquity to the poem, without the slightest regard to the actual fact, that Sultân Maḥmûd was born A. H. 357 and died A. H. 421), and the allusion to an عشق نامه by Husainî (who may be identical either with Amir Husainî Fakhr-alsâdât, the author of the نزهة الارواح, died A. H. 718, or with Mir Husainî Kâshâni; see Makhzan-algharâ'ib, No. 584) in the last chapter. The poem consists of two invocations to God and Muḥammad (on ff. 436b and 437a), and seventeen short chapters, viz.:

1. در معنیٔ پندنامه, on fol. 437b.
2. در عاشقی, on fol. 438a.
3. در بیوفائی, on fol. 438b.
4. در روزگار, on fol. 439b.
5. در بیان سلامت حال, on fol. 440a.
6. در قناعت, on fol. 440b.
7. در حفظ اسرار, on fol. 441a.
8. در آداب ملوك, on fol. 441b.
9. در تواضع و تکبّر, on fol. 442b.
10. در حال زمانه, on fol. 443a.
11. در درویشی, on fol. 444a.
12. در نگاهداشت زیردستان, on fol. 444b.
13. در محبّت, on fol. 445a.
14. در جوانمردی و بخیلی, on fol. 445b.
15. در بهار و صفت او, on fol. 446a.
16. در باز آمدن از گناه, on fol. 446b.
17. در ختم کتاب, on fol. 447a.

Beginning:

خداوندا ندارم جز تو معبود
برحمت کن نظر در کار محمود

Dated the 19th of Muḥarram, A. H. 1140 (the ninth year of Muḥammadshâh's reign) = A. D. 1727, Sept. 6.

2 centre-columns, ff. 436b–447a, ll. 15; Nasta'lîk, mixed with Shikasta; no ornaments; size, 10¾ in. by 7 in. [Elliot 122.]

1143

Laṭâ'if-alkhayâl (لطائف الخيال).

A large fragment, incomplete both at the beginning and end, containing the middle part of Muḥammad Ṣâliḥ's celebrated poetical anthology, styled Laṭâ'if-alkhayâl or the beauties of imagination, which was completed A. H. 1104 = A. D. 1692, 1693; comp. Bland in the Journal of the Royal Asiatic Society, ix. p. 168. A complete copy of a revised edition of this work is found in the India Office, No. 320. The selections are arranged alphabetically, according to the final letter, in the form of a diwân; and to every specimen the name of the author is added on the right or left side in red ink. Our fragment begins in the first half of the letter د with this bait:

در عاشقی بمیر حسن تا شوی تمام
نشنیدهٔ که هرکه بمرد او تمام شد

and concludes in the first half of the letter ن with the following bait:

بغیر بوسه کز تکرار رغبت را کند افزون
کدامین قند را دیگر مکرّر میتوان خوردن

According to the Arabic paging, which begins with ۴۸۲, there are missing at the beginning 481 leaves. Besides, there is a lacuna of three leaves after fol. 190 (۶۷۱). Fol. 426 is very much injured. The right order of ff. 473–476 is this: 473, 475, 474, 476.

Ff. 478, 2 coll., each ll. 13–21; Nasta'lîk, written by different hands; size, 13¼ in. by 8 in. [Elliot 291.]

1144

Dîwân-i-Wâ'iẓ (ديوان واعظ).

Lyrical poems of Wâ'iẓ, that is, Rafî'-aldin Muḥammad Wâ'iẓ Ḳazwînî, the author of the ابواب الجنان, who died, according to the statement of the Riyâḍ-alshu'arâ, shortly after A. H. 1105 = A. D. 1694; comp. Rieu ii. p. 697; Khulâṣat-alkalâm, Elliot 184, No. 75; and the note on the margin of fol. 53a in this copy: قصائد که از کلام بلاغت فرجام میرزا محمّد رفیع واعظ قزوینی در حاشیه نوشته میبود.

The usual date of Wâ'iẓ' death—viz. A. H. 1082, see A. Sprenger, Catal., pp. 151 and 587—is obviously wrong, as Rieu has proved, loc. cit.

Contents:

Ghazals, on fol. 1b, arranged alphabetically, with a series of rubâ'is at the end (on fol. 138b sq.) Beginning:

ای نام دلکشای تو عنوان کارها
خاك در تو آب رخ اعتبارها

Not dated at the end, but on the margin of fol. 138b there is a note (in the original writing, as it seems), according to which this copy was written in the residence (Dihlî?), the 25th of Rabî' II, A. H. 1199 = A. D. 1785, March 7.

Besides this, the MS. contains on the margin almost throughout an anthology of different pieces of poetry, by different authors. But in many places the margin has greatly suffered from wet, and the writing is consequently effaced.

The following poets are quoted: 'Urfî, Ṣâ'ib, Humâyûn, Ṣâliḥ, 'Ishḳi, Athar, Wâ'iẓ, on fol. 5a; Najât, Ahlî, Jâmi, on fol. 7a; Âṣafî, Faiḍî, on fol. 8b; Fighâni, Maḳbûl, Naṣîbi, Saifi, on fol. 9a; Khayâli, Hilâlî, Ḥâfiẓ, Mirzâ Yûsuf, Waḥid-alzamânî, on fol. 11a; Majdhûb, ḳaṣîdah by Ṣâ'ib, on fol. 21a; Shaikh Bahâ'î, on fol. 23a; extracts from 'Ali's 'hundred sentences,' on fol. 23b; Mîr Khusrau Dihlawi, on fol. 24b; Shaikh Auḥadi, on fol. 26a; Kâẓim, Wâ'iẓ, chronograms, on fol. 28b; Mirzâ Ibrâhîm Adham, on fol. 34b; Muḥammad Jân Ḳudsî, on fol. 35a; Ṭabîb, ḳaṣîdah by Athar, on fol.

43ª; Wâ'iẓ, on fol. 46ᵇ; kaṣîdas by Mirzâ Muḥammad Rafi' Wâ'iẓ Ḳazwînî, on ff. 53ª–65ᵇ; Fâ'iḍ, on fol. 68ᵇ; Mirzâ Badî' Naṣrâbâdî, on fol. 81ª; Wâ'iẓ, on fol. 89ᵇ; Shams Tabrîz, on fol. 109ᵇ; Abû Sa'îd bin Abû-alkhair, on fol. 111ª; rubâ'is by Athar, on fol. 115ª; Wâ'iẓ, on fol. 123ᵇ; Mukhliṣ, on fol. 142ᵇ; Wâ'iẓ, on fol. 144ᵇ; Athar, on fol. 145ᵇ; Muḥammad Bâḳir, on fol. 146ª.

This index of poets is not complete, as in many cases the names are effaced or torn away.

Text and margin are written by the same hand.

Ff. 150, 2 coll., each ll. 11; Nasta'lîḳ; size, 7⅛ in. by 3⅜ in. [Ouseley 118.]

1145

Diwân-i-Shaukat (ديوان شوكت).

The dîwân of Mullâ Abû Isḥâḳ Shaukat of Bukhârâ, who lived in Harât and Mashhad, and died at Iṣfahân, A.H. 1107 = A.D. 1695, 1696; comp. Rieu ii. p. 698, and A. Sprenger, Catal., p. 568.

This diwân does not contain the kaṣidas, but only ghazals, on fol. 1ᵇ, arranged alphabetically. Beginning:

خدایا رنگ تأثیری کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

Rubâ'is, on fol. 190ª. Beginning:

طالب که وصال را طلبگار شود
از خویش اگر رود همه یار شود

Dated A.H. 1136 = A.D. 1723, 1724. On the first page is a seal with the following inscription:

رسم جنگ بهادر ۱۱۷۴
(Archibald Swinton) ارچیبالد سوینتن ۲

Ff. 191, 2 coll., each ll. 17; Shikasta; size, 10½ in. by 6¼ in. [Ouseley 254.]

1146

Ḳaṣîda-i-Shaukat (قصيدهٔ شوكت).

One ḳaṣîdah by the same Shaukat (the panegyrist of the governor of Khurâsân, Mirzâ Sa'd-aldîn Muḥammadkhân). Beginning:

آشیان‌را زدم آتش زگلستان رفتم
کردم از برگ سفر بال و پریشان رفتم

Not dated.

Ff. 16–18, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispiece; size, 5⅞ in. by 3⅛ in. [Elliot 252.]

1147

Mathnawî-i-Zamân Râsikh (مثنوئ زمان راسخ).

A mathnawî by Mîr Muḥammad Zamân Râsikh of Lâhûr, the contemporary and friend of Sarkhwush (the author of the celebrated tadhkirah Kalimât-alshu'arâ). He died A.H. 1107 = A.D. 1695, 1696; comp. A. Sprenger, Catal., pp. 109 and 111.

This mathnawî is divided into three parts:

1. Centre-columns, ff. 447ᵇ–469ª, the beginning (آغاز مثنوئ محمّد زمان) or rather an appended introduction of the poem; see the following note:

چون بعد از تحریر مثنوئ محمّد زمان راسخ آغاز و انجام از جای معلوم شده هذا در اخیر نوشته'

It consists of the following chapters on mystical matters: توحید اوّل, on fol. 447ᵇ; توحید دوم, on fol. 448ª; توحید سیوم, on fol. 449ª; توحید چهارم, on fol. 449ᵇ; مناجات, on fol. 450ª; نامه فرستادن سلطان عشق and جواب, on fol. 450ᵇ; فی نعت, on fol. 452ª; حکایت تمهیدی and مقالهٔ دل, on fol. 453ᵇ; جواب نامه فرستادن and مقالهٔ شاعر; آتش شیشه, on fol. 454ª; اهل بهار بدل, on fol. 454ᵇ; مقالهٔ ناله, on fol. 455ª; حکایت تمهیدی, on fol. 455ᵇ; مقالهٔ سر, on fol. 456ª; بیان حال, on fol. 456ᵇ; حکایت مقالهٔ حیرت and تمهیدی, on fol. 457ª; جواب گفتن حیرت, on fol. 457ᵇ; رجوع از خیال نوحال, on fol. 458ª; مقالهٔ اشك بلبلان, on fol. 458ᵇ; حکایت شمع و پروانه, on fol. 459ª; جواب پروانه بشمع, on fol. 459ᵇ; مقالهٔ شاعر and مقالهٔ تمنّا, on fol. 460ª; حکایت درویش, on fol. 461ᵇ; تعریف درویش, on fol. 462ª; لب بحرف کشادن درویش and قیمه, on fol. 462ᵇ; جواب اهل بزم بدرویش, on fol. 463ᵇ; باز جواب درویش باهل بزم, on fol. 464ª; اظهار درویش حیرت خویش, on fol. 464ᵇ; بیان تأسّف و حیرت and ذکر بر خاسته رفتن درویش اهل بزم, on fol. 465ª; مقالهٔ سخن, on fol. 465ᵇ; حکایت معشوق طوسی, on fol. 466ª; جواب معشوق طوسی بآن کرده, جواب دادن بمعشوق طوسی, and وضو ساختن شیخ بر دجلهٔ طوسی, on fol. 466ᵇ; حکایت دختر پادشاه ترکستان, on fol. 467ª; شهرت گرفتن این سخن, on fol. 468ᵇ.

Beginning:

زکلکم ای صریر آه بر خیز
نسیم کوی بسم الله بر خیز

This first part is dated in the ninth year of Muḥammadshâh's reign, A.H. 1140 = A.D. 1727, 1728. On fol. 448ᵇ two hemistichs are omitted.

2. Margin-column, ff. 1ᵇ–24ª. The middle part of the mathnawî or rather the story itself, which deals with prince Sayyid 'Alî Ḳiwâm-aldîn and his becoming faḳîr, with wars against the infidels, in which the father of the prince finds his death, etc. The introduction begins with the first seven baits of the first part:

زکلکم الخ

Dated the 12th of Muḥarram, A.H. 1135, viz. the fourth year of Muḥammadshâh's reign = A.D. 1722, October 23.

3. Margin-column, ff. 462ª–469ª. The end of the mathnawî (انجام مثنوئ محمّد زمان راسخ) or the epilogue. Beginning:

خداوندا بفکرم تازه جان کن
بحمد خویشم اوّل تر زبان کن

2 centre-columns, ff. 447ᵇ–469ª, ll. 15; margin-column, ff. 1ᵇ–24ª and 462ª–469ª, ll. 28; Nasta'lîḳ, mixed with Shikasta; no ornaments; size, 10¾ in. by 7 in. [Elliot 122.]

1148

Dîwân-i-'Âkilkhân Râzî (ديوان عاقلخان رازى).

The dîwân of Mîr 'Askarî 'Âkilkhân Râzî, who lived at the court of Aurangzîb and died as governor of Dihlî A.H. 1108=A.D. 1696. See Sir G. Ouseley, Notices of Persian Poets, p. 167; Rieu ii. p. 699; and A. Sprenger, Catal., pp. 123 and 543. Besides this dîwân he composed three mathnawîs, one called مُرَقَّع (see Sprenger, loc. cit.), the other شمع وپروانه or قصّهٔ پدماوت (see the immediately following work), the third مهر وماه (A.H. 1065, see Rieu, loc. cit.), as well as the نغمات العشق and the ظفرنامهٔ عالمگیری (see Rieu i. p. 265 and iii. p. 1083b).

Contents:

Ghazals, on fol. 54b, arranged alphabetically. Beginning:

ای زعکس رویتو لطف وصفا آئینه را
جلوهٔ رخسار تو داده جلا آئینه را

Tarji'bands, on fol. 95a. Beginning:

پرده از رخ کشیده آمد یار الخ

Sâkînâma, on fol. 98a. Beginning:

دلا صبح شادیست چون خفتهٔ الخ

Khumârnâma (خمار نامه), on fol. 103b. Beginning:

ایا سر خوش از دوْر لیل ونهار الخ

مرثیّهٔ برادر (elegy on the death of his brother), on fol. 105a. Beginning:

بسم اللّه الرحمٰن الرحیم - هست دلیلی بکلام قدیم

مرثیّهٔ فرزندان (elegy on the death of his children), on fol. 109a. Beginning:

خداوندا چو دلرا دادهٔ غم
مکن صبر از دل مغموم هم کم

Mukatta'ât (mostly chronograms), on fol. 111a. Beginning:

تأریخ وفات ابوی

چون محمّد تقی زدار فنا - کرد عزم سفر بعالم حی

Lastly, a kasîdah in praise of Shaikh Burhân-aldîn Alsadiki Alshattârî (الشطّاری), on fol. 114a. Beginning:

بیا که داعی الی اللّه شیخ شطّار است الخ

At the end occurs the following (fragmentary) note of a manus secunda: دیوان نوّاب عاقلخان رازی عنایت نموده خود بدولت . . . . به بندهٔ عاصی خواجه غلام احمد هر که دعوی کند باطل گردد . . . .

Possibly this note stated that the author himself gave this copy to Khwâjah Ghulâm Ahmad.

There is no date, but this copy may have been made during the author's lifetime, if not by himself.

Ff. 54–118, 2 coll., each ll. 13; Nasta'lîk on brown paper, with an illuminated frontispiece; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Ouseley 30.]

1149

Kitâb-i-Sham' u Parwâna (کتاب شمع وپروانه).

The lamp and the moth, or the loves of Râi Ratan Sên and the beautiful Padam, a mathnawî, by the same Râzî, composed A.H. 1069 = A.D. 1658, 1659; on the basis of the same Hindû poem, which was the source of Mullâ Bazmî's Padmâwat (composed A.H. 1028, comp. above, Nos. 1125 and 1126, and Rieu ii. p. 769a). Beginning:

ای فرازندهٔ رواق سپهر - وی طرازندهٔ سپهر بمهر

This very copy is alluded to by Sir Gore Ouseley in his Biographical Notices, p. 170. No date.

Ff. 86, 2 coll., each ll. 14; large Nasta'lîk; illuminated frontispiece; size, $7\frac{7}{8}$ in. by $4\frac{3}{4}$ in. [Elliot 330.]

1150

Dîwân-i-Nâsir 'Alî (ديوان ناصر على).

The lyrical poems of Nâsir 'Alî of Sirhind, who died at Dihlî, A.H. 1108 = A.D. 1697; see Rieu ii. p. 699 sq. and A. Sprenger, Catal., p. 329. A chronogram of Sarkhwush gives as date of his death A.H. 1109. The dîwân consists of kasidas and ghazals, mixed together in alphabetical order, and a few rubâ'îs on the last two pages. Lithographed at Lucknow, 1844 and A.H. 1281. Beginning:

در فیض است منشین از کشایش نا امید آنجا
برنگ دانه از هر قفل میروید کلید آنجا

Not dated.

Ff. 53–112, 2 coll., each ll. 13–15; Nasta'lîk, written by two different hands; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in. [Walker 46.]

1151

Mathnawî-i-Nâsir 'Alî (مثنوىِ ناصر على).

A religious poem by the same Nâsir 'Alî. Beginning:

الهی ذرّهٔ دردی بجان ریز - شرر در پنبهزار استخوان ریز

There are inserted some pieces in other metres, distinguished by red ink, for instance, on ff. 25b, 26b, 29a, 31a, 31b, 42b, 47b, 50a, 50b, 51b, 52a, and 58a.

Dated the 9th of Safar, A.H. 1135 = A.D. 1722, November 19.

Margin-column, ff. 24b–68a, ll. 28; Nasta'lîk, mixed with Shikasta; no ornaments. [Elliot 122.]

1152

The same.

Not dated.

Ff. 28b–67a, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1153

Nairang-i-'ishk (نیرنگ عشق).

Nairang-i-'ishk, the love-story of Shâhid and 'Azîz, a mathnawî, composed by Muhammad Akram Ghanîmat of Ganjâh in the Panjâb, the contemporary of Zamân Râsikh and of the emperor 'Âlamgîr, A.H. 1096=A.D. 1685, see the chronogram at the end:

نمایان گشت تأریخ نوائین - زگلزار بهار فکر رنگین

and Khulâṣat-alkalâm, Elliot 184, No. 51. Beginning:

بنام شاه نازك خيالان - عزيز خاطر آشفته حالان

Ghanîmat died about A. H. 1110=A.D. 1698, 1699; see Rieu ii. p. 700, iii. p. 1034b; A. Sprenger, Catal., pp. 127 and 410. Dated the 12th of Rajab, A.H. 1135 =A.D. 1723, April 18. Lithographed at Lucknow about A.H. 1263, with glosses by Muḥammad Ṣâliḥ and others.

Margin-column, ff. 68b–122a, ll. 28; Nasta'lîk, mixed with Shikasta; no ornaments. [Elliot 122.]

1154

The same.
Not dated.

Ff. 68b–119a, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; the heading torn away; size, 5⅞ in. by 3½ in. [Elliot 252.]

1155

The same.
Not dated.

Ff. 103a–152a, 2 coll., each ll. 15; Nasta'lîk; size, 7½ in. by 5 in. [Ouseley Add. 76.]

1156

Dîwân-i-Athar (ديوان اثر).

The dîwân of Shafî'â Athar of Shîrâz, who spent the greater part of his life in Iṣfahân and died at Lâr, A.H. 1113=A.D. 1701, 1702, or, as Sirâj-aldîn states, A.H. 1124=A.D. 1712, 1713; comp. A. Sprenger, Catal., pp. 117, 149, and 344; Rieu ii. p. 791. His dîwân was collected A.H. 1106=A.D. 1694, 1695.

Contents:

Kaṣîdas, on fol. 1b (on fol. 35 sq. a Marthiyyah). Beginning the same as in A. Sprenger, Catal., p. 344:

شرح مجموعهٔ صنع تو ندارد پایان الخ

Four mathnawîs, on fol. 40a. Beginning:

كنون بيدار شو اى بخت از خواب الخ

Chronograms (تاريخات), on fol. 49a. Beginning:

شهنشاه دين شاه سلطان حسين الخ

Ghazals, in alphabetical order, on fol. 55b. Beginning the same as in Rieu and Sprenger:

بكش بوادئ افتادگى تن خود را الخ

Miscellaneous poems (اشعار متفرّقه), on fol. 92b. Beginning:

شوم دلتنگ اگر سويم نه بيند از غضبناكى الخ

Rubâ'îs, on fol. 95b. Beginning:

دارى اگر آرزوى كوثر به بهشت الخ

Seven satires and two chronograms at the end (on ff. 98a–103a).

The tarjî'bands, mentioned by Sprenger, are not found in this copy, which was made in 1820.

Ff. 1–103, 2 coll., each ll. 15; Nasta'lîk; gilt edges; size, 9⅞ in. by 7 in. [Elliot 45.]

1157

Kulliyyât-i-Ni'matkhân 'Âlî (كلّيّات نعمتخان عالى).

The complete works in prose and verse of Ni'matkhân 'Âlî of Shîrâz, whose original name was Nûr-aldîn Muḥammad, with the titles of Mukarrabkhân and Dânishmandkhân, the author of the well-known Bahâdurshâhnâma or history of the first two years of the emperor Bahâdurshâh's reign (see p. 134, No. 256 in this Catalogue), a work which is *not* included in these Kulliyyât. He died A.H. 1121=A.D. 1709, 1710, or—according to a statement in the Ta'rîkh-i-Muḥammadî—A.H. 1122; compare Rieu ii. p. 703; A. Sprenger, Catal., p. 328, etc.

Contents:

1. Preface in prose, on fol. 1b. Beginning: عيار افزاى نقد سخن اكسيريست كه چون برفلزات معدن لفظ طرح الخ.

2. Ghazals, in alphabetical order, interspersed with a few kaṣîdas, on fol. 12b. Beginning:

بيا اى خامه بسم الله سر كن راه مطلب را
برآر از دامن حرف آفتاب از نقطه كوكب را

3. Kaṣîdas, kiṭ'as, chronograms, short mathnawîs, and rubâ'îs, on fol. 114a. Beginning:

كشايش گره دل بهيچ باب نشد
هزار حيف كه انگور با شراب نشد

4. A mathnawî on ethical, moral, and dogmatical matters, with mystical tendency, illustrated by short stories, on fol. 132b; identical, as Ouseley Add. 93 proves, with the mathnawî described in Rieu ii. p. 703 and A. Sprenger, Catal., p. 329. Beginning here:

پرتو خور جلوه بر هر چيز كرد
در خور خود شد سفيد وسرخ وزرد

5. Wakâ'i' (وقائع) or with its full title: وقائع ايّام محاصرهٔ قلعهٔ دار الجهاد حيدرآباد (according to other copies: واقعات حيدرآباد وگلكنده), a satirical journal of the siege of the citadel of Ḥaidarâbâd from the 13th of Rajab to the 22nd (or rather to the 29th, see Rieu i. p. 268) of Sha'bân, in the thirtieth year of 'Âlamgîr's reign, A.H. 1097), on fol. 263a. Beginning: دمى كه مدرّس كشّاف صبح در صفّهٔ صدق وصفا چون قاضى بيضا تفسير والشمس الخ. The Wakâ'i'-i-Ḥaidarâbâd were lithographed in India, A.H. 1248 (together with the following story of Ḥusn u 'Ishk), and printed with marginal notes in Lucknow, A.H. 1259.

6. The marriage of beauty and love (كتخداى حسن وعشق), a mystical work in mixed prose and verse, written in a very flowery style, on fol. 312a. Beginning:

حديث عشق شد زيب بيانم
چو شمع افتاد آتش در زبانم

Edited at Lucknow in 1842 and 1873, with commentary at Delhi in 1844.

7. Some other short prose pieces, letters, and specimens of a refined style at the end; comp. Rieu ii. pp. 744 and 745, and p. 796, where a collection of satirical sketches, entitled راحة القلوب, is mentioned. No date.

Ff. 382, 2 coll., each ll. 15; Nasta'lîk; many little injuries; size, 8⅝ in. by 5½ in. [Ouseley Add. 102.]

1158

Dîwân-i-Ni'matkhân 'Âli (ديوان نعمتخان عالى).

Another copy of Ni'matkhân 'Âli's lyrical poems, preceded by the same preface in prose as in Ouseley Add. 102: عيار افزاى نقد سخن اكسيريست كه چون بر فلزات الخ.

The diwân contains ghazals, beginning on fol. 13ª (as in Rieu's first copy):

تمامى يابد از مصراع بسم الله ديوانها
ببين كز مدّ اين ابروست زيب روى عنوانها

They are arranged alphabetically till fol. 157ᵇ. Kasîdas, on fol. 158ª. Beginning:

شاها نظر برويتو كردن عبادتست
مژگان بهم زدن چو نماز جماعتست

Mukatta'ât, on fol. 162ᵇ. Beginning:

زهق الباطل است جاء الحق - معنىٔ فتح شاه عالم گير

Rubâ'is, on fol. 168ª. Beginning:

سلطان طلبيد وكردم آهنگ سفر
صد شكر رسيدم زدم زود بدر

Mufradât, riddles, kasîdas, and mathnawis at the end (on ff. 171–178).

Not dated. In the preface many blanks are left.

Ff. 178, 2 coll., each ll. 15; Nasta'lîk; size, 10 in. by 6 in. [Ouseley 255.]

1159

Prose works by Ni'matkhân 'Âli.

This copy of Ni'matkhân 'Âli's treatises and stories in prose, all written in a very flowery style, often with mystical tendency and interspersed with poetry, contains:

1. Wakâ'i' or Wâki'ât-i-Haidarâbâd and Gulkundah, on fol. 1ᵇ, beginning as in Ouseley Add. 102.

2. A fragment of the منشآت or letters etc. containing two رقعه, on fol. 46ᵇ.

Beginning of the first: بسكه شگفته ديد دلم نامهٔ ترا الخ.

Beginning of the second: اعزّى مرزا محمّد سعيد از موائد سراسر الخ.

3. The marriage of beauty and love, here styled مناكحهٔ حسن وعشق, on fol. 48ᵇ, beginning as in Ouseley Add. 102.

On ff. 62ᵇ and 63ª there are added some admonitions and sentences, headed هو النّاصر, and beginning: هر كس كه ده خصلت شعار خود سازد در دنيا وآخرت كار خود سازد باحق بصدق وبانفس بقهر وباخلق بانصاف الخ.

This copy is dated the 26th of Ramadân, A. H. 1209 (in the thirty-sixth year of Shâh 'Âlam's reign) = A. D. 1795, April 16; there is wrongly written ٣٢ instead of ٣٧ in the colophon.

Ff. 63, ll. 15; careless Nasta'lîk, mixed with Shikasta, and rather difficult to read; size, 9⅞ in. by 6⅛ in. [Elliot 410.]

1160

Another copy of the Wakâ'i' or Wâki'ât.

The same satirical journal of the siege of Haidarâbâd, but more complete than in the preceding copies. The last words in Elliot 410, fol. 46ᵇ, جنّة الماوى وفردوس برين دار السلام, are found here on fol. 69ᵇ; but here the work continues on fol. 70ª sqq., beginning: سحرگاه كه نقرهٔ خنگ سوار الخ; and that this continuation is really belonging to the same Wâki'ât we learn from the large extracts given in the Khulâsat-alafkâr (Elliot 181, fol. 279ª, l. 5). This copy breaks off on fol. 92ᵇ with the words: اگرچه عمر پير افزود امّا عقل او كم شد; then follow two blank leaves, and on ff. 95–98 a part of a mathnawî without beginning and end, the first bait of which runs thus:

كفر بود استغفر الله اين سخن الخ

Ff. 98, ll. 11; very careless Nasta'lîk; size, 9½ in. by 5⅝ in. [Caps. B. 3.]

1161

Another copy of Ni'matkhân 'Âli's mystical mathnawî.

The same mystical mathnawî as in Ouseley Add. 102, fol. 132ᵇ sqq., beginning here in the same manner as in Rieu and Sprenger:

حمد وشكر اورا كه هرچه هست ازوست
دام هستى حلقه دار از ها وهوست

The initial bait of Ouseley Add. 102 is here the sixth. No date.

Ff. 144, 2 coll., each ll. 13; Nasta'lîk; a little worm-eaten; size, 7½ in. by 4½ in. [Ouseley Add. 93.]

1162

Dîwân-i-Najât (ديوان نجات).

The poetical works of Mîr 'Abd-al'âl (or, according to Ouseley 223, Abû-al'âl) Najât of Isfahân, a son of Mîr Muhammad Mu'min Husainî, the friend of Nasrâbâdî. He died about A. H. 1126 = A. D. 1714; see Rieu ii. p. 821, and iii. p. 1095ª; A. Sprenger, Catal., pp. 98, 137, and 512; Âtashkada, Ouseley Add. 183, No. 421; Khulâsat-alkalâm, Elliot 184, No. 72; Khulâsat-alafkâr, Elliot 181, No. 288; Makhzan-algharâ'ib, Elliot 395, No. 2870, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ. Beginning the same as in Sprenger:

گرفتم مهر خاموشى زلب طبع سخندانرا الخ

On fol. 150ª the first line is repeated by mistake.

Rubâ'is, on fol. 173ᵇ. Beginning:

گویند که در ولایت شیر خدا الخ

The famous mathnawî on wrestling (کتاب گل کشتی), on fol. 181ª. Beginning the same as in Rieu and Sprenger:

در کپ عشق هر آن نامه که دلخواه بود الخ

It was composed A. H. 1112=A. D. 1700, 1701; see Rieu ii. p. 822. Lithographed at Lucknow, A.H. 1258, with a commentary of the Mahârâjah Ratan Singh.

This copy is dated the 29th of Jumâdâ-alawwal, A. H. 1185=A. D. 1771, Sept. 9.

Ff. 1–189, 2 coll., each ll. 17; Nasta'lîk; bound in linen with flowers; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in. [Elliot 89.]

1163

Selections from the same dîwân (منتخب دیوان میر ابو العال).

Selected ghazals in alphabetical order. Beginning:

گرفتم مهر الخ

Not dated. Twelfth century of the Hijrah.

Ff. 17–83, 2 coll., each ll. 14; Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in. [Ouseley 223.]

1164

Another copy of Najât's mathnawî on wrestling.

Beginning the same as in Elliot 89. Not dated. Twelfth century of the Hijrah.

Ff. 1–13, 2 coll., each ll. 14; Nasta'lîk; size, $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in. [Ouseley 223.]

1165

The same.

Not dated.

Ff. 1–10, 2 coll., each ll. 15; small illuminated frontispiece; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1166

Mathnawî-i-Sâlim (مثنوئ سالم).

A mathnawî by Hâji Muhammad Aslam, with the takhallus Sâlim, a Brahman of Kashmîr, who turned Muhammadan under Aurangzib 'Âlamgîr; comp. Makhzan-algharâ'ib, Elliot 395, No. 1095, and Muntakhab-alash'âr, Elliot 247, No. 282, and died, according to Rieu iii. p. 1092ª, in Farrukhsiyar's reign about A. H. 1130=A. D. 1718. Beginning:

الهی خاطر بی آرزو ده - گل آزادیم را رنگ وبو ده

The mathnawî seems to be entitled گنج معانی, and was composed A. H. 1082=A. D. 1671, 1672; comp. the chronogram in the last bait (the same as in A. Sprenger, Catal., p. 554, where the poet is called Lutf-allâh Sâlim):

بجو تاریخ این گنج معانی - زدلجو نسخهٔ درد نهانی

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 271ᵇ–294ᵇ, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by $4\frac{5}{8}$ in. [Elliot 258.]

1167

Ta'rîf-i-Shâh A'żam (تعریف شاه اعظم).

A short mathnawî in homage of Shâh A'żam by the same Aslam Sâlim. Beginning:

شهان آئینهٔ فیض اله اند
قدر فرمان و قدرت دستگاهند

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 303ᵇ–307, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by $4\frac{5}{8}$ in. [Elliot 258.]

1168

Sarâpâi (سراپای سیّد علی مهری).

A mathnawî, entitled Sarâpâi or description of the human figure, by Mîr Sayyid 'Alî, with the takhallus Mihrî, of Isfahân, who flourished under Shâh Sultân Husain, the ruler of Persia, from A. H. 1105 to 1135. He rose to the rank of a king of poets at the court of Husain, and died about A. H. 1130=A. D. 1718; comp. Rieu ii. p. 796, and the Khulâsat-alafkâr, Elliot 181, No. 249. Beginning:

ای بت چابك شیرین حرکات
جلوهٔ ناز تو چون آبحیات

No date.

Ff. 140ᵇ–144ᵇ, 2 coll., each ll. 15; Nasta'lîk; small illuminated frontispiece; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1169

Dîwân-i-Bîdil (دیوان بیدل).

A selection from the lyrical poems of Mirzâ 'Abd-alkâdir Bîdil of Patna, the greatest Indian poet of the last century, who died A. H. 1133=A. D. 1721 at Dihlî; comp. Rieu ii. p. 706 sq.; A. Sprenger, Catal., pp. 378 and 379. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., i. p. 312 (see also W. Pertsch, p. 80), fixes his death in A. H. 1137=A. D. 1724, 1725.

Contents:

Ghazals, in alphabetical order, on fol. 204ª. Beginning:

ای کرد تگ و پوی سراغ تو نشانها
واماندهٔ اندیشهٔ راه تو مکانها

Rubâ'is, on fol. 357ª. Beginning:

آندم که حقیقت قدم پیدا شد
دانی که چگونه کیف وکم پیدا شد

According to a colophon on fol. 366ª, this copy was finished the 2nd of Safar, A. H. 1138=A. D. 1725, Oct. 10.

Margin-column, ff. 204ª–365ᵇ, ll. 28; Nasta'lîk, mixed with Shikasta; no ornaments; incomplete at the end, where several pages are left blank. [Elliot 122.]

1170

The same.

Another, but smaller selection from Bîdil's dîwân. Beginning:

اگر منکر نبوت نهٔ با حضرات جز بتعظیم پیش میا
واگر بر تجلّی ایمان داری بهیچ جانب بی ادب چشم مکشا الخ

The arrangement from beginning to end is this, that first comes a nuktah (نكته), generally in prose, then a rubâ'î or kit'ah, finally a ghazal or a series of mukhammasât; this order is repeated throughout.

Not dated; this copy looks more like a brouillon than a clean copy of a diwân.

Ff. 44, ll. 19; careless Nasta'lîk; size, 9¼ in. by 5 in. [Ouseley 227.]

1171

Dîwân-i-Ḥayâ (ديوان حيا).

The lyrical poems of Sheo Râmdâs Ḥayâ, the brother of Râjah Dayâ Mal Imtiyâz, and pupil of the preceding poet 'Abd-alkâdir Bîdil; comp. A. Sprenger, Catal., pp. 154 and 155; Beale, Oriental Biogr. Dictionary, p. 106; Makhzan-algharâ'ib, Elliot 395, No. 660. A chronogram for A.H. 1124 (دستور پادشاه عالم)=A.D. 1712 appears on fol. 117ᵇ, l. 4.

This dîwân contains:

Ghazals in alphabetical order, interspersed with a few rubâ'is, kit'as, and fards, beginning on fol. 1ᵇ:

مى برد دير و حرم از خود دل ديوانه را
طرح صحبت ياد شمع افتاد اين پروانه را

A series of rubâ'îs, some mukhammasât, a few fards, and one kasîdah, on fol. 105ᵃ. Beginning of the first rubâ'î:

عمريست كه ميكند جنون محمل ما الخ

No date. The copyist was Dhû-alfakâr 'Alî.

Ff. 119, 2 coll., each ll. 15; large Nasta'lîk; size, 15 in. by 8¾ in. [Ouseley Add. 138.]

1172

Dîwân-i-'Âjiz (ديوان عاجز).

Ghazals by 'Âjiz, in alphabetical order. Beginning:

رحم بر حال ما كن كردگارا الخ

Whether this poet is identical with Muḥammad Hâshim 'Âjiz (mentioned in the Hamîsha Bahâr, which comprises the poets from Jahângîr's accession, A.H. 1014, to that of Muḥammadshâh, A.H. 1131; see A. Sprenger, Catal., p. 126; Makhzan-algharâ'ib, Elliot 395, No. 1772), or with 'Âjiz of Kashmîr (Makhzan-algharâ'ib, No. 1762), or with the Hindûstânî poet 'Âjiz, the author of a Persian mathnawî لعل و گوهر (see A. Sprenger, Catal., p. 599), or even with 'Ârif-aldînkhân 'Âjiz, who flourished about A.H. 1168=A.D. 1754, 1755 (see Beale, Oriental Biogr. Dictionary, p. 30), we are unable to ascertain from the contents of the dîwân. This copy is dated the 7th of Jumâdâ-alawwal, A.H. 1182=A.D. 1768, September 19.

Ff. 66, 2 coll., each ll. 15; very careless Nasta'lîk, sometimes quite like Shikasta; size, 7⅞ in. by 5¾ in. [Ouseley Add. 12.]

1173

Poems by Âgâh (آگاه).

Three mathnawîs by Nizâm-aldîn Aḥmad, with the takhallus Âgâh, who seems not to be mentioned in any tadhkirah:

1. Nashâ-i-rasâ (نشاء رسا), on fol. 122ᵇ, the story of a young man who saw a girl in his dream, fell in love with her, and actually discovered her at Ḥalab afterwards. This story is preceded by another of the poet's own love and separation from his sweetheart, which forms a kind of introduction to the main part of the poem. Beginning:

عشق ميخواهد دل وارستهٔ - دردمندى ناتوانى خستهٔ

Dated the 17th of Ramaḍân, A.H. 1135=A.D. 1723, June 21.

2. Manshûr-i-Majnûn (منشور مجنون), on fol. 141ᵃ, another mathnawî of similar contents (see, for instance, the heading on fol. 148ᵇ: آغاز داستان عاشقى كه نازنينى را به خواب ديد واز غلبهٔ شوق او آوارهٔ دشت طلب گرديد). Beginning:

بنام پادشاه ملك هستى - كه دل از جام شوقش كرد مستى

Dated the 27th of Ramaḍân in the same year, 1135.

3. Sâkînâma (ساقينامه), on fol. 165ᵇ, intermixed with many ghazals. Beginning:

بنام خداى كه خُم آفريد - در روح از جوش صهبا دميد

Dated the 19th of Shawwâl in the same year.

Margin-column, ff. 122ᵇ–203ᵃ, ll. 28; Nasta'lîk, mixed with Shikasta; no ornaments. [Elliot 122.]

1174

Dîwân-i-Masîḥ (ديوان مسيح).

The lyrical poems of Masîḥ or Masîḥâ (the latter takhallus appears in many places, for instance, on fol. 1ᵇ, l. 5:

جنون كى ميرود از سر زچوب گل مسيحارا
مگر زلف تو سازد عاقلش ديوانهٔ مارا)

who seems to be identical with Muḥammad Mukîmkhân Masîḥ, a mystical poet, who was still alive in A.H. 1136=A.D. 1723, 1724; comp. A. Sprenger, Catal., p. 129. There occurs among the rubâ'is the date A.H. 1115=A.D. 1703, 1704. This dîwân consists of ghazals in alphabetical order, with some rubâ'is and fards at the end. Beginning:

الهى آبرو ده گوهر يكدانهٔ مارا الخ

Dated by Muḥammad Afḍal the last of Dhû-alka'dah, A.H. 1183=A.D. 1770, March 27.

Ff. 99, 2 coll., each ll. 14; irregular Nasta'lîk; size, 8½ in. by 5¾ in. [Ouseley Add. 11.]

1175

An anonymous dîwân containing mathnawîs and rubâ'is:

1. Minhâj-almi'râj (منهاج المعراج), the path of ascension, on fol. 168ᵇ. Beginning:

ستايش همان حدّ فرزانه ايست
كه از سبحه اش نه فلك دانه ايست

2. Da'wat-al'âshikîn (دعوة العاشقين), the feast of the lovers, in the metre of Nizâmî's Khusrau and Shîrîn, on fol. 184ᵇ. Beginning:

بیا ای بلبل فرّخ پروبال - که از گل گشتهٔ شوریدهٔ احوال

3. Gulzâr-i-sa'âdat (گلزار سعادت در تعریف باغات وعمارات سعادت آباد), the garden of bliss, on fol. 194b sq. and margin of ff. 196a–202b, a mathnawi describing the gardens, hospices, and other public buildings of Iṣfahân; it is dedicated to a prince Ashraf, see fol. 204b: در مدح نوّاب اشرف اقدس همایون اعلی خلّد اللّه ملکه وسلطانه ابدا. This Ashraf is called نوّاب کامیاب اشرف, on fol. 198b, l. 5; and شاهنشهٔ ایران, on fol. 199a, l. 6. Besides there is mentioned Sulṭân Ḥusain, on fol. 204b, lin. antepen. The last chapter, on fol. 206b, is در مدح وزیر اعظم, who is called:

عماد ملك دستور معظم - وزیر شاه مؤمن خان اعظم

There can scarcely be any doubt that this Ashraf is the second Afghân ruler of Persia, A.H. 1137–1142 = A.D. 1725–1729, and Sulṭân Ḥusain that unfortunate Ṣafawî prince who abdicated A.H. 1135 = A.D. 1722, and was murdered A.H. 1142 = A.D. 1729. Beginning:

بسر دارد همای خامه دولت - زوصف گلشن باغ سعادت

4. Thamarat-alḥijâb (ثمرة الحجاب), the fruit of the veil, in the metre of Niẓâmî's Haft Paikar, on fol. 207a. Beginning:

شبی از همدمان ایمانی - محفلی گرم بود روحانی

5. Ḥusn-i-Ittifâḳ (حسن اتّفاق در تعریف نعت قهستان ویزد), the beauty of concord, a description of Ḳuhistân and Yazd, on fol. 213b. Beginning:

نعتست وفرشته بلبل او - نه تفته زآتش گل او

It ends with a panegyric on the same Ashraf, on fol. 221b.

6. Maimanatnâma (میمنت نامه), the book of happiness, in the metre of the Shâhnâma, on fol. 224b. Beginning:

بنام خداوند فرد قدیم - که بنموده مارا ره مستقیم

7. Rubâ'is (رباعیّات), on ff. 238 and 239. Beginning:

درد تو بدل چو گرگ بر گلّه زند
شوق تو بجان چو برق بر غلّه زند

8. Jahânnumâ (جهاننما), the mirror of the world, a mathnawi in the metre of Niẓâmî's Makhzan-alasrâr, on the margin of ff. 168–196a. Beginning:

بسم اللّه الرحمن الرحیم - نیزهٔ خطّیست بقصّد غنیم

It contains panegyrics on 'Ali (در منقبت امیر المؤمنین علی الخ), Ḥasan, Ḥusain, 'Ali bin Alḥusain, Bâḳir, Ṣâdiḳ, Kâẓim, Riḍâ, etc. On fol. 196a a special chapter on Ashraf.

The end seems to be on fol. 196a, as the following part on ff. 196a–202b, describing buildings etc., must be attributed to the Gulzâr-i-sa'âdat (No. 3).

9. Muḳaṭṭa'ât (مقطّعات), on the margin of ff. 225–237. Beginning:

بر نیامد یك شرر از جا كه خاكستر نشد

The author of these poems is not mentioned anywhere; he was probably a contemporary of Shaikh Muḥammad 'Alî Ḥazîn, whose memoirs (translated by F. C. Belfour, London, 1830) offer many illustrations to the contents of this collection.

Not dated.

Ff. 168–239, 2 coll., each ll. 14, and margin; small, irregular Nasta'lîḳ; size, 8⅛ in. by 4½ in. [Ouseley 14.]

1176

A Persian ḳaṣîdah. Beginning: امن تذکّر

ای زیاد یارانت اندر ذی سلم
اشك چشم آمیختی با خون روان گشته تهم

To the first distich of each verse two or three Arabic words are prefixed; it seems that they indicate the beginning of the single verses of an Arabic ḳaṣîdah, of which this is the Persian translation. So we conclude from the fact that the beginning of the Persian verses means the same as these Arabic words. We add the next following verses:

ام هبّت

یا مگر از کاظمه بادی وزید از کوی دوست
یا مگر در نیم شب برقی چهیده است از اضم

فما لعینیك

چیست چشمت گوئیش گریان مشو گریان شود
چیست دل گوئی که به شو شیفته گردد زغم

etc.

Copied by Ḥâjj Muḥammad, the secretary of Ḥâjj Ibrâhîm Pasha, the governor of Bosnia, the 21st of Dhû-alḥijjah, A. H. 1145 = A. D. 1733, June 4. Colophon on fol. 10a: حرّره الفقیر المعترف بالعجز والتقصیر الحاجّ محمّد کاتب دیوان صدر سابق ووالی بوسنه الحاجّ ابراهیم پاشا یسّره اللّه ما یرید وما یشاء بلطفه والجزیل فی الیوم الحادی والعشرین من شهر ذی الحجّة الشریفه سنة خمس واربعین ومایة والف در مد(؟)جزیرة رسمو من مضافات کرید.

Ff. 1–10, ll. 16–20; Nasta'lîḳ; size, 6½ in. by 4¼ in. [Ouseley 132.]

1177

Kulliyyât-i-Fâ'iz (کلّیّات فائز).

Complete works in verse and prose, in Persian and Rekhta, by Ṣadr-aldîn Muḥammad bin Zabardastkhân, with the takhalluṣ Fâ'iz (the successful), who lived in the reign of the emperor Muḥammadshâh (A. H. 1131–1161), and is best known as the author of the ارشاد الوزرا, or short notices on celebrated wazîrs, a work *not* included in this collection; comp. Rieu i. p. 338; Elliot, History of India, iv. p. 148; and Garcin de Tassy, Histoire de la Littérature Hindouie, etc., i. pp. 436–438.

Contents:

A. *Persian:*

1. An introduction in prose, on the poetical art and the various niceties, peculiarities, and tropical figures in poetry. Beginning on fol. 1ᵇ: الحمد لمن ابدع نوع الانسان و كمّل و احسن خلقه و انطق لسانه و افصح مقوله الخ.

2. Kasîdas and kit'as. Beginning on fol. 16ᵇ:

میکنم ذکر ذات پاك خدا - كه ندارد بدهر او همتا

3. Ghazals, in alphabetical order. Beginning on fol. 40ᵇ:

بسم الله است زیب بهار سفینهها
آمد گل ثنا چمن آرای سینهها

4. Rubâ'îs, on fol. 62ᵇ; mukhammasât, tarji'ât, and tarkibbands, and a marthiyyah, on fol. 68ᵇ.

5. A number of short mathnawîs, beginning with a مثنوئ شهر آشوب, on fol. 81ᵇ, thus:

الهی نشاء (?نَشْأت) عشقم رسا کن
گره از خاطر افسرده وا کن

At the end of this part the following chronogram appears:

دل پئ تاریخ این قصّه نکو - گفت دولتخانهٔ والا بگو

that is, if we take the two words دولتخانهٔ والا as the components of the ta'rîkh, A.H. 1134=A.D. 1721, 1722.

6. A larger mathnawî of didactical and mystical purport, in different fasls. Beginning on fol. 118ᵇ:

بنگرید ای دوستان حال جهان
زانکه مخفی نیست بر بینندگان

7. A short prose treatise, with the rather strange heading: بحر طویل, on fol. 142ᵇ, and a long series of ruka'ât, that is, specimens of a refined prose style, mixed with verses, chiefly of a descriptive character, beginning on fol. 145ᵇ: الحمد لله . . . . . امّا بعد این رقعاتی چند است که احقر انام صدر الدین محمّد بن زربدستخان الخ.

B. *Rekhta:*

8. Ghazals, on fol. 177ᵇ, and the same six short mathnawîs which are described by Garcin de Tassy, loc. cit., beginning with the تعریف پن گهٹ, on fol. 190ᵇ. The last but one of these is the famous story of the bang-selling woman.

No date.

Ff. 196, ll. 12; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 16ᵇ, 40ᵇ, 68ᵇ, 81ᵇ, 118ᵇ, 142ᵇ, 145ᵇ, and 177ᵇ; size, 7¼ in. by 4⅜ in. [OUSELEY ADD. 182.]

1178

Dîwân-i-Shuhrat (دیوان شهرت).

The dîwân of Shuhrat, that is, Shaikh Husain Shuhrat Arab of Shîrâz, who went to India under 'Âlamgîr, was in the service of Muhammad A'zamshâh, and rose to high honours under Muhammadshâh, in whose reign he got the famous title of حکیم الملك (or as is stated on the first page of this copy: حکیم الممالك); comp. Makhzan-algharâ'ib, Elliot 395, No. 1267. He died, according to A. Sprenger, Catal., p. 156, A.H. 1149 = A.D. 1736, 1737; comp. also p. 124 in the same Catalogue, and Beale, Oriental Biographical Dictionary, p. 188.

Contents:

Ghazals, arranged alphabetically, on fol. 1ᵇ. Beginning:

مطرب شوم چو نغمهٔ آن دلنواز را
درگوشها یکی کنم آهنگ وساز را

Mukhammasât, on fol. 167ᵃ. Beginning:

بهار حسن که چون رنگ گل ربوده زجایت
که گشته است به گلزار درد راهنمایت

Mukatta'ât, on fol. 172ᵃ. Beginning:

مسوز از آتش دل هر نفس دماغ مرا
زموج شعله لبالب مکن ایاغ مرا

Quatrains (but *not* in the Rubâ'î metre), on fol. 179ᵃ. Beginning:

گوهر درج ولایت را بود حیدر محیط
نیست این دررا کسی جز ساقئ کوثر محیط

Not dated; copied in the last century.

Ff. 186, 2 coll., each ll. 13; Nasta'lîk; size, 10¼ in. by 6¾ in. [OUSELEY 281.]

1179

Ghazaliyyât-i-Râjâ (غزلیّات راجا).

A small number of rather long ghazals by a poet with the takhallus Râjâ, who is not mentioned, as far as we can ascertain, in any tadhkirah. A. Sprenger, Catal., p. 539, mentions a dîwân of Râja (دیوان راجه), who is identical with our poet, as the beginning of our copy proves:

روی که من بدیدم اندر عیان نگنجد
لذّت جمال آنرو اندر بیان نگنجد

There is another copy of this dîwân in the India Office, No. 1625 (ff. 1–17), dated A.H. 1158=A.D. 1745, so that at any rate the poet must have flourished in or before the middle of last century.

Ff. 345–350, 2 coll., each ll. 15; Nasta'lîk; size, 8⅞ in. by 6½ in. [BODLEY 773.]

1180

Ghazaliyyât-i-Sâbir (غزلیّات صابر).

A dîwân of ghazals, imperfect both at the beginning and end, by Sâbir. Two poets of this name are mentioned by A. Sprenger, Catal., p. 216, among the Hindûstânî poets—Mirzâ Sâbir and Sâbir Shâh of Dihlî, a contemporary of Muhammad Shâh; but we have no means of ascertaining whether one of them is the author of this dîwân.

The ghazals are arranged alphabetically. If we can

rely on the Arabic numbers of the leaves, only one leaf is wanting at the beginning. Beginning:

در بزم وحدتت نبود بار هیچکس
دخلی نه در حریم تو باد نسیم را

The last ghazals end in م. Beginning of the last ghazal:

گر حکم کنی تو جان فشانیم - آخر نه یکی زبندگانیم

This copy was probably made in the last century.

Ff. 239, 2 coll., each ll. 15; Nasta'lîk; size, 11¼ in. by 6½ in. [Ouseley 287.]

1181

Zînat-altawârîkh (زینت التواریخ).

A collection of metrical chronograms, fixing the dates of different events of public and private life in words, by one Shaikh Asad (fol. 5ª, l. 2) or Asad-allâh, as he calls himself on fol. 6ᵇ, l. 12.

The preface (ff. 3–7) and the conclusion (ff. 95ᵇ, 96ª) are written in rhymed prose, the book itself in the metre Mutakârib.

Beginning:

ماهر اسرار خفی واقف رموزات جلی الخ

Beginning of the text:

بنام کسی میکنم ابتدا - ازو شد هویدا فنا وبقا

The preface is dated (on fol. 7ª) the sixth year of Aḥmad Shâh, A.H. 1167, the 17th of Muḥarram=A.D. 1753, November 14; the conclusion is dated (on fol. 96ª and fol. 101ᵇ) the 17th of Ṣafar, but the year is not mentioned. It may be the same year which is mentioned in the preface, A.H. 1167, as the emperor Aḥmad Shâh was not killed till the Sha'bân of that year; but this must remain doubtful, as there occurs in several chronograms at the end the year 1168.

The chronograms extend over the time, A.H. 1111–1168. They are arranged alphabetically, according to the rhyme-letters. There is an appendix on ff. 97–101, stating the exact number of the verses of each chapter and each chronogram. The margin is covered with many lexicographical explanations, taken chiefly from the كشف اللغات والاصطلاحات.

Not dated; this copy may be as old as the date of the composition.

Ff. 101, 2 coll., each ll. 14; Nasta'lîk; size, 8 in. by 4½ in. [Ouseley 16.]

1182

Dîwân-i-Wâlih (دیوان واله).

The lyrical works of 'Ali Kulikhân of Dâghistân, with the takhalluṣ Wâlih, the author of the famous tadhkirah Riyâḍ-alshu'arâ, who was born A.H. 1124=A.D. 1712, at Iṣfahân, came to India A.H. 1147=A.D. 1734, 1735, composed his tadhkirah A.H. 1161=A.D. 1748, and died A.H. 1169 or 1170=A.D. 1755–1757; comp. Rieu i. p. 371 sq.; Elliot 402, Khâtimah (No. 377 in this Catalogue); A. Sprenger, Catal., p. 132; Journal of the Royal Asiatic Society, ix. p. 145. The Ṣuḥuf-i-Ibrâhîm fix his death in A.H. 1180=A.D. 1766, 1767. According to the preface, Wâlih completed this dîwân A.H. 1157=A.D. 1744, 1745.

Contents:

The author's preface, on fol. 1ᵇ. Beginning: دیباچهٔ دیوان بآن حمد صانعی است که سواد و بیاض لیل و نهار ورقی از کلیّات صنعت اوست الخ.

Kasidas, on fol. 7ᵇ. Beginning:

منم که نیست مرا در جهان شبیه و مثال
مگر خدای غفور ستم و حق متعال

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 54ᵇ. Beginning:

عالم برند رشك بعیش مدام ما
گر عکس چهرهٔ تو در افتد بجام ما

Three short mathnawîs, on fol. 190ᵇ sqq. Beginning of the first:

این نامه بنام آن خداوند
کاندر دل من غم تو افکند

Beginning of the second, on fol. 202ª:

چون خلیفه مقتدای جزو و کل الخ

Beginning of the third, on fol. 204ª:

مرا میگفت روزی ژاژخائی الخ

Kit'as and rubâ'is, on fol. 206ª. Beginning:

گلی از خار زار دشت فنا - برياض بقا فرستادم

The initial rubâ'î, on fol. 209ᵇ, begins thus:

مرآت جمال حضرت بیچونم
بکشای نظر بحسن روز افزونم

Not dated.

Ff. 289, 2 coll., each ll. 9; Nasta'lîk; illuminated frontispiece at the beginning of each part; each page framed by gold stripes; a little worm-eaten; many additions on the margin; beautiful binding with flowers, arabesques, and gold; size, 7¼ in. by 4¼ in. [Elliot 411.]

1183

Dîwân-i-Shauk (دیوان شوق).

Ghazals by Shauk, who is probably identical with Râe Tansukh Râe, a Hindû with the takhalluṣ Shauk, who lived at Âgra about A.H. 1170=A.D. 1756, 1757, and left besides a dîwân, a tadhkirah of Persian poets, entitled Safînat-alshauk; see Beale, Oriental Biogr. Dictionary, p. 218.

The ghazals are arranged alphabetically. Beginning:

کجا بعشق سروکار بوده است مرا
همیشه یار طلبگار بوده است مرا

Not dated.

Ff. 39, 2 coll., each ll. 13; Shikasta; size, 9½ in. by 6⅛ in. [Ouseley Add. 67.]

1184

Kulliyyât-i-Ḥazîn (كلّيّات حزين).

Complete poetical works of Shaikh Muḥammad 'Alî Jilânî Ḥazîn, who died at Banâras A. H. 1180=A. D. 1766; comp. Rieu i. pp. 372 and 381; ii. p. 715 sq.; A. Sprenger, Catal., pp. 135 and 424; and No. 383 in this Catalogue.

Contents:

1. Kaṣîdas, introduced by a preface in prose and verse, and concluded by some tarkibbands and one marthiyyah. Beginning of the preface: افتتاح نامهٔ نام آوران الخ. Beginning of the first kaṣîdah, on fol. 3ᵃ, margin:

غیر نفی غیرت یکتای بی همتاستی
نقش لا در چشم وحدت بین من آلاستی

2. چمن و انجمن, a mathnawi, on fol. 50ᵇ. Beginning:

بنام آنکه آذر را چمن ساخت
دل دوزخ شرر را انجمن ساخت

3. Extract from another mathnawi, entitled خرابات, on fol. 55ᵇ. Beginning:

ثناهاست پیرخرابات را ـ که شست از دلم لوث طامات را

4. مطمح الانظار, a third mathnawî, on fol. 62ᵇ. Beginning:

ای دل افسرده خروشت کجاست
خامشی از زمزمه جوشت کجاست

5. فرهنگ نامه, a fourth mathnawi, on fol. 64ᵇ. Beginning:

بنام نگارندهٔ هست وبود
فرازندهٔ این رواق کبود

6. Prologue and epilogue of the تذکرة العاشقین, a fifth mathnawi, on fol. 69ᵇ. Beginning:

ساقی زمیٔ موّحدانه ـ ظلمت بر شرك از میانه

7. صفیر دل, a sixth mathnawî, with a short preface in prose, on fol. 76ᵇ. Beginning of the preface: لله الحمد فی الآخرة و الاولی و السلام علی سیّدنا المصطفی الخ. Beginning of the mathnawî:

ثناهای شایسته دلدار را ـ سپاس فراوان زما یار را

This poem was composed A. H. 1173=A. D. 1759, 1760.

8. ودیعة البدیعة, a seventh mathnawî, on fol. 85ᵇ. Beginning:

کلّما فی الوجود لیس سواه ـ وحده لا اله الاّ اللّه

9. Ghazals, in alphabetical order, on fol. 105ᵇ. Beginning:

درین دریای بیپایان درین طوفان شور افزا
دل افکندیم بسم اللّه مجریها و مرسیها

10. A mixed collection of minor poems, kaṣîdas, ghazals, rubâ'is, etc., on fol. 293ᵇ. Beginning:

حق تعلیم دارم خوش قد آن بوستانی را
که سرو از مصرع من یاد میگیرد روانی را

11. Rubâ'is, on fol. 315ᵇ. Beginning:

ای چشم و چراغ جان غمدیدهٔ ما
در راه تو خاك شد دل و دیدهٔ ما

Copied at the request of 'Ali Ibrâhîmkhân Bahâdur, A. H. 1184=A. D. 1770, 1771 (four years after the author's death), by Ramaḍânî. On ff. 334ᵇ and 335ᵃ is added by the same hand the author's epilogue in prose and verse, with the following heading: این خاتمه را در آخر این دیوان بقلم خود ثبت فرموده خود از خطّ مبارك ایشان نقل شد, and beginning: هان ای دانش شگرفان دیده‌ور وژرف نگاهان معنی‌پرور الخ. At the beginning and end of this MS. there are found some seals of 'Ali Muḥammadkhân, dated A. H. 1249=A. D. 1833, 1834. The Kulliyyât-i-Ḥazîn have been lithographed in Lucknow, A. H. 1293.

Ff. 335. 2 centre-coll., each ll. 17, and a third on the margin, ll. 36; Nasta'lîk; illuminated frontispiece at the beginning of each part; size, 11⅜ in. by 6½ in. [ELLIOT 213.]

1185

Mathnawiyyât-i-Ḥazîn (مثنویّات حزین).

Another copy of the seven mathnawîs of Shaikh Ḥazîn. In the subscription of the first mathnawî (on fol. 26ᵃ) his full name is given as Jamâl-aldîn Abû-alma'âli Muḥammad, known as 'Ali bin Abî Ṭâlib bin 'Abdallâh bin Jamâl-aldin 'Ali Alzâhidî Aljilânî.

1. صفیر دل, with the preface in prose, on fol. 2ᵇ.
2. ودیعة البدیعة, on fol. 27ᵇ.
3. Extract from the خرابات, on fol. 83ᵇ.
4. چمن وانجمن, on fol. 102ᵇ.
5. مطمح الانظار, on fol. 115ᵇ.
6. فرهنگ نامه, on fol. 120ᵇ.
7. تذکرة العاشقین, on fol. 134ᵇ.

The beginning of each mathnawî the same as in the preceding copy.

Copied by دلیراج in Muḥammadâbâd Banâras, A. H. 1177, the 19th of Dhû-alḥijjah=A.D. 1764, June 19, during the author's lifetime. The first mathnawî is dated (on fol. 26ᵃ) A. H. 1177, the 25th of Dhû-alḳa'dah =A. D. 1764, May 26.

Ff. 153, 2 coll., each ll. 12; Nasta'lîk; size, 8⅝ in. by 5⅜ in. [OUSELEY 24.]

1186

Sarw u Gul (سرو وگل).

A very extensive mathnawî, called 'Cypress and Rose,' composed by Taskîn bin Ya'ḳûb, of Arabic descent, a native of Ḳaṭif, A. H. 1189=A. D. 1775, 1776; see fol. 310ᵇ, l. 7:

چو تسکین یافت از غم جان مسکین
درین دفتر تخلّص گشت تسکین
عرب زاده من از شهر قطیفم
بغربت مانده وزار ونحیفم

ولی چون بودم از اولاد یعقوب
زیعقوبم بعالم گشته منسوب
پدر از عمری ومادر قطیفی
بدو شم کرد غم بار نحیفی الخ

For the date of the composition, see fol. 10[a], lin. penult.:

اگر خواهی که تأریخش بدانی
بگویم آشکارا تا نمانی
گذشت از هجرت پیغمبر وآل
هزار ویکصد وهشتاد ونه سال

Beginning:

بنام آنکه کرد ایجاد عالم
برای آدم واولاد آدم
گلی از گلشن رحمت عیان کرد
بابراهیم آتش گلستان کرد

After several introductory chapters the story begins on fol. 10[b]: 'آغاز کتاب فلك ناز آن شهزادهٔ سرافراز.'

Another copy of this rare work is described in Rieu ii. p. 718. As it contains the story of prince Falaknâz, it also bears the title of 'Falaknâznâma.'

Not dated.

Ff. 312, 2 coll., each ll. 13; Nasta'lîḳ; size, 8¾ in. by 7¼ in. [Ouseley 73.]

1187

Dîwân-i-Ṣahbâ (دیوان صَهْبَا).

The dîwân of Âḳâ Muḥammad Taḳî Ṣahbâ, the contemporary and friend of Âdhur, the author of the Âtashkada; comp. Ouseley Add. 183, No. 807. His ancestors came from Damâwand, but he himself was a native of Kumm, and spent the greater part of his life both there and in Iṣfahân. Âdhur fixes his death in A. H. 1191 = A. D. 1777 by this chronogram: دائم بود ز کوثر لبریز جام صهبا.

This copy contains:

Ḳaṣîdas, on fol. 1[b]. Beginning:

برون چو تیر تو از خانهٔ کمان آید
مرا برون ز تن از اشتیاق جان آید

At the end is given as date Rajab A. H. 1122 = A. D. 1710, August, Sept., which, if correct, would prove that the author wrote his ḳaṣîdas in early youth.

Chronograms in the form of ḳiṭ'as, on fol. 6[a] (قطعات تواریخ). Beginning:

صاحب عزّ و خداوند شرف - زبدهٔ اهل زمین فخر زمان

The last of them is the ta'rîkh on Âdhur's marriage (تأریخ عروسئ امیر الشعرا آذر), the concluding bemistich of which runs thus: زهره آمد در کنار مشتری, i. e. A. H. 1167 = A. D. 1753, 1754.

Ghazals, alphabetically arranged, on fol. 8[b]. Beginning:

نه تنها روشن است از پرتو روی تو محفلها
گرین شمع است روشن بزم جانها محفل دلها

Rubâ'is, on fol. 43[b]. Beginning:

ای تیر تو بر جان عدو تیر خدا
کامد بنشان ز شصت تقدیر خدا

Not dated.

Ff. 1–55, 2 coll., each ll. 17; Nasta'lîḳ, mixed with Shikasta; illuminated frontispieces on ff. 1[b] and 8[b], the first two pages splendidly adorned; beautiful binding with flowers; size, 8 in. by 5 in. [Elliot 104.]

1188

Dîwân-i-Hâtif (دیوان هاتف).

The poetical works of Sayyid Aḥmad Hâtif of Iṣfahân (see Âtashkada, Ouseley Add. 183, No. 843), like Ṣahbâ, a contemporary and friend of Âdhur. He died A. H. 1198 = A. D. 1784; comp. Zeitschrift der D. M. G. v. p. 80 sq.; Journal Asiatique, 5[ième] série, vol. vii (1856), p. 130 sq.; Fundgruben des Orients, ii. p. 307 sq.; Rieu ii. p. 813[b]; Bland, Century of Persian Ghazals, p. 38 sq.

Contents:

Ḳaṣidas, on fol. 57[b]. Beginning:

سحر از کوی خاور تیغ اسکندر چو شد پیدا
عیان شد رشحهٔ خون از شکاف جوشن دارا

This initial poem, in praise of 'Ali, is the first of those quoted in the Âtashkada.

Ḳiṭ'as and ta'rikhât, on fol. 68[b]. Beginning:

خار بدرودن بمژگان خاره بشکستن بدست
سنگ خائیدن بدندان خاره بُرّیدن بچنگ

This is also quoted in the Âtashkada (with کوه in the 2nd line instead of خاره).

The same tarji'band, which is published in text and German translation by Schlechta-Wssehrd in the Zeitschrift, loc. cit., on fol. 77[a]. Beginning:

ای فدای تو هم دل و هم جان الخ

likewise quoted in the Âtashkada.

Ghazals, in alphabetical order, on fol. 80[b]. Beginning:

جان بجانان کی رسد جانان کجا و جان کجا
ذرّه است این آفتاب آن این کجا و آن کجا

Rubâ'is, alphabetically arranged, on fol. 94[a]. Beginning:

گر فاش شود عیوب پنهانئ ما الخ

Not dated.

Ff. 57–95, 2 coll., each ll. 17; Nasta'lîḳ, mixed with Shikasta; richly illuminated frontispiece on fol. 57[b], and a smaller one on fol. 80[b]; size, 8 in. by 5 in. [Elliot 104.]

1189

Dîwân-i-Wâḳif (دیوان واقف).

The complete poetical works of Maulânâ Nûr-al'ain Wâḳif of Patiyâla, who was born in the Panjâb, became a pupil of Ârzû, and died A. H. 1200 = A. D. 1786; comp. Rieu ii. p. 719; Sprenger, Catal., pp. 160 and 589.

Contents:

Ghazals, alphabetically arranged, intermixed with some kiṭ'as, rubâ'is, and fards, on fol. 1^b^. Beginning:

ای ببزم شوق تو نالان بهرسو سازها
رفته در هرگوشهٔ زان سازها آوازها

Rubâ'is, on fol. 320^a^. Beginning:

از سلسلهٔ بی سر وپایان تو ایم
از حلقهٔ بی برگ و نوایان تو ایم

A very long tarji'band, on fol. 335^b^. Beginning:

ای زلف تو عنبرین کمندی
در عهد تو هر دلی به بندی

A mukhammas, followed by a musaddas (in honour of 'Alî ibn Abî Ṭâlib), on fol. 343^b^. Beginning of the former:

ترا مشکل‌کشا دانسته بودم
ترا حاجت‌روا دانسته بودم

An appendix, containing ghazals and other minor poems, which the author composed after the completion of his diwân, on fol. 347^b^. Beginning:

ای لالها ز شوق رخت داغ دیدها الخ

This copy was written for the Amîr Mîr Karam 'Alîkhân at Haidarâbâd, and finished on Thursday the 1st of Dhû-alhijjah, A. H. 1220=A. D. 1806, February 20, by Muhammad 'Âlim.

Ff. 353, 2 coll., each ll. 19; distinct Nasta'lîḳ; illuminated frontispiece; the first and last two pages richly adorned; size, 11⅛ in. by 7¾ in. [Bodl. 715.]

1190

Another copy of the same.

The same diwân, without the appendix, containing: ghazals, kiṭ'as, rubâ'is, and fards, in alphabetical order, on fol. 1^b^. Beginning the same as in the preceding copy. One mukhammas (corresponding to that in Bodl. 715, on fol. 343^b^), a series of unalphabetical rubâ'is and fards, and the same large tarji'band as in Bodl. 715, on fol. 298^a^.

The proper order of ff. 67–71 is: 67, 69, 68, 70, 71.

Copied by Sayyid Muhammad Taki; the date is 1226 of the Hindû era.

Ff. 324, 2 coll., each ll. 17; clear Nasta'lîḳ; size, 11 in. by 7¼ in. [Ouseley Add. 112.]

1191

Khusrau and Shîrîn (خسرو و شیرین).

Khusrau and Shîrîn, a mathnawî by Mirzâ Ṣâdiḳ, with the takhalluṣ Nâmî (comp. the note written by Ouseley, on fol. 1^a^, خسرو و شیرین تصنیف مرزا صادق نامی, and two notes to the same effect in the following copies of Wâmiḳ and 'Adhrâ, Ouseley 146, fol. 1^a^: Mirzâ Ṣâdiḳ of Shîrâz, and Elliot 412, fol. 1^a^: Mirzâ Ṣâdiḳ Nâmî). The takhalluṣ Nâmî appears several times, for instance, on fol. 5^b^, l. 6:

بنامی لطف خود را بارکن یار الخ

and in the last bait but one of the poem:

بلند آوازکن در هر دیارش
بگیتی نه زنامی یادگارش

This poet is identical with Mirzâ Muhammad Ṣâdiḳ almûsawî, surnamed Nâmî, the author of the تاریخ گیتی کشای or history of the Zand dynasty of Persia; see Rieu i. p. 196; Âtashkada, Ouseley Add. 183, No. 832; he died A. H. 1204=A. D. 1789, 1790. The note, written by Sir W. Ouseley in 1811, on the first page of the following copy (Ouseley 146), and setting forth that Nâmî's Wâmiḳ and 'Adhrâ was composed about 200 years ago, shows that Ouseley must have confounded our poet with another of the same takhalluṣ, probably with Mîr Ma'ṣûm Ṣafawî Nâmî, a contemporary of Hakîm Shifâ'î, and author of a mathnawî, 'Yûsuf and Zalîkhâ;' see Makhzan-algharâ'ib, Elliot 395, No. 2754.

Beginning:

بنام آنکه در عنوان نامه
بود نامش نخستین نقش خامه

Copied by Ibn Muhammad Sharîf Muhammad Husain of Shîrâz, A. H. 1189=A. D. 1775, 1776.

Ff. 101, 2 coll., each ll. 12, and a third on the margin, ll. 20; Nasta'lîḳ; illuminated frontispiece; binding with flowers; size, 8 in. by 4½ in. [Elliot 199.]

1192

Wâmiḳ and 'Adhrâ (وامق و عذرا).

Another mathnawî by the same Mirzâ Ṣâdiḳ Nâmî, acquired at Shîrâz in 1811. Beginning:

ای زنامت نامهٔ نامی تمام
وی بنامت افتتاح هرکلام
ای زنامت جمله خوبان بیقرار
وامق تو همچو عذرا صد هزار

This copy was finished the end of Shawwâl, A. H. 1212=A. D. 1798, April. The writing is very careless, in many places nothing short of illegible.

Ff. 75, 2 coll., each ll. 12; small Shikasta; size, 6 in. by 4 in. [Ouseley 146.]

1193

The same.

This copy, not dated, was likewise acquired at Shîrâz in 1811. The last bait of the mathnawî is wanting here. Beginning the same as in the preceding copy.

Ff. 81, 2 coll., each ll. 11; Shikasta, written on blue paper; size, 6¾ in. by 3¾ in. [Elliot 412.]

1194

Murâsalât-i-Shaukî (مراسلات شوقی).

This MS. is the very gem of all the Bodleian collections in calligraphy and illuminations. Almost every page of it is embellished in a different way, but always in an unsurpassed and unparalleled manner, especially in the form of branches and leaves of trees (all with beautifully bright colours), inside of which the penman has written the Persian text. The number of columns differs from 1 to 3, and the number of lines from 14 to 20. Very solid eastern binding, rich in gold. It contains a very large collection of Persian poetry, compiled from the works of ancient and modern authors, and completed A.H. 1215, with a preface and khâtimah in prose. The former begins, on fol. 1ᵇ: سر منشا منشآت مراسلات شوقی ستایش آن شاهدیست الخ.

The latter, on fol. 445ᵃ: خاتمه مطلع غزل هر کلام شیرین حمد فرد کاملیست الخ.

The title occurs twice, on fol. 7ᵃ, ll. 9, 12, and 13; and all the poetical specimens gathered in this collection are brought under forty rubrics, for instance: عاشقی والهی بنظر, فریفتگی بتصویر, شیفتگی بخواب, بخر دعا و ثنا, ناز و نیاز, قناعت بدیدار, توصیف حسن واسوخت, etc. etc. A full index of these forty rubrics is found on fol. 7ᵇ. These rubrics begin generally with a short introduction in prose. Many leaves are left blank, for other poems of similar character, we suppose, to be inserted in their respective places afterwards.

Dated the 14th of Muharram, A.H. 1215=A.D. 1800, June 7.

Ff. 447; excellent Nasta'lik; size, 10 in. by 5½ in. [Ouseley Add. 31.]

1195

Dîwân-i-Âftâb (دیوان آفتاب).

A collection of ghazals, arranged alphabetically, by the emperor Shâh 'Âlam, with the takhallus Âftâb, who reigned from A.H. 1173 to 1221=A.D. 1760–1806. He is also known as a Hindûstânî poet; comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., i. p. 137; Rieu ii. p. 720; J. Aumer, p. 40; A. Sprenger, Catal., p. 597. Beginning:

الهی از کرم چون پادشاهی دادهٔ مارا
مطیع حکم ما از لطف کن اقلیم دلها را

Dated by Rûshan 'Alî the 6th of Jumâdâ I, A.H. 1198=A.D. 1784, March 28.

Ff. 69-128, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 7¼ in. [Ouseley 94.]

1196

The *Persian Dîwân* of the well-known Rekhta poet Nawwâb Mahabbatkhân, with the takhallus *Mahabbat*, the eldest son of the celebrated Hâfiz Rahmatkhân (see Nos. 321 and 322 in this Catalogue). He died, according to Rieu ii. p. 517, A.H. 1223=A.D. 1808, and left besides this Persian dîwân two other large dîwâns one in Hindûstânî and one in Pushtû (found among the same Ouseley Add. MSS., Nos. 62 and 111); comp. Garcin de Tassy, Histoire de la Littérature Hindouie et Hindûst. ii. p. 349; A. Sprenger, Catal., pp. 251 and 620. This dîwân contains only ghazals, intermixed with a few kit'as, in alphabetical order. Beginning:

عطا کردی چو گویائی خداوندا محبّت را
بذکر خویشتن کن هر نفس گویا محبّت را

This copy is, no doubt, the poet's autograph, completed by him the 25th of Dhû-alhijjah, A.H. 1215=A.D. 1801, May 9. He presented it to his friend Sir Gore Ouseley, in Lucknow, the 1st of October, 1801.

Ff. 289, 2 coll., each ll. 12; large and distinct Nasta'lik; size, 11 in. by 6⅞ in. [Ouseley Add. 109.]

1197

Sa'âdatnâma (سعادتنامه).

A short encomiastic mathnawi in honour of Mirzâ Sa'âdat 'Alikhân, the Nawwâb of Oude, A.H. 1212–1229=A.D. 1797–1814 (therefore styled سعادتنامه), by Ghulâm Mashhadî Nazar 'Alî. Beginning:

عروس فکر من از بیجمالی
به بزم همّت نوّاب عالی
سرش در پیش از فکر فضول است
نظر بر زیوری حسن قبول است
ز فضلی حق بکف ساغر بوی هست
نظر از ساقئ کوثر بوی هست
که او هست قدر دانی هر کمالی
باو دادند جاه بی زوالی الخ

The poet may be identical with Ghulâm 'Alî Nakawî, who wrote the عماد السعادت or history of Burhân-almulk and his successors in the government of Oude, see Rieu i. p. 308 sq. A rubâ'î writer, Shâh Nazar 'Alî, is mentioned in A. Sprenger, Catal., p. 514.

Ff. 7, 2 coll., each ll. 9; large Nasta'lik; size, 11 in. by 7½ in. [Ouseley Add. 165.]

1198

Dîwân-i-Wâlih (دیوان واله).

The poetical works of Âkâ Muhammad Kâzim, with the takhallus Wâlih, who was born A.H. 1146=A.D. 1733, 1734, and presented, eighty years old, A.H. 1226=A.D. 1811, Sir Gore Ouseley with his celebrated dîwân at Isfahân; comp. Rieu ii. p. 723; Biogr. Notices of Persian Poets, Memoir, p. 67; and Sir W. Ouseley's Travels, iii. p. 53.

Contents:

Kasidas, on fol. 1ᵇ. Beginning:

مرا دست فراق دلبری افکنده است از پا
که گر بر پا فلك اندازدش بر بودنش پروا

Ghazals, in alphabetical order, on fol. 16b. Beginning:

با اینکه سر نزد سخنی از زبان ما
ورد زبان خلق بود داستان ما

Two mathnawis, on fol. 204a (the first containing sixty-one, the second only three baits), kiṭ'as and ta'rikhs (on fol. 206b), rubâ'is (on fol. 216b), and on the last two leaves some Arabic sentences and admonitions, entitled: من مقالات مولینا محمّد کاظم الواله الاصفهانی فی التحقیق و النصیحة علی طریق الخطابة.

On the margin of ff. 24 and 189 a few verses are added.

Ff. 232, 2 coll., each ll. 15; Nasta'lik, mixed with Shikasta; the last two leaves supplied by another hand in Naskhi; illuminated frontispieces on ff. 1b and 16b; the first two pages richly adorned; splendid eastern binding with flowers and arabesques; size, $8\frac{1}{4}$ in. by $5\frac{1}{2}$ in. [Elliot 115.]

1199

Diwân-i-Saḥâb (دیوان سحاب).

The poetical works of Saḥâb, a poet at the court of Fatḥ 'Ali Shâh, who reigned over Persia from A. H. 1212 to 1250=A. D. 1797–1834; comp. No. 520 in this Catalogue. Wherever the name of this famous king occurs in the kaṣidas and odes, it is marked by red ink; see, for instance, fol. 3a, l. 7, fol. 6a, l. 8, fol. 12a, l. 2, fol. 20a, l. 7, fol. 21b, l. 6, etc. Fol. 84 is a mere repetition of fol. 83.

This copy contains:

Kaṣidas, alphabetically arranged, on fol. 1b. Beginning:

چه شد که چرخ جفا پیشه کرد میل وفا
هزار گونه اساس نشاط کرد بپا

Tarji'ât and ta'rîkhât, on fol. 46a. Beginning:

خورشید دیگر جلوه گر بر طارم اخضر شده الخ

Last bait:

سحاب از پئ سال تأریخ گفت - برآمد بروی سپهر آفتاب

(=A. H. 1216=A. D. 1801, 1802).

Ghazals, in alphabetical order, on fol. 56b. Beginning:

زهی طغرای نام نامیت عنوان دیوانها
نیابد زیب بی نام همایون تو عنوانها

One mukhammas, consisting of fifteen stanzas, on fol. 170b. Beginning:

ای وصف جمال تو به از جمله حکایات
عشق تو بویرانه دل گنج سعادات

Rubâ'is, on fol. 172b. Beginning:

ای آنکه اساس جور بر پاست ترا
در دل همه میل کشتن ماست ترا

This MS. was presented to Sir Gore Ouseley by Fatḥ 'Ali Shâh himself in his residence, Ṭaharân, A. H. 1227=A. D. 1812.

Ff. 175, 2 coll., each ll. 12; large and distinct Nasta'lik; richly illuminated frontispiece; eastern binding with flowers; size, $11\frac{1}{8}$ in. by $7\frac{3}{8}$ in. [Elliot 103.]

1200

Diwân-i-Nashâṭ (دیوان نشاط).

The lyrical poems of Mirzâ 'Abd-alwahhâb, with the takhalluṣ Nashâṭ, who was minister for foreign affairs and court-poet to Fatḥ 'Ali Shâh, and composed these odes A. H. 1228=A. D. 1813; see a full description of another and larger collection of Nashâṭ's poems in Rieu ii. p. 722. We quote here Sir Gore Ouseley's account of the poet, which is found on the fly-leaf of this copy: 'These charming poems were composed by Mirzâ Abdul Wahâb (with the poetical title of Nishât), the minister for foreign affairs to his Persian Majesty Fateh Ali Shah Kajar, at the court of Teheran in 1813, when I resided there as H. B. Majesty's Ambassador Extraordinary. He was learned and witty, a very agreeable and amiable gentleman, and the most accomplished penman in several different characters that I ever met with. Some parts of this volume are imperfect, which, when he presented it to me on my departure from Persia, he accounted for by saying, that being the only fair copy of his poems then ready, intervals had been left, under some of the alphabetical terminations, for other odes which he meant to compose and introduce, and which he was to send me for insertion hereafter to England. But death, not long after, drained his poetic vein, and I lost a much-valued and deeply-lamented friend as well as the promised poems.—Gore Ouseley.'

This collection consists chiefly of ghazals, arranged alphabetically, with a few rubâ'is at the end. Beginning:

پیداست سرّ وحدت از اعیان اما تری
العکس فی المرایا و النفس فی القوی

A collection of Nashâṭ's works has been printed in Ṭaharân, A. H. 1266, under the title of کتاب گنجینه.

Ff. 54, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; many pages left blank; size, $9\frac{5}{8}$ in. by 6 in. [Ouseley Add. 17.]

1201

Dîwân-i-Khâkân (دیوان خاقان).

This beautiful MS. contains the dîwân of the royal poet Khâkân, that is, Fatḥ 'Ali Shâh of Persia himself; comp. Rieu ii. p. 721; J. Aumer, p. 41: Catal. des MSS. et Xylographes, p. 403; Sir W. Ouseley, Travels, iii. p. 372; Malcolm, History of Persia, ii. p. 547, etc.

Contents:

1. Dîbâća in prose, on fol. 1b. Beginning: ناظم العوالم بدیع المناظم احتبس هواءً و احترس عماءً الخ.

2. Kaṣidas, on fol. 6b. Beginning:

چشمت زسحر جادوی بابل نشان دهد
زلفت نشان زسنبل باغ جنان دهد

3. Ghazals, in alphabetical order (with a short prose-preface), on fol. 14b. Beginning:

از مهر روی گلرخان در سینه دارم خارها الخ

4. Various short poems, kiṭ'as, rubâ'is, fards, etc., with a few introductory lines in prose, on fol. 85a.

5. Tarji'bands (also with two lines in prose at the top), on fol. 93[a]. Beginning:

درحیرتم که چرخ چرا غرق خون نشد الخ

6. Mathnawîs (again with a few introductory prose-lines), on fol. 96[b]. Beginning:

یکی زد طعنه بر مجنون دلریش الخ

7. Another short series of miscellaneous poems, on fol. 103[b].

8. Tarkîbbands (with a short preface), on fol. 105[b]. Beginning: تو پادشهی ومن فقیرم الخ.

9. A few rubâ'is, with two introductory prose-lines, on fol. 106[b]; and a conclusion in prose, on fol. 108[b], beginning: اختتام این نامهٔ همایون که بنام خداوندی الخ.

Ff. 110, 2 coll., each ll. 12; large and distinct Nasta'lîk; highly embellished frontispieces on ff. 1[b] and 14[b]; the most splendid illuminations, both in the centre and on the margin, in gold, ultramarine and other colours, throughout, especially on ff. 6[b] and 7[a], where the poetry begins and luxurious ornaments of the finest eastern style are found; on either side of the binding a nice picture of the holy virgin with Jesus and Joseph, surrounded by flowers; size, 15⅝ in. by 10¼ in. [Ouseley Add. 177.]

1202

Dîwân-i-Khwush (دیوان خوش).

The dîwân of an unknown poet, with the takhallus Khwush, of whom we have not succeeded in finding any notice in the tadhkiras. It consists of ghazals in alphabetical order, introduced by a ḳasîdah, and concluded by a series of mukhammasât, musaddasât, and two mathnawis (on ff. 135[a]–162[b]). Beginning of this copy:

فدای کج کله جانم نمیدانم دگرکس را
غلام آن شاه شاهانم نمیدانم دگرکس را

No date.

Ff. 162, 2 coll., each ll. 17; Shikasta; size, 8¼ in. by 4¾ in. [Ouseley Add. 32.]

1203

Dîwân-i-Nâ'î (دیوان نائی).

The poetical works of Nâ'î (see this takhallus, for instance, on fol. 11[b], l. 5):

چو خاك درگه پیر مغان شدی نائی
مده ز دست دگر جام روح افزارا

and on fol. 16[b]:

نالهٔ نائی ز توحیدست در نی دمبدم
زان سبب در بزم اهل عشق عالی مشربست

There is no account of this poet in any tadhkirah.

This copy contains some mathnawis, on fol. 1[b], the first of which begins:

خداوندا بحقّ ذات پاکت
که جانها شد براه عشق خاکت

The fifth (on fol. 4[b]) seems to be a kind of mystical sâḳînâma; comp. such baits as ver. 7:

بیا ساقیا کز برای فتوح - سرخمّ وحدت کشاد او صبوح

or ver. 14:

بده ساقیا بادهٔ سلسبیل - که باشد براه نجاتم دلیل

or ver. 35:

می عشق مطلوب مستان بود - حیات دل می پرستان بود

or ver. 73:

بیا ساقی آن جام توفیق را - وآن بخش مستان تحقیق را

Ghazals, alphabetically arranged, on fol. 8[b]. Beginning:

هلال جام می شد صیقل آئینهٔ دلها
بیا ساقی ببر زائینهٔ دل زنگ حائلها

There are lacunas after ff. 61, 141, and 143.

Not dated.

Ff. 187, 2 coll., each ll. 14; Nasta'lîk; the first two pages luxuriously adorned; illuminated frontispieces on ff. 2[b] and 8[b]; size, 9¼ in. by 6 in. [Elliot 92.]

Miscellaneous Poetry, Anthologies, Extracts in Verse and Prose.

(Nos. 1204–1244.)

1204

Fragment of an anonymous 'Alînâma or mathnawî on the life, deeds, and miracles of 'Alî, in a metre different from that of the خاور نامه and the حملهٔ حیدری (Nos. 512 and 518 above). It begins with the eighteenth faṣl (فصل هجدهم در بعضی از قضایای امیر المؤمنین علی علیه السلام), thus:

بود این فصل در حکم قضایا
که فرمودست شاه دین و دنیا

and breaks off, as far as we can judge from the headings, in the twenty-third faṣl (on fol. 151[b]); but the twenty-first faṣl is not marked. Last verse:

شما دانید کورا در طبیعت
بمال و ملك اورا نیست رغبت

Ff. 51[a]–151, 2 coll., each ll. 15; large and clear Nasta'lîk; size, 9⅝ in. by 5 in. [Hyde 11.]

1205

A few incoherent leaves, containing fragments of a Persian mathnawî, bound together with a few lines of Livy, fragments of libers 38 and 39. [Thurston 22.]

1206

Short mathnawî fragments.

1. Extract from a modern heroic poem, on ff. 162[b]–166[a]. Beginning:

روان شد چون سپاه نصرت آئین
دعا میرفت وزپس فوج آمین

2. Another extract from an anonymous poem, on ff. 166^{a}–169^{b}. Beginning:

به بینم خوش زمین و آسمانرا
بخیر آرد خدا کار جهانرا

3. مثنوی طالب, on ff. 169^{b}–172^{b}. Beginning:

شنیدم روزی از طرز آشنائی
عروس نکته را برقع کشائی

The poet is probably Ṭâlib Âmuli, who died A.H. 1035 or 1036; see above, Nos. 1090–1092.

4. من کلام بینش کشمیری, on ff. 172^{b}–174^{b}. Beginning:

حکایت کرد آن مهمان جانی الخ

Bînish of Kashmîr died somewhat before A.H. 1100 = A.D. 1688; see Rieu ii. p. 695.

5. Several other short fragments, on ff. 174^{b}–176^{b}. There seems to be a lacuna after fol. 176.

Ff. 162^{b}–176^{b}, 2 coll., each ll. 15; Nasta'lîk, mixed with Shikasta; size, $5\frac{7}{8}$ in. by $3\frac{1}{8}$ in. [Elliot 252.]

1207

A large collection of Persian poetry, gathered from the dîwâns and mathnawîs of the most celebrated poets, beginning immediately with the kiṭ'ah of an anonymous author, and breaking off in the middle of a ghazal by Muḥammad bin 'Alî Sûzanî (see above, No. 541). This collection is entitled on the fly-leaf:

مجموعهٔ قصائدات شاعران خطّهٔ گجرات

without any plausible reason, as it contains extracts from a great number of especially ancient poets, who have never seen Gujarât, for instance, Rûdagî (on ff. 379^{b}–382^{b}), 'Unṣurî (on ff. 112^{a}–114^{b}), Minûćihrî (on ff. 209^{a}–210^{b}), Abû-alḥasan Ṭalḥah (on fol. 100^{a}), Anwarî (on fol. 118^{b}), Asjadî (on fol. 98^{a}), Abû 'Alî ibn Sînâ, etc. etc.; and besides the ḳaṣîdas there are found ghazals, kiṭ'as, rubâ'îs, and mathnawî baits, for instance, from Farîd-aldîn 'Aṭṭâr's various mathnawîs. According to a notice, on fol. 1^{a}, this collection was made in the time of Tîmûr.

Ff. 399, 2 coll., each ll. 16; Nasta'lîk; size, $9\frac{3}{8}$ in. by 5 in. [Walker 78.]

1208

A collection of poetical compositions, containing:

1. A mathnawî, on ff. 1^{b}–10^{b}. Beginning:

بنام خدای که کرد از عطا ـ زبانرا بگفتار صدق آشنا

After the introduction the following chapters appear: در نصیحت, در مذمّت دنیا, در منقبت امیر المؤمنین, آغاز داستان, در مناجات, در مذمّت اهل دنیا, and on fol. 8^{a}. It is imperfect at the end.

2. A ḳaṣîdah, containing questions by Sayyid Muḥammad Nûr Bakhsh, entitled: سؤالات الف جوهر اموری از سیّد محمّد نور بخش که دعوای امامت میکرد. Beginning:

ایا ضمیر تو مجموعهٔ قضا وقدر
وجود تو صدف کائنات را گوهر

on fol. 11^{a} (margin and matn).

A reply in form of a ḳaṣîdah by Mullâ Âdhurî. Beginning:

ایا ضمیر تو از شمس واز قمر انور
توئی که بهر تو دارند سیر هفت اختر

on fol. 11^{a} (matn)–fol. 12^{a}.

Another reply of the same, on ff. 12^{b}–13^{b}.

At the end the author states that he composed this A.H. 987, the last third of Ṣafar = A.D. 1579, April; see fol. 13^{b}, l. 3:

بسال نهصد وهشتاد وهفت در یکشب
بگفتم اینهمه در عشر آخرین صفر

Consequently this Mullâ Âdhurî cannot be identical with the well-known poet of that name, who died A.H. 866 (see No. 884 above).

3. Mukhammasât, on ff. 13^{b}–15^{a}. Beginning:

هر گه که لب بحکم خدا وا کند علی
افلاك را بمعجزه گویا کند علی

They all end in علی.

4. A ḳaṣîdah by Athar (اثر), that is, Shafî'âi Athar, who died A.H. 1124 = A.D. 1712, on ff. 15^{b}–16^{b}. Beginning:

در فارس شد زلزله آشوبی آشکار
کز خانها نماند بجا جز کفی غبار

5. A ḳaṣîdah by Mullâ 'Alî Riḍâi Tajallî (who died A.H. 1088 = A.D. 1677, 1678), on fol. 17^{a}. Entitled: قصیدهٔ ملّا علی رضای تجلّی در مدح حضرت صاحب الامر علیه السلام. Beginning:

پر شد زعطر خوشدلی از بسکه روزگار
چون عطسه از دماغ زمین جست نوبهار

6. Riddles, on fol. 18^{a} (matn and margin).

7. Two ghazals by Fâ'id (see numerous poets with this takhalluṣ in the Makhzan-algharâ'ib, Elliot 395, Nos. 1948–1950, 1952, 1973, 1990, and 1991), on fol. 18^{b} (margin). Beginning:

اختران در ظلمت الخ

A mathnawî, on fol. 18^{b} (matn)–fol. 19^{a}. Beginning:

بمعنی که بد آنکه با انبیا
بهر صورتی بود مشکل کشا

8. A ḳaṣîdah by Anwarî, on fol. 19^{b}. Beginning:

ای در قلادهٔ تو سپهر پلنگ رنگ

On the same page some kiṭ'as; on fol. 20^{a} minor pieces of poetry by Shaikh Bahâ-aldîn (i.e. Muḥammad 'Âmilî, see above, Nos. 1085–1088). A ḳaṣîdah on the margin of ff. 20^{a}–21^{b}. On the margin of ff. 21^{b}–22^{b},

minor pieces with the heading: نظر علی بیك سامی تخلّص (Nażar 'Alîbeg Sâmi).

9. A ḳaṣîdah by Masîḥâ of Shîrâz, with the takhalluṣ 'Îsâ (a Shaikh 'Îsâ Shîrâzî is mentioned in Rieu i. p. 346), on ff. 22^b–23^b. Beginning:

اهل دنیا کاشنائی را نمیدارند پاس

A mathnawî, on ff. 23^b–32^b. Beginning:

الهی توئی داور بی زوال
که بخشی بهر کس که خواهی کمال

Not dated; the margin is very carelessly written, and is often intermixed with the matn in such a manner that it is almost impossible to make out the proper order of the verses.

Ff. 32; Nasta'lîk; size, 6⅞ in. by 3⅝ in. [Ouseley 115.]

1209

Miscellaneous poetry.

A miscellaneous collection of Persian poetry (intermixed with some prose treatises), opening with an introduction in prose, on fol. 1^b, in which the author Muḥammad Kâsim bin Khwâjah Fûlâd of Harât states, that he compiled, A. H. 1012 = A. D. 1603, 1604, a بیاض or collection of extracts from the works of various poets, in ten chapters. Beginning: تا حواشیٔ بیاض سپهر آئینه گون مرصّع بجواهر رخشان انجم الخ.

A remarkable portion of the following extracts, at least ff. 9–64, consisting of ḳaṣîdas and other poems, seems to belong to this بیاض, but we are not sure about the other pieces, viz.:

1. An anonymous mathnawî, on ff. 69^a–72^a. Beginning:

تاجری میگذشت در بغداد
رهگذارش بخوان برده فتاد

Copied by Muḥammad Sharîf, A. H. 1030 = A. D. 1620, 1621.

2. Another mathnawî, entitled محمود وایاز, by Anisî, who died A. H. 1014 = A. D. 1605, 1606, on ff. 76^a–89^b. Beginning:

خوشا عشقی که چون آید بتاراج
لباس فقر پوشد صاحب تاج

Comp. A. Sprenger, Catal., p. 334.

3. Various minor poems, ḳiṭ'as, ghazals, rubâ'îs, etc. (a few by Jalâl-aldîn Rûmî), on ff. 93^a–105^b (but the leaves being turned upside down, they must be read from 105^b back to 93^a).

4. A third mathnawî, viz. فرهاد و شیرین, by Maulânâ Waḥshî (see above, Nos. 1039–1042), on ff. 115^a–139^b. Beginning:

الهی سینهٔ ده آتش افروز الخ

Copied the 5th of Ramaḍân, A. H. 1029 = A. D. 1620, August 4, at Lâhûr.

5. Another series of various minor poems, on ff. 140^a–206^b.

6. Two prose treatises, one on Sulṭân Humâyûn's affairs, A. H. 949 = A. D. 1542, 1543, the other on astronomical matters, on ff. 208^a–223^a.

7. A third series of lyrical poems by different hands, on ff. 227^a–260^a. Besides, on two fly-leaves (one at the beginning, the other at the end), some poetry by Niżâmî, and a few extracts from the مظهر آثار by Sayyid Hâshimî, who died A. H. 948 = A. D. 1541, 1542; comp. A. Sprenger, Catal., p. 420, and Rieu ii. p. 802^b. Ff. 5^b–8^b, 65–68, 72^b–75^b, 90–92, 98, 99, 106–114, 207, 223^b, 225, 226, 251^a, etc. are left blank.

Ff. 260, much varying in the number of lines (from 10 to 18) as well as of columns (1–4 straight and diagonal); Nasta'lîk, by different hands; size, 9¼ in. by 5 in. [Laud 144.]

1210

A collection of various poetical compositions by different authors, or rather a brouillon of a collection. It is by one Suhrâbbeg, see the following note on fol. 86^a, 4th col., left corner: فقیر حقیر سهراب بیك نوشت بتاریخ چهاردهم شهر ربیع الاوّل در صوبهٔ مسره (?) درمقام کرنپور صاحب صوبه نوّاب سعد خان بهادر ظفر جنگ.

The same Suhrâbbeg is mentioned on fol. 88^b; here the place, where he wrote, is called تیکری; also on fol. 88^a, 4th col., left corner.

The whole was apparently written at different times, without the intention of compiling a regular Chrestomathia Poetica.

The first part, on ff. 83^b–86^a, is a mathnawî. Beginning:

ابتدای سخن بنام خداست
آنکه بی مثل وشبه بی همتاست

Its name seems to be نور نامه, as on ff. 84^b and 85^a occurs تتمّهٔ نور نامه 'the continuation of the Nûr-nâma.'

The following pieces are: ḳaṣîdas of Khâkânî, Shams Tabrîz, and Mîr Khusrau, on fol. 86^b; the ḳaṣîdah of Khâkânî is continued on the margin of fol. 87^a, ^b.

Tarjî'bands, on fol. 87^a (matn).

Miscellaneous poems, rubâ'îs, kiṭ'as, etc., by Ḥaḍrat Khwâjah (?), on fol. 88^a; Maulawî Ma'nawî (i.e. Jalâl-aldîn Rûmî) and Mîrzâ Niżâm, ib.; 'Umar Khayyâm, on ff. 88^b and 89^b–90^b; Mîrzâ Faṣîḥî Anṣârî (of Harât, died A. H. 1046), on fol. 88^b; Adîb (i.e. Adîb Ṣâbir), Firdausî, Niżâmî, and Maghribî, ib.; Ḥakîm 'Unṣurî and 'Urfî, on fol. 89^a; Anwarî, on ff. 89^a and 94^b; Amîr Khusrau, on ff. 90^b and 92^a; Ṭâlib Âmulî, on ff. 90^b; Ḥâjî Muḥammad 'Âshik, on fol. 91^a; Khwâjah Muḥammad Faḍil, on ff. 91^a, ^b, and 93^b; Muḥammad Ḥusain, Shâhjahân, and Mîr Kalân, on fol. 91^a; Mirak Aḥmad Ṣûfî and Riḍâi Kâshî, on fol. 92^a; Maḥmûdbeg, with the takhalluṣ Sâlim, and Mullâ Ghiyâth, on fol. 92^b; Suhrâbbeg himself (لکاتبه), on ff. 92^b and 94^a (لمحرّره المتخلّص بالاکی ?); an extract from the مظهر المعانی, on fol. 93^a; Mîrzâ Rustam, on ff. 94^a and ^b.

A few short prose-compositions of a most elaborate style by Suhrâbbeg, on ff. 95b and 96a; he calls them رقعهٔ محرّره and سواد رقعه; here, and on fol. 96b also, a few scattered verses by Khwâjah Aḥrâr, Jalâl-aldîn Rûmî, Shaikh Aḥmad Jâm, and 'Urfî.

A kaṣîdah by Niẓâmî, on ff. 97a and 98a; others by Ḥusain Thanâ'î and Sa'dî, on ff. 98b and 99a, 99b.

A mathnawî on ff. 101b–103b. Beginning:

به گلشن (و) صحرا و عزم شکار
چو صاحبقران داد دلرا قرار

Scattered verses by Ṭâlib Âmulî, Amir Khusrau, Malik Kaumi (?) Shaikh 'Aṭṭâr, Ghazâlî, and Hakim (?), on ff. 104a–107b.

Some pages are left blank, others are filled with mere scribbling by Suhrâbbeg and some former owners of this copy. Not dated.

Ff. 83–107; Nasta'lîk; size, 11¾ in. by 8 in. [Ouseley 387.]

1211

A collection of poems and extracts from poems by different authors. The poets and works quoted are the following:

منتخب حدیقه, the extract from Sanâ'î's Ḥadîkah, made by Farîd-aldîn 'Aṭṭâr, on ff. 31a, 36a, 36b (bis), 37a, 51b, 38a, and 38b (see above, No. 536).

Mullâ Âgâh Shabrughânî (از حضرت ملّا آگه شبرغانی), on ff. 31a (bis), 34b, and 35a.

Ḥâfiẓ, on ff. 31a, 31b, and 32a.

Niẓâmî, on fol. 31a; یوسف وزلیخا, on fol. 35a; سکندر نامه, on fol. 37b.

Sa'dî's Bûstân, on fol. 31a; Sa'dî, on fol. 34a.

Jâmî (حضرت مولوی جامی), on ff. 31b (bis), 32a, 33a, and 35a.

Mullâ Ḍaigham Âstânagî (ملّا ضیغم آستانگی), on ff. 31b, 33a, 33b, and 34a.

Ṭâlib, on fol. 31b.

Mîr Ḥusainî's Zâd-almusâfirîn, on fol. 32a (bis).

Mirzâ Ma'nâ Mazârî (مرزا معنی مزاری), on fol. 32a (bis).

Shâh Kâsim (i. e. Kâsim-i-Anwâr), on fol. 32b.

Ṣûfî Muḥammad Raḥîm, on fol. 32b.

Mathnawî (probably of Jalâl-aldîn), on fol. 32b.

Hilâlî, on fol. 33b.

Farîd-aldîn, منطق الطیر, on ff. 33b, 35a (bis), 35b, and 36a.

Mullâ Râshiḥî Âstânagî (ملّا راشحی آستانگی), on fol. 34b.

Mullâ Nakhlî (ملّا نخلی), on fol. 34b.

On ff. 39–44 the names of the authors are omitted; the first ghazals on fol. 39a are by Jâmî. Besides the matn in most pages, also, the inner and outer margins are covered with poetry.

Not dated. According to a note on fol. 42b it has been the property of one شیخ احمد ولی بن شیخ بلاقی ساکن جکله وتل ور(!).

Paper and writing of this MS. seem to be identical with that of Ouseley 387, ff. 83–107; Ouseley 398 and 302, the latter of which is dated A.H. 1059=A.D. 1649, at Patna.

Ff. 31–44; Nasta'lîk; size, 11¾ in. by 7¾ in. [Ouseley 307.]

1212

Specimens of Persian poetry.

A collection of poems of different descriptions by the following authors:

1. Sa'dî of Shîrâz, on fol. 6b (۱). 2. Shaikh Farîd-aldîn 'Aṭṭâr of Nîshâpûr, on fol. 37a (۳۲). 3. Maulânâ Jalâl-aldîn Rûmî, on fol. 50b (۴۵). 4. Niẓâmî of Ganja, on fol. 64b (۵۹). 5. Shaikh Auḥadî of Marâgha, on fol. 68b (۶۳). 6. Amîr Khusrau of Dihlî, on fol. 84a (۷۹). 7. Shaikh Kamâl Khujandî, on fol. 92a (۸۷). 8. Shaikh Abû Sa'îd bin Abû-alkhair, on fol. 98b (۹۳). 9. Shaikh Zain-aldîn, on fol. 100a margin (۹۵). 10. Shaikh Aḥmad Rifâ'î, ib. 11. Shaikh Sa'd-aldîn Ḥamawî, ib. 12. Shaikh Abû-alkâsim Ṣûfî, ib. 13. Shaikh As'ad Shihâb, ib. 14. Shaikh Abû Bakr Râzî, ib. 15. Shaikh 'Abd-alsalâm Kâzarûnî, ib. 16. Shaikh Auḥad-aldîn Kirmânî, on fol. 100b. 17. Shaikh Aḥmad Badîlî, on fol. 100b margin. 18. Shaikh Shihâb-aldîn Makbûl, ib. 19. Shaikh Abû Sa'îd Buzghush of Shîrâz, ib. 20. Shaikh Majd-aldîn of Rai, ib. 21. Shaikh Majd-aldîn Dâya, ib. 22. Shaikh Afḍal-aldîn Kâshî, on fol. 102b (۹۷). 23. Shaikh Junaid of Baghdâd, on fol. 103a (۹۸). 24. Shaikh Shihâb-aldîn Suhrawardî, ib. 25. Shaikh Manṣûr Ḥallâj, ib. 26. Shaikh Majd-aldîn of Baghdâd, ib. 27. Shaikh Niẓâm-i-auliyâ, ib. 28. Shaikh Kamâl-aldîn Dâya, ib. 29. Shaikh Abû 'Alî ibn Sînâ, on fol. 103b. 30. Shaikh Uwais Karnî (اویس قرنی), ib. 31. Shaikh Rubâ'î of Mashhad, on fol. 104a (۹۹). 32. Shaikh Abû-alḥasan Kharakânî, ib. 33. Shaikh Najm-aldîn Kubrâ, on fol. 104b. 34. Shaikh Rûzbahân, on fol. 105a (۱۰۰). 35. Aḥmad Jâmî, on fol. 105b. 36. Shaikh Bâyazîd Bisṭâmî, on fol. 106a (۱۰۱). 37. Shaikh Aḥmad Ghazâlî, on fol. 106b. 38. Shaikh Ni'mat-allâh Walî of Kûhistân, ib. 39. Mîr Ḥusainî Sâdât, on fol. 107a (۱۰۲). 40. 'Imâd Faḳîh of Kirmân, on fol. 108b (۱۰۳). 41. Mullâ Kâtibî of Nîshâpûr, on fol. 110a (۱۰۵). 42. Khaṭîb of Ganja, on fol. 114b (۱۰۹). 43. Dihkhudâî I'jâzî, ib. 44. Ṣâḥib ibn 'Ibâd, ib. 45. Manjîk (Manjanîk?), ib. 46. 'Alî Shaṭranjî, ib. 47. Sayyid Ḥasan Mutakallim, ib. 48. Rûḥî Shâristânî, ib. 49. Zain-aldîn Sanjarî, on fol. 115a (۱۱۰). 50. Ustâd Abû Ḥanîfah Iskâfî of Ghazna, ib. 51. Abû Naṣr Farâhî, the author of the نصاب الصبیان, ib. 52. Abû Ṭabîb of Sarakhs, ib. 53. Abû-albarakât of Khurâsân, ib. 54. Ibn Maklah Khaṭṭâṭ, on fol. 115b. 55. Azharî of Marw, ib. 56. Khwâjah 'Abd-alrafî', ib. 57. Dîbâčî of Samarkand, ib. 58. Kudsî Kadîm, ib. 59. Fakhr-aldîn Hindûsâr, ib. 60. Mîr Khwând Mu'arrikh, on fol. 116a (۱۱۱). 61. As'ad of Ghazna, ib. 62. Ḥasanbeg, ib. 63. Kâḍî 'Aṭâ'î, ib. 64. Fattâḥî of Nîshâpûr, ib. 65. Ṣâḥib Dîwân, ib. 66. 'Abdî Mufradnawîs, ib. 67. Sharaf-aldîn Manṣûr, ib. 68. Naẓarî, on fol. 116b. 69. Mîr 'Alîshîr Nawâ'î, ib. 70. Aḥmad Badîhî, ib. 71. Bahrâmî, ib. 72. Tâj Riza, ib. 73. Ashraf Waṣṣâf of Shîrâz, on fol. 117a (۱۱۲). 74. Ḥamîd-aldîn Sanjarî, ib. 75. Nâṣir of Bukhârâ, ib. 76. Sulṭân Sanjar Saljûḳî, ib. 77. Amîr Muḥammad Wazîr, on fol. 117a margin. 78. Lisânî of Shîrâz, on fol. 118b (۱۱۳). 79. Bannâ'î of Khurâsân, on fol. 120b (۱۱۵). 80. Khwâjah 'Iṣmat of Bukhârâ, on fol. 123b (۱۱۸). 81. Sharîf of Tabrîz, on fol. 124a (۱۱۹). 82. Amîr Shâhî of Sabzwâr, on fol. 125a (۱۲۰). 83. Ḥaidar Kalûj of Khurâsân, on fol. 127b (۱۲۲). 84. Mîr Sanjar Kâshî, on fol. 128b (۱۲۳).

85. Hakîm Shaikh-alzamân, on fol. 134^b (۱۲۹). 86. 'Âlambeg Sarwari, on ff. 134^b and 135^a. 87. Hakîm Masîh-alzamân, on fol. 134^b. 88. Haidar Muhammad Khisâli, on fol. 135^a (۱۳۰). 89. Sharbati Hindû, ib. 90. Ahli Khurâsâni, on fol. 137^b (۱۳۲). 91. Ahli Shirâzî, ib. 92. Mazhari of Kashmir, on fol. 139^b (۱۳۴). 93. Mîr Humâyûn of Asfarâ'in, on fol. 142^b (۱۳۷). 94. Khwâjah Âsafi, on fol. 143^b (۱۳۸). 95. Shahîdî of Kumm, on fol. 145^b (۱۴۰). 96. Hairatî Kâshi, on fol. 147^b (۱۴۲). 97. Mirzâ Kuli Maili of Mashhad, on fol. 149^b (۱۴۴). 98. Fighâni, on fol. 152^b (۱۴۷). 99. Bâbâ Nasibi of Gilân, on fol. 162^b (۱۵۷). 100. Bâbâ Damiri of Isfahân, on fol. 164^b (۱۵۹). 101. Shaikh 'Ali Naki of Kamarah, on fol. 167^b (۱۶۲). 102. Faidi, on fol. 172^b (۱۶۷). 103. Khwâjah 'Abdallâh Marwârîd, author of a خسرو و شیرین, on fol. 207^a (۲۰۳). 104. 'Imâdgar, on fol. 207^a margin. 105. Ustâd 'Atâ'i, ib. 106. Sayyid Hasan Mutakallim (comp. No. 47), ib. 107. Burhân-aldîn Dastâni, ib. 108. Sa'd Bahâ, ib. 109. Jalâli, ib. 110. Mirzâ Kâsim Gunâbâdi, author of a خسرو و شیرین, a لیلی و مجنون, and a کار نامه, on fol. 207^b. 111. Mullâ 'Abdallâh Hâtifi, on fol. 208^b (۲۰۴). 112. Farîd Kâtib, ib. 113. Sayyid 'Izz-aldîn 'Alawi, on fol. 209^a (۲۰۵). 114. Rafi'-aldîn Abhari, on fol. 209^a margin. 115. Hakim Khusrawâni, ib. 116. Hakim Partawi of Shirâz, ib. 117. Tâj-aldîn Tumrânshâh, ib. 118. Kâwak of Khurâsân, ib. 119. Tughânshâh, ib. 120. Darwish Ashraf, ib. 121. Jalâl-aldîn 'Atiki of Tabriz, on fol. 209^b. 122. Diyâ-aldîn of Fârs, on fol. 210^b (۲۰۶). 123. Ustâd Kiwâmi, on fol. 211^a (۲۰۷). 124. Kâmi, ib. 125. Farid Ahwal, on fol. 211^b. 126. Shihâb-aldin of Multân, on fol. 212^a (۲۰۸). 127. Amir Shaikham Suhaili, on fol. 213^a (۲۰۹). 128. Imâm Muhammad Ghazâlî, on fol. 213^a margin. 129. Mullâ 'Abdallâh of Shûshtar, ib. 130. Mullâ Jalâl Dawâni, ib. 131. Rukn-aldin Da'wadâr, ib. 132. Jamâl-aldin Kutun, ib. 133. Ibn Nasûh, ib. 134. Tâj-aldin Tarhi, ib. 135. Darwîsh Dahaki, on fol. 213^b. 136. Dhaki of Marâgha, on fol. 214^b (۲۱۰). 137. Sa'd Warrâk, ib. 138. Mahmûd پریارونی, ib. 139. 'Ain-alkudât of Hamadân, ib. 140. Nizâm-almulk bin Abû 'Ali, ib. 141. Âkâ Shâpûr Firîbî of Taharân, ib. 142. Khwâjah Husain Thanâ'i, on fol. 251^b (۲۲۸). 143. Mullâ Murshid وروجردی (a mistake for یزدجردی, Yazdajirdi, comp. A. Sprenger, Catal., p. 508), on fol. 246^b (۲۴۲). 144. A poetical contest between Shaidâ and Muhammad Jân Kudsi (مناظرهٔ شیدا و محمّد جان قدسی), on fol. 250^b (۲۴۹). 145. Muhammad Jân Kudsi, on fol. 253^b (۲۴۹). 146. Muhtasham Kâshi, on fol. 258^a (۲۵۴). 147. Kâsimbeg Hâlati, on fol. 265^b (۲۶۱). 148. Zuhûri of Tarshiz, on fol. 270^a (۲۵۶). 149. Tâlib Kalîm, on fol. 273^b (۲۶۹). 150. Tâlib Âmuli, on fol. 275^b (۲۷۱). On ff. 298^b–300^a, 303^b, and 304^a there are added by the same later hand, which has supplied several pages of the original text, some poems, partly anonymous, partly by Sâ'ib and 'Inâyat-allâh. An index of the poets, quoted in this collection, is found on ff. 3^b–5^b. Many pages are left blank. One leaf is wanting after fol. 173 (۱۶۸). On fol. 6^a is found, besides a seal with the inscription عباد اللّه and the date 1188 = A. D. 1774, 1775, the following notice: نسخهٔ منتخب اشعار اساتذه که به تعداد یکصد و پنجاه شعراء باشد در بلدهٔ لکهنو معرفت مخدومی مفتی مولوی.

Ff. 304, 3 coll., each ll. 16–28, sometimes a fourth in the margin; Nasta'lîk, by different hands; small illuminated headings at different places; size, $10\frac{5}{8}$ in. by $6\frac{1}{4}$ in. [Elliot 292.]

1213

Poetical anthologies.

Extracts from Persian poets, with a few prose-specimens, partly without any order, partly arranged in special collections. This copy begins with an anthology, in the alphabetical form of a diwân, and entitled بهار بوستان, on ff. 1^a–32^a, transcribed A. H. 1221, 1222 = A. D. 1807, from the library of Amir-aldaulah Khânkhânân Nawwâb 'Abbâs Kulikhân Bahâdur Nusratjang, and concludes on ff. 122^a–180^b with another curious anthology, entitled بیاض دلکش, and compiled A. H. 1167 = A. D. 1753, 1754 (the title is a chronogram), by Muhammad Kalandar, who has brought together in it verses of numerous poets, all descriptive of the outward appearance of lovers (سراپای عاشق ومعشوق علی الترتیب), of course with mystical tendency. It has a short preface, beginning: سخن به هیچ زبان نیست بهتر از توحید الخ, and is divided into eight tasls. Between these two anthologies there are plenty of poetical extracts and a few prose-pieces, all confusedly mixed together, mostly taken from the works or diwâns of well-known or at least quite modern authors. Many intervening leaves are left blank.

Ff. 180, 2, 3, and even more coll., ll. 10–24; very unequally and sometimes very badly written, partly in careless Nasta'lîk, partly in Shikasta; size, 9 in. by 6 in. [Ouseley Add. 103.]

1214

Collection of Persian poems.

This anonymous collection contains the following poetical extracts:

1. مناظرهٔ زبان ودهن, the contest between tongue and mouth (i. e. the teeth), on fol. 1^b. Beginning:

شبی یاد دارم زدندان خویش
که نوك زبان را کشیدند پیش

2. One tarkîbband, one tarjî', one musaddas, two mukhammasât, and one murabba'. The first tarkîbband on fol. 4^b contains fourteen strophes, from five to thirteen baits, each beginning with the same words: ای صبا در خدمت الخ; but the name of the مخدوم, or hero of the poem, appears in different forms, viz. نوّاب خان عظیم الشان والاشان (or میرزا) in strophes 1 and 2, خان گرامی شان (or میرزا) in 3, 4, 6, 8, 10, and 12; in 5, 7, 9, etc.

3. Mathnawis, on fol. 16^b, the first of which is styled مثنوئ پند, and begins thus:

الا ای هوسناك غفلت سرشت
زدل برده اندیشهٔ خوب وزشت

4. Rubâ'is, mufradât, ghazals, kit'as, and mathnawis, styled ابیات مکتوبیّه از مکتوبات لاله ملرای(!), and beginning on fol. 25^b. On fol. 29^b there is found a

تأريخ اضافه, with the date A. H. 1067=A. D. 1656, 1657, see the chronogram in the last bait:

چو چشم از خرد نکته سنج تأريخش
سروش گفت که آمد اضافهٔ مسعود

5. Some kasidas and one kitah in Hindûstâni, on fol. 39^b.

6. Collection of different poems, ghazals, kasidas, rubâ'is, fards, kit'as, and short mathnawîs, by the following poets: *Tajallî* (died A. H. 1088), beginning on fol. 60^a: زهی از قصّهٔ شوقت گريبان چاك دفترها, and continuing on ff. 52–59 (the leaves being misplaced here); *Lâmi'*, on fol. 64 ; Mirzâ *Nizâm-i-Dast Ghaib* (died A. H. 1039), on fol. 64^b; *Fadlî* of Jarbâdkân, on fol. 65^b; *Zuhûrî*, on fol. 66^a; *Nâsir 'Alî* of Sirhind (died A. H. 1108 or 1109), on ff. 70^a, 74^a, and 103^a; Mir *Madhûsh*, on ff. 72^b and 84^b; *Dânish*, on fol. 79^b (died A. H. 1076); Mîr *Siyâdat*, on fol. 85^b; *Sâ'ib*, on ff. 85^b, 86^a, 91^b, and 94^a; *Tâlib Kalîm*, on ff. 85^b and 104^a; *Suwaidâ*, on fol. 85^b; Mirzâ *'Inâyatbeg* and *Âsafî*, on fol. 86^b; *Hasan*, on fol. 93^b; *Fitrat* (died A. H. 1106) and *'Urfi*, on fol. 94^b; Hâji *Sâbikâ*, Mirzâ *'Abd-al'azîm*, and Mirzâ Muhammad *Takî*, on fol. 96^a; Mirzâ *Bîdil*, on ff. 97^b and 118^a; *Tâlib Âmulî*, on fol. 98^a; *Abû 'Alî ibn Sînâ*, on fol. 98^b; Mirzâ Muhammad *'Ârif* (completed his diwân A. H. 938), on fol. 99^a; *'Alî Jawâhirkan* (جواهركن) and Mirzâ *Rahmân Yâr Âzâd* (در تعريف حجّام), on fol. 100^a; Shâh *Sâfî*, on fol. 102^a; كمالت ضيم, on fol. 102^b; *Rangîn*, on fol. 103^b; لراقمه, on ff. 104^a and 117^b; *Khâdim Muhammad Shafî of Gîlân*, on fol. 106^b; mathnawis, on ff. 106^b–115^b; *Mîran*, on fol. 115^b; غزل شكستهٔ بحر, on fol. 117^a.

7. Four sâkînâmas, (1) by Hakîm *Zaknâ* (زكنا), on fol. 120^a, beginning: دلا چند ازين دستبرد خمار; (2) by Mirzâ *Nizâm-Dast Ghaib*, on fol. 126^b; (3) by Mirzâ *Ghâzî Tarkhân*, on fol. 131^b; (4) by *Mashrikî*, on fol. 134^a.

8. A large selection of rubâ'is by different poets, the first part of which is divided into nine books, viz. *first book* (without a heading), on fol. 138^a, beginning: آنكس كه منزّه است زاب و گل ما; *second book*, on fol. 152^a: فى النعت و المنقبت; *third book*, on fol. 154^a: فى النصيحة و الموعظة; *fourth book* is wanting; *fifth book*, on fol. 157^b: فى تهنيّت العيد; *sixth book*, on fol. 158^b: فى تحرير المكاتب; *seventh book* is wanting; *eighth book*, on fol. 160^b: فى شكايت ابناى زمان; *ninth book*, on fol. 162^b: فى الرعايت(!) الغرباى و الفقراى. Ff. 22–24, 37 and 38, 51^b, 119, 136 and 137 are left blank. The كتاب رباعيّات is dated Friday, the 5th of Dhû-alhijjah, A. H. 1226=A. D. 1811, December 21. The transcriber, يكارام (or يكارام), an inhabitant of Nawâzganj, copied it for Sâhib Bahâdur in that gentleman's own library.

Ff. 244, 2 coll., each ll. 16; careless Nasta'lîk, very near to Shikasta; size, $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [ELLIOT 294.]

1215

Majma'-alkasâ'id (مجمع القصائد).

The confluence of the kasidas (on the back of the volume called Bayâd), a collection of poems by ancient and modern writers of kasidas and kit'as, compiled by Muhammad Husain bin 'Abd-al'aziz alhusaini al'arabshâhi. Beginning: حمد بى حدّ و سپاس بى قياس حصرت واجب الوجود را سزد الخ.

List of the poets, who have contributed kasidas to this collection:

1. Sa'di, on fol. 2^b.
2. Zahir Fâryâbi, on ff. 6^a, 17^b, 27^b, 31^a, 35^b, 38^b, 41^a margin, 42^b, 45^b, 48^a, 51^b, 53^b, 56^b, 60^a, 126^a margin, and 145^a.
3. Khwâjah Jamâl-aldin Salmân of Sâwa, on ff. 9^b, 19^a, 29^a, 32^a, 37^a, 39^b, 46^b, 49^b, 52^a, 55^a, 58^a, 73^a, 79^a and margin, 85^a. 88^b, 92^a, 93^a, 102^a, 105^a, 109^a, 112^a, 116^a, 118^b, 121^b, 128^b, 135^b, 139^a, 148^b, 152^a, 155^a, 161^b, and 169^b.
4. Maulânâ Dûst Muhammad of Asfarâ'in (lived in Sultân Baikarâ's time; comp. the Makhzan-algharâ'ib, Elliot 395, No. 763), on ff. 12^a, 41^a, 65^b, 150^a, and 160^a.
5. Umidî of 'Irâk (comp. No. 18), on ff. 12^a margin, 23^b, 79^b margin, 96^b margin, 107^a margin, and 156^b.
6. Hilâli, on ff. 16^a, 25^b, 34^a, 75^b, 81^a, 100^b, 104^a, 107^a, 117^a, 124^b, and 127^b.
7. Nizâm of Astarâbâd (died A. H. 921), on ff. 21^a and 96^b.
8. Sayyid Mir Hâjj of Harât, on fol. 44^a, 126^a, and 140^b.
9. Mas'ûd Shâh, on fol. 47^b margin.
10. Anwari, on ff. 53^b margin, 59^b margin, 71^a, 77^b, 83^a, 86^b, 91^a and margin, 103^b margin, 119^a margin, and 143^b margin.
11. Kamâl Isma'il of Isfahân, on ff. 55^b margin, 98^b margin, and 135^b margin.
12. Maulânâ Hasan Kâshî, on fol. 57^a margin.
13. Khâkâni, on ff. 63^a, 68^b, and 142^a margin.
14. Kamâl Ghiyâth of Shirâz, on ff. 67^b margin and 76^b margin.
15. Shaikh Fakhr-aldîn 'Irâki, on fol. 77^a margin.
16. Shaikh Âdhuri, on ff. 85^a margin, 114^a, 121^a margin, and 128^b margin.
17. Maulânâ Sâhib, on ff. 95^a, 120^a, and 143^a.
18. Umidi of Taharân (otherwise called Umidi Râzi, as his full name is Maulânâ Umîdi Râzî Taharâni, who was born in Rai and lived in Taharân, see above, No. 1017; probably identical with Umidi of 'Irâk, No. 5), on ff. 99^b margin and 161^b margin.
19. Khwâjû Kirmâni, on ff. 110^b and 123^a.
20. Haidar Kulića or Kulića-paz (otherwise called Haidar Kalûj of Harât, see above, No. 1030), on ff. 77^b margin, 114^a margin, and 117^a margin.
21. Muhammad ibn Husâm, on fol. 123^a.
22. 'Abd-alwâsi' Jabali, on fol. 130^a.
23. 'Abd-al'ali, on fol. 131^a, with a preface in prose.
24. Jâmi, on fol. 133^b.
25. Amir Hasan 'Alî Jilâ'i, on fol. 138^a.
26. 'Ubaid Zâkâni, on ff. 141^b, 146^b, and 154^a.
27. Shams-aldin Tabsi, on fol. 159^a.

28. Mujir-aldin Bailakâni, on fol. 163a.
29. Maulânâ Falaki Shirwâni (died A. H. 577), on fol. 166a.
30. Jamshid Mu'ammâ'i, on fol. 168b margin.
31. Ażhari, on fol. 169a.
32. Auḥadi, on fol. 169b margin.
No date.

Ff. 171, 2 coll., each ll. 13; the original MS. breaks off on fol. 170. and there are added some other kaṣidas on ff. 1a and 171 and on the margin of ff. 2b–3b, 9a, 9b, 12a–18b, 41a–49a, 53b–82b, 84a–86b, 91a–94b, 96b–102a, 103b–126b, 128b–132a, 135b–146b, 161b–163a, 168b–170a; Nasta'lik, written by different hands; some leaves supplied later; a lacuna probably after fol. 132; size, 9½ in. by 6⅝ in. [ELLIOT 178.]

1216

Fragment of an anthology of Persian poetry.

Selected Persian poetry, chiefly kaṣidas, taken from the best authors, defective at the beginning. There are extracts from the diwâns of the following poets:

Maulânâ Umidi, on ff. 49a, 99a, 108b, and 152b; Ghazâli of Mashhad, on ff. 50a and 117a; 'Iṣmat Bukhâri, on ff. 50a margin, 58a, and 140a; Khwâjah Hâshimi (reply to a kaṣidah by Jâmi), on fol. 51a (some riddles on fol. 55b; fol. 56a and a part of 56b left blank); Maulânâ Kâtibi, on fol. 56b; Ḥaidar Kalûj, on fol. 57a margin; Żahir Fâryâbi, on ff. 59a–97a (very rich extracts) and 112a–117a; Maulânâ Bannâ'i (a kaṣidah styled مجمع الغرائب), on fol. 89a margin; Khwâjah Âṣafi, on fol. 97a; Maulânâ Wâṣifi, on fol. 97b; Maulânâ Ṣâdiḳ, on fol. 100b; Shâh Ṭâhir, on ff. 102b, 119a, and 156b; Hilâli, on ff. 105b and 168b; Khwâjah Ḥusain of Marw, on fol. 110a; Khwâjû, on fol. 123a; Sâm Mirzâ, on fol. 123a margin; Maulânâ Ḳutbi, on fol. 123b; Maulânâ Jaib Kâshi, on fol. 125a; Maulânâ Ṣabûri, on fol. 130a; Maulânâ Ṣabûḥi, on fol. 130b (centre and margin); Nawwâb Bairamkhân, on fol. 132b and margin, also on fol. 166b and margin; Salmân of Sâwa, on ff. 134a, 138a, 148b, 152b, and 169a; Maulânâ Niżâm of Astarâbâd, on ff. 134a margin and 162b; Mir Ḥâjj, on fol. 135b; Nâżimi, on fol. 136a; Lisâni, on ff. 137a margin and 147b; Jâmi, on ff. 140a and 145a margin; Khusrau of Dihli, on fol. 141b; Ḥâli of Sabzwâr, on fol. 145a; Halâki of Hamadân, on fol. 146a margin; Maulânâ Turdi (probably identical with the poet quoted in the Khazâna-i-'âmirah, Ouseley Add. 6, No. 21, where Turdi is to be read instead of Tardi), on fol. 151b margin; Mirzâ Ḳâsim Gûnâbâdi, on fol. 154a; Fahmi, on fol. 155b; Ashki Nâmurâd, on fol. 159a; Ḍiyâ of Astarâbâd, on ff. 161a and 167b.

No date.

Ff. 49–170, 2 coll., each ll. 15–20; very unequally written in Nasta'lik by different hands, sometimes the margin also covered with poetry; size, 9½ in. by 5½ in. [SELD. SUP. 32.]

1217

Another anthology of Persian poetry, arranged in the form of a diwân according to the last letter. It begins with a bait of Jalâl-aldin Rûmi:

ما برون را ننگریم وقال را
ما درون را بنگریم وحال را

and is incomplete at the end, breaking off, on fol. 335b, with a bait of Ḳâsim-i-Anwâr. An incomplete index, on ff. 339b–345a. Among the poets quoted there are a few of the most ancient and rare ones, for instance, Shahid, on fol. 69a; Ibn Sinâ, on ff. 105a and 110a; Shaikh Anṣâri, on fol. 107a; 'Imâdi, on fol. 118a; Rûdagi, on ff. 192b and 298b; Kisâ'i, on ff. 199b and 310a. Many pages are left blank, especially between the end of one letter and the beginning of the next one. Lacunas after ff. 7, 70, 102, 121, 153, and 172.

Ff. 345, 2 coll., each ll. 12; a third column on the margin of the greater part of the leaves, ll. 12; distinct Nasta'lik; illuminated frontispiece; the columns framed with gold stripes; size, 8¾ in. by 5⅜ in. [ELLIOT 293.]

1218

Text of the story of, and the lamentations on the death of Ḥusain, the son of 'Ali, which is recited during the first ten days of Muḥarram. These recitals, called Ta'ziyah, and the dramatic representations of this passion-week of Shi'ite Islâm are described by J. E. Polak, Persien, i. p. 340 sq.; Gobineau, Les religions et les philosophies dans l'Asie centrale, chapter 13 sq.; Chodzko, Théâtre Persan, 1875 and 1878; H. Ethé, Morgenländische Studien, pp. 174–194, etc.

Beginning:

روایتست که چون گشت عازم میدان
بآرزوی شهادت امام تشنه لبان
بذو الجناح بر آمد چه سبط پیغمبر
کشود دیدهٔ نظّارهٔ خُروخاور

Modern copy.

Ff. 79–64, each page 2 coll., each column eight hemistichs; Nasta'lik; size, 7¼ in. by 3¾ in. [OUSELEY 152.]

1219

1. Ff. 61–54a. The story of Abraham's willingness to sacrifice Isaac (here Ishmael), related in very simple, popular verses, by Kamâl of Fârs. Title:

کتاب اسمعیل قربان من کلام کمال فارسی

It seems to be recited at Easter, on the 10th of Dhû-alka'dah; comp. J. E. Polak, Persien, i. p. 339.

Beginning:

بنام پادشاه فرد اعظم - کریم خالق دانای عالم

Last verse but one:

کمال فارسی او نیك محضر - بنظم آورد او پاکیزه گوهر

2. Ff. 54b–1. A popular story of Ḥaidar Beg, one of the heroes of 'Abbâs II (A. H. 1052–1077). Beginning:

الا ای طوطیٔ نطق شکرخای
بزندان قفس تا کی کنی جای

The author is 'Abd-almahdî bin Muhammadshâh, with the takhallus Balâkash; he has dated his composition the 1st of Muharram, A. H. 1077 = A. D. 1666, July 4; comp. the following verses:

Fol. 2b.
بعون ذو الجلال لطف اکرام
رسید این قصه در ظاهر باتمام
دو شمبه روز پیشین معظّم
بروز اوّل ماه محرّم
سنه بود اوّل الف سبع سبعین
زهجرت حضرت ختم النبیّین
بود منظوم مر این نظم دلکش
تراب شاعران باشد بلاکش
پدر بر نام عبد المهدیم گفت
ولیکن چرخ با محزون بر آشفت
بکردم زار ومحزون ومشوّش
از آنکردم تخلّص خود بلاکش
محمّد شاه بود نام بابم
تخلّص نیز مجری بود آنهم الخ

The whole of Ouseley 152 is in the same handwriting. On fol. 61a are two notes, the one a souvenir of Sayyid Murtadâ Shirâzi, dated A. H. 1201 = A. D. 1787; the other stating that this MS. belonged to Mr. Franklin Thomas, A. H. 1202 = A. D. 1788.

Ff. 61-1, each page 2 coll., each column 14-16 lines; Nasta'lîk; size, 7¼ in. by 3¾ in. [Ouseley 152.]

1220

Bayâd-i-ash'âr (بیاض اشعار).

Short extracts from the dîwâns of Persian poets, arranged according to their contents in three books (مجلّد), the first of which contains six, the second forty-three, and the third forty-one fasls; a preface (دیباچه) and an epilogue (خاتمه), by 'Ali Bâshi, a pupil of Khwâjah Muhammad Bâsit and contemporary with Shaikh 'Ali Hazin. This worthless collection, the compiler's first sketch, was begun about A. H. 1162 = A. D. 1749. An index, on ff. 1b-4a. The epilogue, beginning on fol. 160a and being incomplete at the end, gives a short account of the author himself. Beginning of the preface, which also consists of poetical extracts:

شیخ عطّار قدّس اللّه تعالی سرّه' ای ذات تو بر کمال
استغنا فرد - فارغ ز جنابت وگناه زن و مرد الخ.

Ff. 162, ll. 13-17; very careless Shikasta; many additions on the margin; size, 9 in. by 6 in. [Elliot 401.]

1221

A poetical miscellany or album, with the same title بیاض اشعار, consisting of 180 leaves, and containing short extracts from Persian poets, written in Shikasta. A very great number of leaves are left blank. The collection is without any value.

[Walker 60.]

1222

A collection of chiefly religious poems, kasîdas, ghazals, short mathnawîs, tarjî'bands, etc., by different poets, in honour of God, Muhammad and his friends and companions, the early prophets, the Imâms, etc. The first poem (by *Khusrau*) begins:

ای بدرماندگی پناه همه - کرم تست عذر خواه همه

On ff. 14b-17a an *Arabic kasîdah*. The chief contributor is *Sa'dî*. No date. Archbishop Laud acquired this MS. in 1635.

Ff. 130, 2 coll., each ll. 12; Nasta'lîk (on ff. 14b-17a, Naskhî); fol. 17b, a part of fol. 124b, and the whole of fol. 125 are left blank; size, 10⅝ in. by 6 in. [Laud 142.]

1223

A collection of ghazals by all the most eminent Persian poets, arranged in the form of a dîwân, alphabetically, according to the last letter. It is defective at the beginning, and opens in the last bait but one of a ghazal by *Âhî*; after that follows a poem by *Faidî*, then by *Ahlî*, by *Fakhrî*, by *Khusrau*, etc. etc. No compiler's name. No date.

Ff. 255, 2 coll., each ll. 13; distinct Nasta'lîk; size, 10 in. by 5⅞ in. [Bodl. 564.]

1224

Safîna-i-ash'âr-i-fârsî (سفینهٔ اشعار فارسی).

This collection of Persian poems contains extracts from the dîwâns of

1. *Sa'dî*, on fol. 80b. Beginning with an Arabic kasîdah:

سبحان من یمیت ویحیی لا اله
الاّ هو الذی خلق الارض والسما

2. *Hâfiz*, on fol. 101a. Beginning:

الا یا ایّها الخ

3. *Sâ'ib*, on fol. 112a. Beginning:

اگر نه مدّ بسم اللّه بودی تاج عنوانها الخ

No date.

Ff. 80b-159a, 2 coll., each ll. 8-10; Nasta'lîk; size, 8⅝ in. by 4¾ in. [Bodl. 451.]

1225

An album of Persian poetry, containing chiefly ghazals and a few rubâ'is by different poets, viz. 'Alâ almarandî, on ff. 1b and 9a; Rashîd-aldîn Watwât, on fol. 6b; Saif-aldîn albâkharzî (died A. H. 658), ib.; Sayyid Jalâl-aldîn of Yazd and Hâfiz, on fol. 7b sq.;

Sulṭân Shâh Shujâ', on fol. 47b; Salmân, on ff. 47b sq. and 65a; Kamâl Isma'îl, on ff. 49a and 51a sq.; 'Amîd-almulk, on fol. 50a. No date.

Ff. 65, 2 coll., each ll. 8-10; Nasta'lîḳ; size, 9¼ in. by 4¼ in. [Clarke 24.]

1226

Another small album with miscellaneous poetry; the greater portion of the leaves in this MS. is left blank, only ff. 42 are filled with verses in the two centre-columns, and generally on the margin too.

Ff. 42; Nasta'lîḳ; small illuminations throughout; size, 9⅞ in. by 5½ in. [Fraser 94.]

1227

A rough sort of an album, filled with scattered Persian poetry; at the end some Turkish ghazals by Bâḳi. The whole MS. is a useless scribble.

Ff. 85; written by many different hands in careless Nasta'lîḳ; size, 6½ in. by 3⅜ in. [Laud 165.]

1228

Bits and short fragments of Persian poetry, scattered verses, small prose-pieces, etc., with many intervening blank leaves, an altogether worthless MS., written by different hands.

[Bodl. 351.]

1229

Collection of Persian poetry, without any order or value. It begins with extracts from *Abû-alfaraj's* diwân. No date.

51 leaves filled, many between them left blank; diagonal lines, varying very much in number; Shikasta; size, 8⅞ in. by 3⅞ in. [Bodl. 104.]

1230

A short collection of *Persian* and *Rekhta* poetry; *Persian* poetry, on ff. 1–18a, containing ghazals and rubâ'is by different authors, prominently by Ḥâfiẓ; *Rekhta* poetry, on ff. 19a–21b. No date. The copy begins with this abrupt bait:

تو سراپا حسنی و من پای تا سر عشق تو
ای بقربان سراپای تو سر تا پای من

Ff. 21, 2 coll.; written by two different hands in Nasta'lîḳ, the first on ff. 1–18a, ll. 11–12; the second on ff. 19a–21b, ll. 14; size, 9⅜ in. by 6¼ in. [Bodl. 487.]

1231

A similar but much larger collection in form of an album, containing all kinds of short extracts in verse and prose. The greater portion of the MS. is filled with selections from modern *Persian* and *Rekhta* poets. Without any value.

Ff. 140; written by different hands in various styles of careless Nasta'lîḳ and Shikasta; size, 9⅜ in. by 4¼ in. [Bodl. 782.]

1232

A small collection of ghazals and rubâ'is. The proper order of ff. 1–10 would be this: 2, 5, 3, 4, 7, 8, 6, 9 (gap), 10, 1.

Ghazals by Ṣâ'ib, on ff. 2, 5, 3, 4, 7, and 8.

Rubâ'is by another poet, on ff. 6 and 9. Title:

ابيات حكيم آكاب مسحر (?)

An extract from the Bûstân, on ff. 10a and 10b.

A ghazal by the prince Muḥammad Ḳuli Mirzâ, governor of Mazandarân, with the takhalluṣ Khusrawi. Sir W. Ouseley paid him a visit in A.D. 1812; see his 'Travels,' iii. p. 257. Beginning:

از گفت ناصحان بچه رو ترك مى كنم
حال از نشاط مى نكنم گو كه كى كنم

on ff. 10b and 1.

On fol. 11, rubâ'is and a ghazal, the first verses of which are repeated on fol. 15b; on fol. 12, part of a ghazal by Jâmi. Between the leaves 11–16 there seems to be very little connection; they contain a few minor poems or fragments of such. On fol. 14a, Sanâ'î is quoted: ابيات حكيم سنائى.

The name of the copyist, Sharifkhân, we learn from Sir W. Ouseley's note, 'Travels,' iii. p. 257.

Ff. 16; ff. 1–10 on white, ff. 11–16 on blue paper; Nasta'lîḳ; size, 8½ in. by 4⅝ in. [Ouseley 149.]

1233

Two anonymous ḳaṣîdas, the first of which begins:

شهباز نور نالهٔ زارم عجب مدار الخ

No date.

Ff. 168a–174a, 2 coll., each ll. 16; Shikasta; size, 8½ in. by 4⅝ in. [Bodl. 451.]

1234

Miscellaneous poetry (ghazals and ḳiṭ'as) by Ḥâfiẓ, Shaikh Abû Sa'îd bin Abû-alkhair, Lisâni (died A. H. 941), and Sa'di.

Ff. 26–29; Nasta'lîḳ; richly ornamented; size, 6¼ in. by 3⅜ in. [Ouseley 139.]

1235

A small collection of ghazals by the following poets: Khusrau, on ff. 45a and 47b; Jâmi, on ff. 45b and 46a; Kâtibi, on fol. 46b; and Salmân, on fol. 47a.

Not dated.

Ff. 45–47; Nasta'lîḳ; size, 8⅛ in. by 4 in. [Ouseley 30.]

1236

Collection of Čaghatâi and Persian poetry.

The margin of all the leaves is injured more or less, and the writing is so much effaced as to be very often illegible. The handwriting is more modern than that of the matn.

There does not appear any title, nor is there either introduction or conclusion. The end of a portion is to be recognised by an م (تمّ). The headings are found hidden in the corners of the margin. The poems are mostly rubâ'is, kit'as, and ghazals.

1. Mixed Persian and Caghatâi, mostly Persian, on ff. 145ª–147ᵇ.

2. Caghatâi, on ff. 148ª–150ª.

3. Advice of Plato to his disciple Aristotle, in Persian verse, on ff. 151ª–152ᵇ. Beginning:

وصيّتی بارسطوا نوشت افلاطون
بگویم از ره تعلیم بشنو از من آن
مکن شروع بکاری که فکر آن نکنی
که جز بفکر ندانی کمالش از نقصان
مگیر مرد فرومایه را حریف وندیم
که هیچ سود نبینی ازو بغیر زیان

4. Persian kit'as, on ff. 153ª–154ª.

5. Rubâ'is in Caghatâi, on fol. 154ᵇ.

6. Tarji'ât of Sultân Mas'ûd Mirzâ (ترجیعات سلطان مسعود مرزا) in Caghatâi, on ff. 155ª–158ª.

7. Caghatâi verses by Khwâjah Âsafi (حضرت خواجه آصفی گفتاری), on fol. 158ᵇ.

8. The rubâ'iyyât of Wâkifi Beg (واقفی بیك رباعیّاتی) in Caghatâi, on ff. 159ª–162ª.

9. The verses of Sultân Mas'ûd Mirzâ (سلطان مسعود میرزا ابیاتی) in Caghatâi, on fol. 162ᵇ.

10. The mukatta'ât of Khwâjah Khusrau (مقطّعات خواجه خسرو) in Persian, on ff. 163ª–168ᵇ.

11. The rubâ'iyyât of Sultân Mas'ûd Mirzâ (حضـ[ـرت] سلطان [مسـ]ـعود میرزا رباعیّاتی) in Caghatâi, on ff. 168ᵇ–195ª.

12. Some verses of Hâfiż (خواجه حافظ فرمایند), on ff. 195ᵇ and 196ª.

13. Caghatâi poetry, on ff. 196ᵇ–202ᵇ.

14. Ghazals in Persian (غزلیّات), on ff. 204ª and 204ᵇ.

On fol. 203ª there is a fragment of a note, which may have been a heading or subscription; it does not seem, however, to have belonged to the marginalia, as its writing and ink betray a much later date.

We are unable to decide whether these subdivisions of the collection, which we have given, are complete, since many corners of leaves, where possibly a heading or an م was found, are torn away.

Margin of ff. 145ª–204ᵇ. [Ouseley 75.]

1237

A collection of various fragments in prose and verse, loosely bound together. We quote the more important portions:

A few baits of the گلشن راز, with explanations, on fol. 40ª sq.

Two mukhammasât, on fol. 41ᵇ.

Poems by Khusrau, Fâni, etc., on fol. 42ᵇ.

A short tract on اسلام and on نفس, in prose, on ff. 44ª–45ª.

Traditions (الاحادیث متعلّق الایمان), on fol. 46ª.

Extract from the زبدة الحقائق by 'Ain-alkudât of Hamadân, who died A. H. 533, on fol. 47ª.

Scattered poetry, on ff. 49 and 50.

Fragment of a treatise, styled حق الیقین, on ff. 51ᵇ and 52ª.

Extracts from Sultân Walad's mathnawî (از مثنوی سلطان ولد), on ff. 57ᵇ–64ᵇ; see above, No. 750.

A mystical kasidah by Ni'mat-allâh Walî, who died A. H. 834. Beginning on fol. 65ᵇ:

قدرت کردگار می بینم - حالت روزگار می بینم

Kasidas by Jalâl-aldîn Rûmî and Ni'mat-allâh Walî, on ff. 73ᵇ–77ª; the first is styled دربیان آفاق و انفس, and begins:

مغرب سرگوش ومشرق شد دهان
پایها باشد زمین سر آسمان

One ghazal and one kasidah by the same Walî, on ff. 77ᵇ and 78ª.

Tarji'bands and tarkîbbands by Jâmî, on fol. 81ᵇ sq. Beginning:

ای بروی تو چشم جان روشن الخ

Some kit'as at the end.

Other extracts from Jâmî's poetical works, the Tuhfat-alahrâr and the Salsalat-aldhahab, on fol. 91ᵇ sq.

A tarji'band by Salmân, and continuation of the extracts from Jâmî's mathnawis, on fol. 95ᵇ sq.

Selected ghazals of Hâfiż, on fol. 101ᵇ sq., with some lacunas.

Fragments of mystical tracts, on ff. 116ª–118ª; the second is styled رساله در بیان مکاشفه, by Maulânâ Lâmi'i Calabi (better known as Turkish poet, died A.H. 938).

One ghazal more by Hâfiż (followed by a musaddas and a tarji'band), on fol. 123ª sq.

A ghazal by Hilâli, on fol. 127ᵇ.

اصطلاحات, on fol. 130ᵇ.

A tarkîbband by Âdhuri; lyrical poems by Salmân, Khwâjû, Gadâi, Kadimi, Gharibi, Jalâl-aldîn Rûmî, etc., Wash, Hâfiż, Maghribi, Gulshani, Abû-alwafâ, Saif-aldîn Bâkharzi, Hairati, Auhadi, Lisânî, Muhtasham Kâshî, Umidi, Khusrau, Nasîmî, Nikî, Wâ'iżi, Kâsimî, Âdhuri, etc., on fol. 133ᵇ sq.

A short prose tract on 'Ali's hadith: عرف نفسه فقد عرف ربّه, on fol. 163ᵇ.

A short treatise on the rites and observances of Islâm, طهارة, صلوة, صوم, etc., on fol. 166ᵇ.

On the difference between ولایت and نبوّت, on fol. 170ᵇ.

The last pages are filled with quite worthless scribbling.

Ff. 40–176; Nasta'lîk, by different hands; size, $7\frac{1}{4}$ in. by 4 in. [Marsh 83.]

1238

Persian extracts in prose and verse.

A collection of different kinds of treatises on historical, philosophical, bibliographical subjects, and poetical fragments, without any particular importance. We confine ourselves to quoting the titles and contents of the larger pieces:

1. علم تهذیب اخلاق, on fol. 1[b]. Beginning: خلق عبارتست از راسخه در نفس که ازوی افعال الخ.

2. علم تواریخ و سیر, on fol. 10[b]. Beginning: اگرچه این دو علم است اوّل مخصوص بکمیّت اعمار ومدّت دولت انبیا و ملوك وارباب ملك و ملّت دویم مخصوص بکیفیّت احوال و طریقهٔ هر یك الخ.

Contents: (1) the antemuhammadan history, divided into four ṭabaḳât: the Pîshdâdians on fol. 12[a], the Kayânians on fol. 14[a], the Ashkânians on fol. 16[a], the Sâsânians on fol. 16[b]; (2) the Umayyade and ʿAbbâside Khalifs on fol. 20[b]; (3) the dynasties contemporary with and posterior to the ʿAbbâsides in several ṭabaḳât: the Ṣaffârides, the Sâmânides, the Ghaznawides, the Dailamis, the Saljûḳides, the Kuhistânîs, the Salgharides, the Khwârizmshâhs, the Čingizkhânians, Timûr and his descendants (on fol. 32[a]), Bâbar, Humâyûn, etc., down to Jahângîr's reign (on fol. 41[a]).

3. A fragment on falconry, on fol. 66[b].

4. Extracts from Daulatshâh's تذکرة الشعرا, on fol. 68[b], beginning with Pindâr of Rai, comp. above, Nos. 348–359.

5. رساله درعلم خطّ, a treatise on writing, on fol. 75[a]. Beginning: حمد بیحدّ و شکر بی عدّ احدی را سزاست الخ.

6. Some fragments of natural history and cosmography, on fol. 82[a].

7. آداب حمّام و آنچه لائق آن مقام است, on fol. 92[b].

8. حرف چند درباب ارکان و واجبات و شرائط حجّ الخ, the rites and observances of the pilgrimage, on fol. 93[b].

9. نکوهش حرص کردن, on fol. 94[b].

10. Extracts from the حدیقة الحقیقة من تصنیف شیخ قطب الدین محمّد الجامی and other works on ethics and morals, on fol. 95[a].

11. Extracts from Auḥadi's Jâm-i-Jam, comp. above, Nos. 785–789, on fol. 103[a].

12. Some astronomical and astrological tables, on fol. 106[a].

13. A ḳaṣîdah by Hâshimi (died A. H. 946 or 948). Beginning:

معلّم عشق و عارف طوطی و مرآت عرفانش الخ

14. Selections from Khâḳâni's diwân, alphabetically arranged, and other anonymous diwâns, on fol 113[b]. Only at the end some names of poets occur, viz. Haḳiri, Hâlati, Mirzâ Ḥusâmi, Ḥamdi, on fol. 149[b]; Ḥairati, on fol. 150[a]; Khâḳânî of Jurjân, Khulḳi, Ḥarfi, Ḥaidar Ilkâ, Ḥairâni, Maulânâ Khurdzargar, on fol. 150[b]; Shaikh Suhaili, on fol. 151[a]. Instead of a title or heading there are prefixed as introduction to these selections two baits, the first of which runs thus:

بیا بشنوای دل بیان سخن - زخاقانی آن پهلوان سخن

15. Some treatises on sin, on fol. 153[a] (ذنب); on the night-prayer (ذکر دعاء وقت خواب و تهجّد), on fol. 155[b]; and other prayers, followed by short accounts of different matters, especially religious ones, intermixed with traditions, sentences, poems, etc.

16. در علم صنائع شعری, beginning on fol. 175[a]: شعر کلامی است الخ. On the margin of ff. 178[a]–180[a] there is added by a modern hand the عنوان دیوان شیخ علی حزین, preface (or rather epilogue, see above, No. 1184) to the diwân of ʿAli Ḥazîn (born A. H. 1103, died A. H. 1180). Beginning: هان ای دانش دیده ور وژرف نگاهان معنی پرور الخ.

17. Accounts of Saʿdi, Ibrâhîm Adham, Abû Salmân Dârâni, and Abû Ḥasan ʿAli bin Ismaʿil bin Abî Bashar Isḥâḳ, with short specimens from the diwâns of Mir Ṣâliḥ, Ṣâbirî, Ṣanʿi (or Ṣunʿi) of Tirmidh, Ṣabâʾi of Iṣfahân, Ṣabâḥi, Ṣadafi, Ṣabûḥi, Ḍamiri of Iṣfahân, Ḍamîri of Hamadân, Ṣabrî and Ṣarfi of Iṣfahân, on fol. 194[a].

18. Sentences of celebrated Shaikhs etc. on religious, psychological, and other subjects, on fol. 199[b].

19. Medical treatises (درعلم طبّ) in prose and verse, on fol. 203[a]; on fol. 206[b] there are found some ḳiṭʿas, entitled در یافتن مزاج, the first of which begins:

بدان خون که گفتی سپاس ودرود
که در فنّ طبّ است این قطعها

20. Geographical extracts, with large biographical notices in the manner of the Haft Iklim, beginning with حجاز in the second climate, on fol. 208[a].

21. Short tales and anecdotes, for instance, on Hârûn-alrashîd, etc., on fol. 238[a].

22. Fragments from biographies of poets and extracts from their diwâns, comp. above, Nos. 4 and 17. ʿUnṣurî and one of his pupils occur on fol. 243[a], ʿAbd-almajîd of Abhar on fol. 245[a].

23. On the science of physiognomy (در فراست), on fol. 247[b]. Beginning: ارباب دل از باب فراست حلّ مشکل در ضمن این حکایت کرده اند الخ.

24. در مراتب قرآن مجید - بیان فائدهٔ ختم قرآن فرقان بر ثقلین الخ, on fol. 254[a].

25. A short fragment of the famous work کتاب قوت القلوب (the food of hearts), by Abû Ṭâlib Muḥammad bin ʿAli of Makkah (died A. H. 936 = A. D. 1529, 1530, comp. Ḥ. Khalfa iv. p. 580, No. 9636), on fol. 256[b]. Beginning: شیخ ابو طالب صلّی رضی اللّه عنه که معتمد خلف و سلف است الخ.

26. Account of Firdausî and Farrukhî, on fol. 258[a].

27. در علم کیمیا, on the elixir, on fol. 261[a].

28. Fragments of the biographies of Kamâl Khujandî and Kamâl Ismaʿîl, with extracts, on fol. 263[a].

29. A religious treatise on یقین, beginning on fol. 269[a]: قال الجنید.

30. Fragments of the biographies of Jalâl-aldin Rûmî, Muʿizzî, and Bailaḳâni, on fol. 272[a].

31. Short mathnawis, on fol. 275[a].

32. Another fragment, on fol. 280[a]. Beginning: برضمیر فیض پذیر مهر نظیر الخ.

33. در بیان فرّ و بزرگی وحشمت وعظمت ملوك, on fol. 285[a].

34. درتعبیر خواب, on the interpretation of dreams, by Amir Sayyid ʿAli Hamadâni (died A. H. 786), on fol. 290[a].

35. A fragment, on fol. 293a. Beginning: فی زاد الارواح قال علیه السلام الخ.

36. بیان آنکه واضع علم کیست وسبب وضع چیست, on fol. 297a.

37. Lyrical specimens, on fol. 303a.

38. A collection of short tales, beginning on fol. 305b: ذو الیمن وکیل خلیفه بود و فصاحت و بلاغت را الخ.

39. Some other fragments, and at the end of the MS., on fol. 319a sq., a series of tables with specimens of coins.

No date. On fol. 1a a seal of Mîr Muhammad Bahâdurkhân, with the date ..۱۲۱ (probably ۱۱۲۱, A.H. 1121 = A.D. 1709, 1710).

Ff. 326, partly 1, partly 2 coll., each ll. 15–23, sometimes a third, and even a fourth on the inner margin; Nasta'lîk, written by different hands; many additions, supplied later, on the outer margin, and on the leaves, originally left blank; size, 9¼ in. by 6 in. [Elliot 295.]

1239

Miscellanies.

A rich collection of various specimens of poetry and prose, scattered all over the margin; we quote only the more important ones:

1. A series of fards by Muhammad Kulî Salîm, Zuhûrî, Humâyûnshâh, Shâh 'Abbâs, and others, on fol. 12 sq.

2. An anonymous منقبت, on fol. 17b.

3. A منقبت by Kâsim-i-Anwâr, on fol. 20b.

4. A kasîdah by Ahli Shîrâzî, on fol. 21a.

5. Some mathnawî baits by Mirzâ Muhammad Kâzim (probably identical with a poet of this name, with the takhallus Karîm, who flourished under 'Âlamgîr, see Khulâsat-alkalâm, No. 61, and Rieu ii. p. 683), on fol. 23a.

6. A منقبت by Hâfiz, on fol. 23b.

7. A منقبت by Ghâfil, on fol. 26b.

8. A series of mukhammasât, on fol. 29a sq., one by Imâm Kulîkhân, the rest anonymous.

9. An اعتقاد by Mullâ Tughrâ, on ff. 33a–37b.

10. A collection of treatises in prose, letters, etc., for instance, Aurangzîb's وصیّت نامه, on fol. 46b; an epistle of Aurangzîb to his brother Shâh Shujâ', on fol. 51b, etc.

11. A series of ta'rîkhât, on fol. 57a sq.

12. The story of Hasan Basrî and Bîbî Râbi'iyyah, on fol. 65a.

13. A story of Humâyûn Pâdishâh, on fol. 73a.

14. حقیقت همایون پادشاه, on fol. 77a.

15. Minor poems by Kâdî Salâlim, Ghanî of Kashmîr, Sa'dî, Mirzâ Nizâm-i-Dast Ghaib, Ruknâ, Abû Sa'îd bin Abû-alkhair, Damîrî, Amîr Khusrau, and Mullâ Shaidâ, on fol. 78 sq.

16. Another series of mukhammasât, on fol. 81b sq.

17. Ghazals and rubâ'îs, on fol. 86a sq.

18. A mathnawî by Himmat, on fol. 89b. Beginning:

نبود امشب زجوش دل قرارم الخ

19. The story of the mouse and the cat (حکایت موش و گربه), by 'Ubaid Zâkânî, in verse, with nice illustrations. Beginning on fol. 92b:

ای عجوزك بطبع میرانا الخ

see above, Nos. 797 and 799.

20. A series of مناجات, on fol. 101a. Beginning:

الهی توئی آگه از حال من الخ

21. Arabic poems with Persian interlinear paraphrase, on fol. 113a.

22. Fards by different authors, Jahângîrshâh, Nûrjahân Begam, Shâhjahân, Âsafjâh, etc., on fol. 121a.

23. A poem in praise of tobacco (تنباکو), by Mirzâ Sâ'ib, on fol. 124a.

24. A prose-story of Buzurjmihr and Aristotle, on fol. 125b.

25. A series of stories in verse, on fol. 135b, viz. حکایت, حکایت ذو النون مصری, حکایت سعید بلخی, حکایت راویٔ عبّاس, مولانا فخر الدین, etc.

26. An Arabic kasîdah by Muhyî-aldîn 'Abd-alkâdir Jîlânî, the founder of the Kâdirî order, who died A.H. 561 (قصیدهٔ حضرت غوث الاعظم), on fol. 136b.

27. Another series of stories in verse, on fol. 141b, viz. حکایت, حکایت احول, حکایت ابو علی جرجانی, نصیحت, a letter by Čandarbhân, حکایت از جنید, حکایت شیخ حسن بصری, etc.

28. A remarkable saying on Sûfism by Abû Sa'îd bin Abû-alkhair, on fol. 145a.

29. The famous mathnawî by Shaikh Bahâ-aldîn Muhammad 'Âmilî, نان و حلوا, bread and sweetmeat (see above, Nos. 1085–1088), with a short preface in prose. Beginning: اما بعد حمد اللّه علی افضاله الخ, on ff. 148b–157a (containing 340 baits).

30. Some ta'rîkhât, on fol. 158a, viz. تأریخ اعتماد خان, تأریخ محمّد بیدار بخت بهادر, etc.

31. A few traditions, a kasîdah by Sâhib Mirzâ Muhammad Malakî (or Mulkî), etc., on fol. 161a.

32. احکام پادشاه عالمگیر غازی, the same notes and orders which are usually styled کلمات طیّبات (see above, Nos. 248–251), on ff. 173a–253a. Beginning: الهی از قلم شکسته و زبان خسته الخ.

33. صفات قدسی, a collection of traditions, etc., in prose, on ff. 253a–264a, dated A.H. 1121 = A.D. 1709, 1710.

34. کلمات عالمگیر پادشاه (see No. 32), on fol. 265a.

35. جنگنامه or the war-book, in verse, by Rustam 'Alîkhân Bahâdur (or Hâmidkhân), on ff. 269a–289b. Beginning:

بنام خداوند هشیار دست
کزو دارد امّید هرکس که هست

36. A story in prose, on fol. 291a. Beginning: راویان اخبار و ناقلان آثار چنین روایت میکنند که روزی جهودی نشسته الخ, followed by other short pieces in prose and verse.

37. A treatise on Ḥâfiẓ by Maulânâ Shâh Muḥammad of Shîrâz, with extracts from the great poet's dîwân, entitled, in the colophon, خلاصهٔ حافظ, and dated the 5th of Dhû-alḥijjah, A.H. 1139=A.D. 1727, July 24, on ff. 299ª–314ª. Beginning: فصیحترین کلامی که فصحای بلاغت الخ.

38. فالنامهٔ حضرت امیر المؤمنین علی, on fol. 331ª, dated A.H. 1126=A.D. 1714.

39. Fards, rubâ'îs, ghazals, etc., by Muḥammad Sa'îd Ashraf, Ghanî, Yûsuf Shâmlû, Nazarî, Kâsim, Ṣâ'ib, Nâṣir 'Alî, 'Alî 'Aẓîm (an offspring of Nâṣir 'Alî), Âṣafî, etc., on ff. 331ᵇ–333ª.

40. A kaṣîdah by Mu'izz Fiṭrat (who lived under 'Âlamgîr, and died A.H. 1106, comp. A. Sprenger, Catal., p. 408), on ff. 333ᵇ–336ᵇ, containing 140 baits, and dated the 12th of Rabî'-alawwal, A.H. 1140=A.D. 1727, October 28. Beginning:

شهباز شور نالهٔ زارم عجب مدار الخ

41. Ta'rîkhât, rubâ'îs, fards, etc., and some prose pieces, on fol. 337ª sq., by Ṣafî, Ghanî, Farrukhsiyar Pâdishâh, Ṣafî Kulî, Iltifâtkhân, Kalîm, Ṣâ'ib, Thâkib, etc.

42. جواب بو علی سینا and سؤال شاه سنجر, on fol. 348.

43. وصیّت نامهٔ حضرت علی in Arabic, with Persian interlinear paraphrase, on fol. 349 sq. Beginning: اوصی امیر المؤمنین علی ابن ابی طالب ولده الحسین الخ.

44. A kaṣîdah by Darwîsh Himmat, on fol. 353ᵇ sq. (containing fifty-seven baits), dated A.H. 1140=A.D. 1727, 1728.

45. An elegy by Muḥtasham Kâshî, on fol. 355ª. Beginning:

باز آن چه شورش است که در خلق عالم است الخ

46. A ghazal by Sa'dî, on fol. 358ª.

47. Rubâ'iyyât by Nâṣir 'Alî, Ṣâ'ib, Kâtibî, etc., on fol. 359ª.

48. Two stories from the خیاط نامه, on ff. 359ᵇ–364ᵇ. Beginning:

شنیدستم که در عالم ازین پیش
حکیمی بود و دانشمند ودرویش

49. The same elegy by Muḥtasham as No. 45, repeated, on fol. 364ᵇ sq.

50. Ghazals, rubâ'îs, and fards, by Ṣâ'ib, Bîdil, Ghanî, Nâṣir 'Alî, Bâkir, etc., on fol. 368ª sq.

51. Some chronograms, on fol. 376ᵇ.

52. Kaṣîdas and short poems, on ff. 378 sq. and 386 sq.; ghazals by Hilâlî and Shaikh Anṣârî, on fol. 388ª.

53. An Arabic treatise, partly with Persian interlinear paraphrase, by Shaikh Muḥyî-aldîn Abû Muḥammad 'Abd-alkâdir aljîlânî, on fol. 389ᵇ.

54. The story of Sulṭân Jumjumah (قصّهٔ سلطان جمجمه), in verse, on fol. 394ª sq.

55. Verses by Ṣâ'ib, on fol. 398ª sq.

56. معجزات محمّد مصطفی, on fol. 400ᵇ.

57. Minor poems by 'Âkilkhân, Khâkânî, Mullâ Naubar, Shaidâ, Muḥammad Kulî Salîm, Mullâ Nazarî, Muhammadbeg, Arzî, Maulânâ Ḥimâyat, Dârâ Shukûh Mullâ Munîr, Nâṣir 'Alî, Ṣâ'ib, Mîr Ṣafî of Nîshâpûr, Maḥmûd of Iṣfahân, Makṣûdbeg of Shîrâz, Mullâ Aḥmad Shaikh, etc., on ff. 402ª–406ª.

Margin, ff. 1–406, much varying in the number of lines; Nasta'lîk. [Fraser 124.]

1240

Fragments and incoherent pieces of different works in prose and verse, written by different hands in Nasta'lîk and Shikasta on paper of various sizes, bound together in one volume. It begins with a fragment of a story of Sulṭân Maḥmûd of Ghazna (قصّهٔ سلطان محمود غزنوی), on ff. 1ᵇ-2ᵇ, ll. 15; followed by one leaf from 'Urfî's dîwân (fol. 3, ll. 15), dated the 27th of Jumâdâ-althânî, A.H. 1163=A.D. 1750, June 3, one blank leaf, one leaf, belonging probably to the same dîwân, three blank leaves, a fragment of the dîwân of Fiṭrat (see No. 40 in the preceding copy), on ff. 9ᵇ–15ᵇ, ll. 17, containing ghazals, rhyming in ا, and beginning:

زهی ار شور سودایت نمکدان کاسهٔ سرها الخ

one leaf from a Persian work on ethics (fol. 16, ll. 17); a fragment of the preface of Sa'dî's Gulistân, on ff. 17–20, ll. 15; a large fragment of an anonymous philosophical work in Arabic, on ff. 21–44, ll. 19; and one page (fol. 45ᵇ), containing the beginning of Sa'dî's Bûstân (vers. 1–13), with an illuminated frontispiece.

[Ouseley Add. 153.]

1241

Majmû'a-i-rasâ'il (مجموعهٔ رسائل).

A very rich and interesting collection of tales, treatises, poetical extracts, etc. An index on the fly-leaf, by Sir Gore Ouseley, gives the titles of thirty-six prominent sections of this MS.

It contains:

1. قصّهٔ مهر وماه, the love-story of Sun and Moon, that is, prince Mihr, son of Khâwarshâh, and princess Mâh, on ff. 1ª–43ª; comp. Rieu ii. p. 765; Garcin de Tassy, Histoire de la Littérature Hindouie, etc., ii. p. 550; Cat. des MSS. et Xylographes, p. 410. Another copy of the same story in the India Office Library, No. 1533. Beginning: الحمد لله ..... بدانکه راویان اخبار وناقلان آثار و خوشهچینان خرمن سخن و نکتهدانان داستان کهن چنین روایت میکنند که در دیار مشرق پادشاهی بود خاورشاه نام الخ. On the fly-leaf this story, No. 1 in the index, is, no doubt wrongly, ascribed to Farîd-aldîn 'Aṭṭâr.

2. زینت القاری, the ornament of the Kurân-reader, on ff. 44ª–48ª, rules and prescriptions for the proper recitation of the Kurân, by Nuṣrat ibn 'Umar, known as Iskandar. Beginning: الحمد لله ..... بدان اسعدك الله تعالی فی الدارین که ترکیب قرآن مجید و فرقان حمید بتحریر و تألیف الخ. It is divided into a great

number of small faṣls, for instance, فصل ادغام ,فصل فصل در بیان معرفت ,فصل تسهیل ,فصل اخفا ,ابدال مخارج الحروف, etc.

3. تحفة الحُفّاظ, the present for those who know the Ḳurân by heart, a tract similar to the preceding one, in mathnawî-baits, on ff. 48ª–54ᵇ, beginning with a باب فی کیفیّت القراءت; first bait:

ابتدا کردم بعلّام الغیوب
منزل الآیات و ستّار الغیوب (read العیوب)

The title appears on fol. 48ᵇ, l. 9: تحفة الحفّاظ نامش کرده ام'

In the colophon it is styled: تحفة الحافظ قوانین قرآن. (2 and 3 form *one* item, No. 2 in the index, where both are ascribed to Nuṣrat ibn 'Umar.)

4. A chronological list, giving the most prominent dates in the lives of legendary and historical personages from the creation of the world to A. H. 958=A. D. 1551, on ff. 55ª–59ᵇ. (No. 3 in the index.)

5–8. Astrological treatises, fâlnâmas, nativities, and interpretation of dreams, on ff. 60ª–92ª; the *first* entitled: فالنامهٔ مصحف مجید, in mathnawi-baits, on fol. 60ª, beginning:

مرد دانا سخن ادا نکند - تا بنام حق ابتدا نکند
مالك لم یزل کریم و قدیم - صانع بی بدل حکیم و علیم

the *second*, entitled: دربیان موافقت ونا موافقت کار خیر, on fol. 67ᵇ, beginning: حمل معه (read مع) حمل چو این دو طالع باهم جفت شوند الخ; the *third*, entitled: فی الجملة(!) عقائد نجوم ...... شناختن علامت حوادث زمانه, on fol. 75ª, beginning: اگر در جرم قمر خطّی ملحوظ شود الخ; the *fourth*, entitled: تعبیر خواب جبرائیل علیه السلام, on fol. 92ª. (No. 4 in the index.)

9. کتاب سراج المنیر, the book of the shining lamp, on ff. 92ᵇ–124ᵇ, a collection of moral anecdotes, in imitation of Sa'di's Gulistân (see a pencil-note in English on the margin of fol. 94ª, and Rieu ii. p. 861ᵇ), by Ibn Shams-aldin Muḥammad Sharîf, see fol. 124ᵇ, l. 5. Beginning: سپاس و ستایش کریمی‌را که حلیهٔ خلّتش زیوریست الخ. It is divided into the following twenty lama'ât: (1) در شرائط ادب, on fol. 94ᵇ; (2) در دها و حیا, on fol. 96ᵇ; (3) در فوائد حلم, on fol. 98ᵇ; (4) درمناقب عدل, on fol. 100ª; (5) (در) محامد احسان, on fol. 101ª; (6) در حلاوت صبر, on fol. 103ª; (7) در عذوبت عشق, on fol. 104ᵇ; (8) در چاشنئ محبّت, on fol. 106ᵇ; (9) در مکارم سخاوت, on fol. 108ª; (10) در محاسن شجاعت, on fol. 109ᵇ; (11) در مراعات صحبت, on fol. 111ᵇ; (12) در مرارت ادبار, on fol. 113ᵇ; (13) در نتائج خاموشی, on fol. 115ª; (14) در عزّت قناعت, on fol. 116ª; (15) در ذلّ (ذلّت in the index on fol. 94ª) طمع, on fol. 117ᵇ; (16) در ثمرهٔ فتوّت, on fol. 118ᵇ; (17) در حسن تدبیر, on fol. 119ᵇ; (18) در شامت ظلم, on fol. 120ᵇ; (19) در مذمّت خدعه, on fol. 122ª; (20) در ملامت حسد, on fol. 123ª. Before the beginning of the epilogue there appears exactly the same date as in Rieu's copy, viz. end of Rabî'-alawwal, A. H. 1030=A. D. 1621, February (see fol. 124ᵇ, l. 4); comp. Rieu, loc. cit., and Mélanges Asiatiques, vol. ii. p. 58, and vol. iv. p. 498 (No. 5 in the index). This copy was finished the 8th of Ramaḍân, in the twenty-ninth year of Shâh 'Âlî Gauhar's reign, A. H. 1201=A. D. 1787, June 24.

10. قصّهٔ عشق و حسن, the allegorical story of Love and Beauty, on ff. 125ª–126ᵇ. Beginning: راویان اخبار و ناقلان آثار چنین روایت کنند(!) که در معمورهٔ تن از اقلیم وجود سلطان عشق نام و سلیمان حسن نام دو امیرزاده بودند الخ. This story is, perhaps, identical with one of the same title by Mullâ Ṭughrâ, see Rieu ii. p. 850ᵇ. (No. 6 in the index.)

11. پاس انفاس, the tuition of souls, a philosophic treatise, on ff. 126ᵇ–128ª, ascribed both in the heading and in the last words of the tract itself (ومرکه لذّت این رساله دم را یابد جامی را بدعای خیر یاد کند) to Jâmî. Beginning: بدان اسعدك اللّه تعالی فی الدارین که علم حکمت مهترین علمهاست و دانستن او بر طالب فرض است الخ. (No. 7 in the index.)

12. نوادر السلوك, the wonders of the mystical road, a Ṣûfic treatise, by Ṣûfî Sharîf, on ff. 128ª–130ᵇ. Beginning: منّت مر خدا ویرا (!) که عالم را آئینهٔ معرفت خود ساخت و خصوص انسانرا از میان عالمیان الخ. (No. 8 in the index.)

13. مجمع البحرین, the confluence of the two seas, on ff. 132ª–145ᵇ (fol. 131 is left blank), composed A. H. 1065=A. D. 1655, by the prince Muḥammad Dârâ Shukûh, the eldest son of the emperor Shâhjahân, who attempted in this treatise to reconcile Brahmanism and Muḥammadanism by showing the close relationship between Hindû pantheism and Persian Ṣûfism; comp. Rieu ii. p. 828ª, and J. Aumer, p. 140. Beginning:

بنام آنکه او نامی ندارد
بهر نامی که خوانی سر بر آرد

Dârâ Shukûh was killed by order of his brother Aurangzîb, A. H. 1069=A. D. 1659. This copy is dated by Mohan C̓and Saifkhânî (موهن چند سیف خانی), the 6th of Ramaḍân, A. H. 1198=A. D. 1784, July 24.

14. جواب و سؤال دارا شکوه با فقیر صاحب‌دل (called in the heading بابا لعل) در بیان تحقیق بعضی مطالب حقیقت هندی, a debate between the same prince Dârâ Shukûh and Bâbâ La'l at Lâhûr, on questions of Hindû theosophy, on ff. 145ᵇ–151ᵇ. Beginning: سؤال عزیز آنکه در ناد و بید چگونه فرق توان کرد جواب کامل آنکه چنانچه پادشاه و حکم پادشاه بمعنیٔ ناد و حکم بمعنیٔ بید است الخ. (13 and 14 correspond to No. 11 in the index.)

15. (read قصّهٔ جواب و سؤال پادشاهزدی (پادشاهزادئی ملك چین, the tale of the beautiful princess of China,

who put certain critical questions to all who aspired to her hand, the prototype of Gozzi-Schiller's Turandot, by Maulânâ 'Abd-alghafûr, on ff. 156ª–165ᵇ (ff. 152–155 blank). Beginning: الحمد لله ..... امّا بعد منصف (read مُصنّف) این کتاب مولانا عبد الغفور رحمة الله علیه نقل میکند که از راویان فغفور چین دختری داشت الخ. Other versions of this story are in 'Aufi's جامع الحکایات, comp. Behrnauer: 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album.' Chemnitz, 1857, Prosaische Beiträge, pp. 57–70, and in a MS. of the India Office Library, No. 1239. Dated the 28th of Rabî'-alawwal, A. H. 1200=A.D. 1786, January 29.

16. قصّهٔ دزد وقاضی, the story of the thief and the judge, on ff. 165ᵇ–168ᵇ, see above, Nos. 490 and 491 in this Catal.; India Office, No. 1741, ff. 1–10. Beginning: راویان اخبار و ناقلان اسرار چنین روایت کردند که در عهد هارون رشید در شهر بغداد قاضی بود که الخ. Dated the 29th of Rabî'-alawwal, A. H. 1200 (the twenty-seventh year of Shâh 'Âlam's reign) = A. D. 1786, January 30, by the same copyist who wrote No. 15.

17, 18. مقالات ملّا دوپیازه, two treatises by Mullâ Dupiyâza (see Rieu i. p. 256ᵇ, where some epigrams of the same writer are mentioned, and ii. p. 782ª, where his portrait in form of a caricature is found); *a.* A list of metaphors, explained in a highly satirical vein, on ff. 168ᵇ–171ᵇ; for instance, what is الظلّ الله(!)? answer: پادشاه فراخ مشرب و فارغ از دین و مذهب. As title appears in the colophon the queer word تلفّظاظ (Talaffuẓâẓ); *b.* بنگنامه, the book of hemp (or intoxication), on ff. 171ᵇ–173ᵇ. Beginning: چون مینائی سپهر از مهتاب خالی گشت الخ. Both are copied in the same year, A.H. 1200, by the same scribe as the preceding story, the first the 29th of Rabî'-alawwal.

19. سقّا نامه, the book of the water-carrier, a short allegorical treatise, ascribed to Haḍrat Khwâjah Khiḍr (حضرت خواجه خضر), on ff. 173ᵇ–174ᵇ. Beginning: الحمد لله ..... بدانکه نقل است از اهل فضل الله تعالی که این رساله را از بهشت در صدرت (so instead of سدرت) المنتهی از برای سقّایان نوشته بودند چون در بهشت یکجوی آب روان است نام آن جوی حوض کوثر است الخ. Dated the 16th of Rabî'-alawwal, A. H. 1201 (twenty-eighth year of Shâh 'Âlam's reign) = A. D. 1787, January 6.

20. قصّهٔ شاهزادئ روم و شاه عبد العلی دانشمند, the love-story of the princess of Rûm and Shâh 'Abd-al'alî Dânishmand, on ff. 174ᵇ–178ª. Beginning: نقل است که پادشاه روم دختری داشت فاضله و جمیله و وقت وفات دخترخود را بر تخت نشاند الخ. It is a story similar to No. 15, the princess promises her hand to that wise man who can answer a hundred questions of her. (15–20 correspond to No. 12 in the index.)

21. ذکر غرائب ربع مسکون و عجائب وقائع جهان بوقلمون, the wonders of the world, an anonymous geographical compendium, on ff. 179ª–221ª. Beginning: بعد از حمد و ثناء صانع جهان غرائب آئین پس از درود خاتم انبیا نموده میشود الخ. It begins with a short description of the seven climates, intermixed with a few historical and legendary dates (Iklîm I, on fol. 179ᵇ; II, on fol. 181ª; III, on fol. 186ª; IV, on fol. 188ª; V, on fol. 203ª; VI, on fol. 204ᵇ; VII, on fol. 205ª); after that follow chapters on marvellous animals and human beings, on fol. 205ᵇ sq.; and on birds, on fol. 215ᵇ; a chapter on ethnology (شرح ساکنان ربع مسکون), on fol. 216ᵇ; a list of the Turkish tribes, ib.; a short account of the people of Rûm, on fol. 217ᵇ; of the Arabs, on fol. 218ª; of the Indians, on fol. 218ᵇ; of the Abyssinians, ib.; of the Persians, on fol. 219ª, etc.; characteristic differences of the various races of mankind, on fol. 219ᵇ; an account of the resurrection, on fol. 220ª. Fol. 220ᵇ (turned upside down) contains in the first five lines the same conclusion, which is repeated on fol. 221ª; the rest of the page is filled with a tradition of 'Umar ibn al-Khaṭṭâb.

22. قصّهٔ تمیم انصاری که (از) اصحاب حضرت رسول است, the story of Tamîm Anṣârî, a companion of the prophet, on ff. 221ª–232ᵇ. Beginning: روایتست که روزی حضرت عمر ابن الخطّاب در مسجد نشسته بود زنی آمد برقعی بر روی انداخته گفت الخ. Another copy of the same story in the India Office Library, No. 910.

23. Miscellaneous prose pieces, consisting of short tales, traditions, metaphysical and other tracts, on ff. 232ᵇ–247ᵇ, including some poetical nuktas (on fol. 235ª sq.: بعضی نکتههای بزرگان و صنعت شاعران و سخنان ظریفان و غیرها از هرجا چیده نوشته شد) and a poetical contest between Hilâli and Nargisî (مناظرهٔ هلالی و نرگسی), on fol. 236ᵇ.

24. رساله در بیان جبراً(!) و اختیار و بیان لوح وحکم قضا و قدر, a treatise on compulsion and free-will, on the tablet of God's decrees, and on predestination, on ff. 247ᵇ–248ª. Beginning: الحمد لله ..... این رساله ایست در بیان لوح وکتاب و بیان حکم قضا وقدر نزدیك بفهم مردم الخ.

25. رسالهٔ صحّت و مرض, a treatise on health and sickness by Fuḍûlî of Baghdâd (who died A. H. 970 or 976; see Rieu ii. p. 659), on ff. 248ᵇ–252ᵇ. Beginning: حمد بیحدّ خدایرا سزاست که ریاض بذن (بدن) را بآب روان پرورد الخ.

26. A tradition of Ibrâhîm Adham, and a series of short ḥikâyât, nuktas, and traditions, on ff. 253ª–262ª, viz. *a.* حکایت در فوائد حیا, on fol. 253ª; *b.* حکایت در عدل, on fol. 253ᵇ; *c.* حکایت در محامد احسان, on fol. 254ª; *d.* حکایت در شرائط ادب, on fol. 254ᵇ; *e.* حکایت در مراعات محبّت, on fol. 255ª; *f.* حکایت در فوائد حلم, on fol. 255ᵇ; *g.* حکایت در عذوبت عشق, ib.; *h.* حکایت در حسن تدبیر, on fol. 256ᵇ; *i.* حکایت در شامت ظلم, on fol. 257ª; *k.* حکایت در

مذمّت خدعه, on fol. 257b; *l.* حکایت در ثمرهٔ فتوّت, on fol. 258a, etc. As a comparison with No. 9 (ff. 92b–124b) shows, these ḥikâyât are a repetition of some of the stories contained in the *Sirâj-almunîr*, viz. *a.* = lam'ah 2 (on fol. 97b, l. 13 sq.); *b.* = lam'ah 4 (on fol. 100b, l. 3 ab infra sq.); *c.* = lam'ah 5 (on fol. 102b, l. 9 sq.); *d.* = lam'ah 1 (on fol. 95b, l. 13 sq.); *e.* = lam'ah 11 (on fol. 112b, l. 15 sq.); *f.* = lam'ah 3 (on fol. 99b, l. 6 sq.); *g.* = lam'ah 7 (on fol. 105b, lin. penult. sq.); *h.* = lam'ah 17 (on fol. 120a, l. 2 sq.); *i.* = lam'ah 18 (on fol. 121a, l. 6 sq.); *k.* = lam'ah 19 (on fol. 122a, l. 14 sq.); *l.* = lam'ah 16 (on fol. 118b, lin. penult. sq.)

27. نصائح حضرت امام علی ابن موسی رضا کرّم اللّه وجهه بمأمون رشید حسب التماس وی, advices given by the Imâm 'Alî ibn Mûsâ Riḍâ to the Khalif Ma'mûn at his own request, on ff. 262a–262b. Beginning: ای مأمون فرمان نفس چندان بر که ترا از طاعت حق تعالی باز ندارد الخ.

28. فی علم القیافة, a treatise on physiognomy, by Mir Sayyid 'Ali of Hamadân (the author of the ذخیرة الملوك and many Ṣûfic tracts, died A. H. 786; see Rieu ii. pp. 447, 835, 836, etc.), on ff. 262b–265a. Beginning: الحمد للّه الذی خلق الانسان فی احسن تقویم امّا بعد این مختصریست در علم قیافه و حلیهٔ ظاهر آدمی الخ. (21–28 correspond to No. 13 in the index.)

29. منتخب نامهٔ تواریخ هندیه, an abridgment or short compendium of Indian history, by an anonymous author, on ff. 266a–289b. Beginning: از فضل بارگاه الهی و تفضیل درگاه نامتناهی انتخاب تواریخ هندیه الخ. It contains the following sections: description of Hindûstân and its various ṣûbas, on fol. 266a; history of the Indian Râjahs, beginning with Judishtir, on fol. 272b; reign of Shihâb-aldîn Ghûrî and his successors on the throne of Dihli down to Sulṭân Bahlûl Lûdi and Sulṭân Ibrâhîm, on fol. 280a; Tîmûr, Bâbar, Humâyûn, Shîrkhân, on fol. 284b; a short summary of the reigns of Akbar and his successors down to Shâh 'Âlam, on fol. 286a; Sulṭâns of Mâlwah, on fol. 286b; Sulṭâns of Gujarât, on fol. 287a; Sulṭâns of Sind, on fol. 287b; Sulṭâns of the Dakhan, on fol. 288a; rulers of Kashmir, on fol. 288b; rulers of Lakhnau, Jaunpûr, and Multân, on fol. 289a. (No. 14 in the index.)

30. A description of the Ṣûbas of India, abridged from Abû-alfaḍl's Â'în-i-Akbarî (see, for instance, fol. 292b, l. 5: شیخ ابو الفضل مؤلف گوید), on ff. 290b–325b; comp. similar extracts from the same work in Rieu i. p. 252 sq., iii. p. 928, etc. Beginning: پوشیده نیست که آنچه بر صفحات سامع والواح اخبار رقم اشتهار دارد الخ. Dated the 13th of Rabî'-alawwal, A. H. 1200 (twenty-seventh year of Shâh 'Âlam's reign) = A. D. 1786, January 14. (No. 15 in the index.)

31. رساله در خواصّ بعضی ادویه, on the peculiarities of some medicines, beverages, etc. (particularly the Bezoar-stone پاد زهر), mumia or pissasphaltus (مومیائی), the China root (چوب چینی), tea (چائی), coffee (قهوه), and tobacco (تنباکو), on ff. 325b–343a. Beginning: در بیان ادویهٔ سیه کثیر المنفعه که در کتب متداولهٔ قدما کمتر است ذکر آنها چون پادزهر الخ. Dated the 17th of Rabî'-alawwal, A. H. 1200 (twenty-seventh year of Shâh 'Âlam's reign) = A. D. 1786, January 18, by Mohan Ćand Kâtib, the same who is called in No. 13 Mohan Ćand Saifkhânî; in his handwriting are also Nos. 29 and 30. (No. 16 in the index.)

32. رساله در فنّ فوائدات منشی‌گری و خططاطی (!) وغیره از سمی نیشاپوری, a treatise on the art of letter-writing and the proper qualification of a munshî, by Sami of Nishâpûr, on ff. 344a–356b. Beginning: بدانکه منشی باید که اگر در جمیع علوم و رسوم ماهر و متبحّر نباشد الخ. It contains a series of standard letters, for instance, by Maulânâ Muḥammad Muḥsin of Shîrâz, the teacher of Nawwâb Ibrâhîmkhân, and others. A date, A. H. 1122 (probably the date of the composition of this treatise), appears on fol. 347a, l. 3 ab infra. On fol. 352a sq. there are added some other specimens of refined prose-writing, mostly called نقل, among which is found the same مناظرهٔ ملّا هلالی و ملّا نرگسی در مجلس سلطان حسین, on fol. 352a, which appeared above in No. 23 (on fol. 236b); a short tract on man's soul, در بیان روح انسانی, taken from the writings of Shaikh 'Azîz Taḳî, on fol. 353b; a story of Nimrûd (قصّهٔ نمرود), on fol. 354a; a story of Iblîs (قصّهٔ ابلیس), on fol. 354b, the same نصائح علی ابن موسی الرضا بمأمون الرشید as above in No. 27, on fol. 355a; and a poetical story by Jâmî: قصّهٔ پرویز و شیرین و ماهی فروش, on fol. 355b. (No. 17 in the index.)

33. دیباچهٔ خوان خلیل مولانا ظهوری تبریزی, Ẓuhûrî's preface to the Khwân-i-Khalîl (see Nos. 1076 and 1080 in this Catalogue), on ff. 357a–363b. Beginning: ای از تو بر اهل تخت و اکلیل سبیل الخ.

34. Various prose-writings of Mullâ Ṭughrâ of Mashhad, who died some time before A. H. 1078 = A. D. 1667, on ff. 363b–371b, viz.

a. بهاریه, identical with the مشابهات بدیعی, as a comparison with Bodley 767, No. 4, and the India Office Library, 1902, No. 3 shows, on fol. 363b. Beginning: موسم آن شد که مینا راك هندی سر کند الخ.

b. مجمع الغرائب (Bodley 767, No. 8; India Office Library, 1902, No. 7; Rieu ii. p. 742, No. 4), on fol. 365a. Beginning: چو نویسد از وسعت دریا چه کنم الخ.

c. Portion of the دیباچهٔ معیار الادراك (also styled جوش بلبل, see Bodley 767, No. 9; India Office Library, 1902, No. 9; Rieu ii. p. 742, No. 1), on fol. 366b. Beginning: پیش رو ساز سخن ترانهٔ حمد صانعیست الخ.

d. Portion of the عبرت نامه (or, as it is more correctly styled in Rieu ii. p. 743, No. 16, عنبر نامه, the book of ambergris), on fol. 368a. The heading here, عبرت نامه که بمقیما نوشته, clearly proves that this

little tract is really due to Ṭughrâ's pen and only addressed to Mukîmâ, i.e. Mukîm Kâshî.

e. رقعات and هجویّات, beginning on fol. 368b with a letter addressed to Ṭâlibâ; see Rieu ii. p. 743, No. 17.

35. Miscellaneous letters and specimens of refined prose-writing, on ff. 371b–388a, viz. a letter of Shâh Lillâhî (شاه للّاهی) to the Governor-General of India, Warren Hastings (مستر هشتین), on fol. 371b; an answer of Nawwâb Âṣafkhân to Ḥakîm Abû-alfatḥ, on fol. 372a; answer to a letter of the Nawwâb Khânkhânân Bahâdur, on fol. 373a; a second one, on fol. 373b; letter of Maulânâ Ḥamîd of Lâhûr to the Nawwâb 'Allâmî, on fol. 374b; answer to the letter of 'Abd-al'azîzkhân by Shâh 'Abbâs, ib.; reply to it, on fol. 375b; a letter of Ni'matkhân 'Âli, on fol. 376a; another letter of the same to Mirzâ Mubârak-allâh, on fol. 377b; two letters of Tîmûr, one to Khiḍrkhân, the governor of Lâhûr, the other to Shujâ'at Shi'âr (شجاعت شعار) Mîr Khwâjah, on fol. 378b; a letter of Nâdirshâh to prince Riḍâ Ḳulî Mirzâ, on fol. 379a (this part is dated the 22nd of Rabî'-alawwal, in the twenty-seventh year of Shâh 'Âlam's reign = A. H. 1191, that is a glaring mistake for A. H. 1200, see above, = A. D. 1786, January 23); a short رقعه from the انوار حکمت, and a دیباچهٔ بیاض by Maulânâ Naṣr-allâh, on fol. 383a; an Inshâ of Ṭughrâ Mashhadî, on fol. 383b; a letter of Mîr Muḥammad Ḥusainî alḥusainî to Ṭâlibkhân I'timâd-aldaulah, on fol. 384a; a letter of Naṣîrânî (read Naṣîrâi or Naṣîrâ) of Hamadân (about A. H. 1015) to Muhammad Ḥusainî of Ḥalab (حلبی? or perhaps چلبی?), on fol. 384b; another دیباچهٔ بیاض by Mirzâ Imâm Ḳulibeg, on fol. 385a; extracts from the منشئآت of the same, on fol. 386a; and a letter of Shâh 'Abbâs to Jahângîr, on fol. 386b. Beginning: لوامع اشارات و سواطع بشارات از خطاب مستطاب الخ.

36. دیباچهٔ نورس مولانا ظهوری, Ẓuhûrî's preface to Ibrâhîm 'Âdilkhân's treatise on Indian music, styled Nauras, on ff. 388a–391a (see Nos. 1076 and 1080 in this Catalogue). Beginning: سرود سرایان عشرتکدهٔ قال که الخ.

37. دیباچهٔ گلزار ابراهیم, Ẓuhûrî's preface to the Gulzâr-i-Ibrâhîm, on ff. 391a–394a (see Nos. 1076 and 1080 in this Catalogue). Beginning: خرّمی چمن سخن بطراوت حمد الخ.

38. Another series of letters, notes, firmâns, etc., on ff. 394b–410a; the following headings appear: letter of Zuhûrî to Faiḍî, on fol. 394b; دیباچهٔ مجموعه by Naṣîrânî (so again instead of Naṣîrâ) of Hamadân, on fol. 395a; letters of Naṣîr-al'azîzî, on fol. 395b; letters of Nâdirshâh, on fol. 398b; a firmân for Nawwâb Âṣafkhân, ib.; a letter of the Khânkhânân to Mirzâ Ja'far Âṣafkhân, on fol. 399a; reply of the latter, on fol. 399b; a letter of Mullâ Nau'î Khabûshânî (died A. H. 1019; see No. 1064 in this Catalogue), when he was in prison, ib.; answer of Ḥakîm Abû-alfatḥ of Gîlân to a letter of Mirzâ Ja'far Âṣafkhân, on fol. 400a; letter of the Khânkhânân to Maulânâ Naẓîrî of Nîshâpûr (died A. H. 1022; see No. 1074 in this Catalogue), at the time when he planned a pilgrimage to Makkah, ib.; Faiḍî's preface to the collection of his poems (دیباچه که شیخ فیضی بر اشعار خود نوشته), ib.; letter of Mîr Muḥammad Ḥusainî of Tafrish to Ṭâlibkhân I'timâd-aldaulah, on fol. 401a; Ṭâlibkhân's reply, on fol. 402a; letter of Mullâ Muḥammad Ṣûfî to Mirzâ Ghâzî of Tattah, ib.; specimen of the منشئآت of Mirzâ Jalâlâ, on fol. 402b; a description of Shâhjahân's throne by the same, on fol. 403a; a letter of his to Ḍiyâ ibn Maulânâ Ḥâli Padhîrî (حالی پذیری), on fol. 404a; letter of Shâh 'Abbâs, on fol. 408a; letter of Mîr Muḥammad Bâkir Dâmâd to Mullâ 'Abdallâh of Shûshtar, on fol. 409a; letter of Maulânâ 'Abd-alwâsi', the munshî of Sultân Ḥusain Mirzâ, on the prohibition of shaving (درمنع ریش تراشی), a few riddles, fards, and one rubâ'î at the end. (33–38 correspond to No. 18 in the index.)

39. نصائح خواجه عبد الله انصاری, lessons of advice by the great Ṣûfic Shaikh 'Abdallâh Anṣârî of Harât (born A. H. 396, died A. H. 481; see Rieu i. p. 35), on ff. 412a–420b and the greater part of the margin (fol. 411 is left blank). Beginning: بدانکه پیرمعلّمیست خبر از غیب دادن و منجّمیست مقام هر کس باز نمودن الخ. (No. 19 in the index.)

40. Two short tracts on the interpretation of dreams, on ff. 420b–425a: the *first* styled تعبیر نامه, on fol. 420b and the first half of fol. 421a; the *second*, styled خواصّ همه جستن اعضا, on ff. 424a–425a, with a still shorter piece, فی اختلاج الاعضا (the foreboding palpitation of the limbs), on the margin of fol. 424a. Between these two tracts, on ff. 421a–424a, there is inserted a treatise on archery, styled قانون تیر انداختن, or the art of shooting with bow and arrow. Beginning: قال النبی صلعم علّمو اولادکم الرمی یعنی بیاموزید ای امتان من فرزندان خود را تیراندازی الخ. (No. 20 in the index.)

41. Historical extracts, on ff. 425a–429a, containing a short list of the emperors of Dihlî from Shihâb-aldîn Ghûrî to Bâbar, on fol. 425a; a genealogy of Tîmûr, on fol. 425b (with another pedigree of the same on the margin of fol. 426a, styled کرسی نامهٔ صاحب قران امیر تیمور گورگان مطابق ظفر نامه و اکبر نامه); a list of ancient kings, from Âdam to the Buwaihîs, taken from Ṭabarî, on fol. 426b (with a list of ancient prophets on the margin of fol. 427b); and a genealogy of the Moghuls and Afghâns, on fol. 428a. (No. 21 in the index.)

42. Poetical extracts, on ff. 430a–434b (fol. 430 must be inserted between ff. 431 and 432), containing (1) ḳaṣîdas by Badr-i-Câcî (died after A. H. 746, see No. 793 in this Catalogue), in honour of his patron, Sulṭân Muhammad bin Tughluḳ of Dihlî; the initial ḳaṣîdah of Elliot 64 is here the last, on fol. 430a, beginning of the initial poem here: محو شد نقطهٔ زر دائرهٔ مینارا الخ; (2) a poem in mathnawî-baits on the foreboding palpitation of the limbs (دراختلاج), by Badr-i-Jâjarmî (died A. H. 686; see A. Sprenger, Catal., p. 367); this poem was composed A. H. 675 = A. D. 1276, 1277 (see the date and the author's name in the last two baits of the poem). Beginning:

حکما را بقول پیغمبر
آنکه زو داشت کار عالم فر
هست در اختلاج حکم تمام
زانکه چون معجزات این احکام الخ

(No. 22 in the index.)

43. ظفرنامهٔ تصنیف خواجه بزرجمهر بعهد نوشیروان در اخلاق, moral teachings which Buzurjmihr wrote by order of his royal master Nûshîrwân, on ff. 435^a–436^b. That is the same curious tract which, according to H. Khalfa iv. p. 175, No. 8015, was originally written in Pahlawî and translated into Persian by Ibn Sînâ (Avicenna), at the request of the Sâmânide prince Nûh ibn Manṣûr (A. H. 366–387 = A. D. 976–997). It is published in Schefer's Chrestomathie Persane, tome premier, 1883, pp. ١–٦. Schefer's remark, that this work has not been mentioned in any catalogue of European libraries, is most surprising, since it is described both in G. Flügel iii. pp. 493 and 494, and in Rieu i. p. 52, No. 7. The wording of the text here differs considerably from that in Schefer, Flügel, and Rieu. Beginning: . . . . . . الحمد للّه ربّ العالمین بدانکه آورده اند که روزی پادشاه نوشیروان عادل خواجه بزرجمهر را که وزیر او بود طلب کرد و فرمود که برای ما کتابی پرداز که الخ.

44. پندنامهٔ لقمان حکیم, good advices which the wise Lukmân gave to his son, on ff. 436^b–437^a. Beginning: این چند بند سودمند که لقمان حکیم به پسر خود را وصیّت کرده و فرمود که هر که این سخنانرا یاد گیرد و بدان عمل نماید خردمند وزیرك گردد اوّل ای فرزند خدای عزّ و جلّ را بشناس الخ. See similar treatises in Arabic in G. Flügel iii. pp. 13 and 14.

45. رسالهٔ تحفة الملوك در نصیحت و بندوبست ملك, good advices to kings and rulers for proper government, on ff. 437^a–438^b. It consists of forty short sections (باب), each of which contains four good advices in a very short and concise style, for instance, the first bâb is headed در حق پادشاه, and comprises the following four maxims: رعایت و محافظت دین٬ وزیر با تمکین٬ نگهداشتن عزم٬ و نگهداشتن حزم٬. Beginning: الحمد للّه . . . . . . امّا این رساله مشتمل است بر چند فائده بدانکه حکما از کتب قدما اختیار کرده اند الخ.

46. قصّهٔ شیطان لعین, the story of Satan, on ff. 438^b–439^b. Beginning: روایت میکنند از حضرت بی‌بی عائشهٔ صدیقه رضی اللّه عنها که روزی حضرت رسالت پناه صلعم در خانهٔ من نشسته بودند الخ.

(43–46 correspond to No. 23 in the index.)

47. An anthology of epic and lyric poetry, on ff. 441^a–558^b, containing:

The famous mathnawî on predestination, قضا و قدر, by Muḥammad Ḳulî Salîm (died A. H. 1057, see Nos. 1113 and 1114 in this Catalogue), on ff. 441^a–444^a, four columns in a page. Beginning:

شنیدم روزی از خونابه نوشی الخ

Advices in form of a ḳiṭʿah (قطعهٔ نصائح), mathnawî-baits by Jâmî, and ḳaṣîdas by Anwarî, on fol. 444^a.

Ḳaṣîdas and ghazals by Saʿdî, on ff. 444^b–445^b.

Ghazals by Mirzâ Ḳulî Mailî (of Harât, died about A. H. 1000), Fighânî, Shâhî, and Kâshifî, on fol. 445^b.

Ḳaṣîdas by Shaikh ʿAṭṭâr and Ḥakîm Khâḳânî, on ff. 445^b–447^a.

Ghazals, rubâʿîs, and fards by Ḍamîrî of Iṣfahân (under Shâh Ṭahmâsp; see Khulâṣat-alkalâm, Elliot 183, No. 42), Muḥtasham, Kamâl, Ḥalwâʾî, Waḥshî, Hilâlî, Ahlî, and Lisânî, on ff. 447^a–448^a.

Another mathnawî by Muḥammad Ḳulî Salîm, on ff. 448^a–448^b. Beginning:

شنیدم حیله پردازی زاحشام الخ

Ḳaṣîdas and satires by Umîdî, on ff. 448^b–450^b.

A poetical treatise on music (در بیان علم موسقی), on fol. 450^b. Beginning:

مقام اندر عدد هشت آمد وچار
دو شعبه هرمقامی راست ناچار

Ghazals and ḳaṣîdas by Muḥtasham, Walî Dasht-Bayâḍî, Ibn Ḥusâm, Shaukat, Salmân of Sâwa, ʿUbaid Zâkânî, and Muḥammad ʿAlî Jam (جم), on ff. 450^b–452^b.

Fards (the first styled بزبان عندلیب شوق), ghazals, rubâʿîs, riddles, mathnawî-baits, kiṭʿas, etc., on ff. 452^b–456^b, by Âṣaf of Kumm, Ḥijâb (probably the compiler of this anthology, as he styles himself راقمه), Mirzâ Ṣâʾib, Mirzâ Kiṭâʿî (قطاعی), Maulânâ Ḳâsim of Mashhad, Mirzâ Jalâl Asîr, ʿÂḳil Mîr, Firdausî (on fol. 453^b, a riddle which is repeated on fol. 454^b, and runs thus:

درختیست تلخی که (درختی که تلخیست :fol. 454^b) اورا سرشت
ورش در نشانی به باغ بهشت
ور از جوی خلدی (خلدش : fol. 454^b) بهنگام آب
به پنج انگبین ریزی و شهد ناب
سرانجام گوهر نبار (ببار : fol. 454^b) آورد
(همان میوهٔ تلخ بار آورد٬),

Saʿdî (another riddle, also repeated on fol. 454^b), Mailî, Shams Tabrîzî, Jâmî, Sulaimân Shukûh, Mirzâ Rustam, Fidâʾî, Ṣâdiḳ, Riyâḍî, the emperor Aurangzîb, Maulânâ Ḥasan, Nithârî, Khayyâm (i.e. ʿUmar Khayyâm, rubâʿîs), ʿIrâḳî, Bazmî, Kamâl Ismaʿîl, Shaikh Saḥâbî (rubâʿîs), Abû Saʿîd (i.e. bin Abû-alkhair, rubâʿîs), Wâthiḳ (واثق), and some anonymous rubâʿîs, together with a strife-poem, مناظرهٔ حضرت کلیم اللّه در نواحیٔ طور بآن سیه کلیم مهجور, on fol. 455^b.

Ẓuhûrî's famous Sâkînâma (ساقی‌نامهٔ مولانا ظهوری), on ff. 457^a–470^b; see Nos. 1076–1079 in this Catalogue. Beginning:

ثناها همه ایزد پاك را الخ

A long ḳaṣîdah by a poet Mâdiḥî (مادحی), i.e. the

encomiast, on ff. 470ᵇ–471ᵃ; that this is a real takhalluṣ, is obvious from the last bait but one:

زنور رخت مادحی را نمودی الخ

A mathnawî by Mullâ Jalâl (probably Jalâl Asîr), followed by a short ghazal by Sharaf, and another short mathnawî by Muḥammad Ḳulî Salîm, on ff. 471ᵃ–471ᵇ. Beginning of the last-named poem:

شنیدستم که یك گلخن فروزی الخ

Another mathnawî by Muḥammad Ḳulî Salîm, again entitled قضا و قدر, on ff. 472ᵃ–476ᵃ, four columns in a page, see above; if the heading is correct, we have here the continuation and conclusion of the first part (on ff. 441ᵃ–444ᵃ); the metre is the same, and both pieces together come to about the same number of baits as are usually found in Salîm's poem on 'fate and destiny.' Beginning of this part:

زهی توحید آغاز زبانها الخ

Another short mathnawî by the same Ḳulî Salîm, containing a description of the mountain of Kashmîr (در تعریف کوه کشمیر), on ff. 476ᵃ and 476ᵇ. Beginning:

سخن هرجا زصنع کردگار است الخ

Ḳaṣîdas and ghazals by Sa'dî, Jâmî, Amîr Khusrau, and Ḳudsî, on ff. 476ᵇ–478ᵃ.

Mathnawîs, on ff. 478ᵃ–484ᵃ, four columns in a page, viz.:

a. ساقی نامه by Naẓar (نظر, both in the heading and as takhalluṣ in the last bait but two), on fol. 478ᵃ. Beginning:

دلا تیره منشین که آید بهار
بمستی سر از جیب کلفت برآر

b. A mathnawî by Shâh Ṭâhir of the Dakhan (شاه طاهر دکنی), on fol. 481ᵃ. Beginning:

هر آنکس که برکام گیتی دهد دل
به نزدیك اهل خرد نیست عاقل

c. شکست دست by Ṭâlibâ (probably identical with Ṭâlib Âmulî, who died A.H. 1035 or 1036, see Nos. 1090–1092 in this Catalogue), on fol. 481ᵇ. Beginning:

کیم من وا غداری از زمانه
زهر داغی خدنگی را نشانه

d. and *e.* در هجو ناختگی, a satirical poem by an anonymous writer, and another short mathnawî by the same Ṭâlibâ as under *c*, on fol. 483ᵃ. Beginning of the latter:

چرخ بی مهر یار بی پرواست
درد بسیار و قحط سال دواست

f. قضا و قدر, the mathnawî on predestination, by Ḥakîm Ruknâ, i.e. Rukn-aldîn Mas'ûd Kâshî, with the takhalluṣ Masîḥ (died A.H. 1066, see No. 1115 in this Catalogue), on fol. 483ᵃ. Beginning:

شنیدم روزی از پاکیزه رائی
سرای عاریت را کدخدائی

A ghazal by Khwâjah 'Iṣmat of Bukhârâ (died A.H. 829 or 840, see No. 861 in this Catalogue), and poems by Maulânâ Rûmî, 'Aṭṭâr, and Saḳḳâ (died A.H. 962), on ff. 484ᵃ–485ᵇ.

A mathnawî by Muḥammad Ḳulî Salîm, entitled در باب قحط دکن, on ff. 485ᵇ–487ᵃ. Beginning:

چو اقبال از نظام الملك برگشت الخ

Miscellanies, consisting partly of mathnawî-baits, as صدق سلطان محمود با ایاز, صدق محبت مجنون بالیلی, در باب معجزهٔ, موعظه, حکایت بهلول, حکایت بایزید حضرت رسول, an extract from the حدیقة الحقائق, etc., partly of ghazals by Khâjû (خاجو, i.e. Khwâjû Kirmânî), Kamâl Isma'îl, Ahlî, and Hilâlî, on ff. 487ᵇ–488ᵃ.

A mathnawî (a kind of ساقی نامه) by a poet with the takhalluṣ نشمی (so distinctly written in many baits of the poem which invariably begin بیا نشمی الخ, perhaps a wrong spelling for نظمی ?), on ff. 488ᵇ–490ᵇ, followed by a few rubâ'îs. Beginning of the mathnawî:

بنام یکی جان‌ده جان ستان الخ

Shaikh Bahâ-aldîn 'Âmilî's نان و حلوا, or 'bread and sweetmeat' (see Nos. 1085–1088 in this Catalogue), on ff. 491ᵃ–494ᵇ. Beginning:

ایّها اللاهی عن العهد القدیم الخ

A short mathnawî by Ḥakîm Ḳaṭarân (died A.H. 485, see Butkhâna, Elliot 32, No. 40), a ghazal by Ḥakîm Abû 'Alî (i.e. Ibn Sînâ, the same poem which is published by Dr. Ethé in 'Göttinger Nachrichten,' 1875, p. 566, No. 14), and a dispute between Abraham and his father Âdhar (مناظرهٔ حضرت ابراهیم با آذر), on ff. 494ᵇ and 495ᵃ. The munâẓarah begins on fol. 495ᵃ thus:

روزی از روزها مگر آذر
بُت تراشیده بود (read بُد) بچند نفر

Mathnawîs, on ff. 495ᵃ–498ᵇ, viz.:

a. بخش میراث by Thânîbeg, on fol. 495ᵃ.

b. A mathnawî by Muḥammad Ḳulî Salîm, without a title, on fol. 495ᵇ. Beginning:

ساده‌دلی‌را زپیٔ راه دور
گشت خری همچو مسیحا ضرور

c. قضا و قدر, 'fate and destiny,' a third mathnawî of the same title, by Amîrbeg Wâlih, on fol. 496ᵇ. Beginning:

شنیدم روزی از عالی جنابی
سپهر معدلت را آفتابی

d. and *e.* Two short mathnawîs by Muḥammad Ḳulî Salîm, the first a satirical one, on fol. 497ᵃ.

f. مناظرهٔ بدوی, a dispute between a town Arab and a Bedouin, on fol. 498ᵃ. Beginning:

عربی در میان مکه وشام ـ کسب اسباب مینمود مدام

Miscellanies, on ff. 498ᵇ–511ᵃ, containing a prose-treatise, styled بحر طويل, by Muhammadbeg Sâ'i (ساعی), on fol. 498ᵇ, beginning: ابتدا میکنم این نامه الخ; a short story in verse, حکایت مقلّد حضرت موسی, and Turkish ghazals by Fudûlî, on fol. 500ᵃ; a mukhammas by Nâṣir, and pretended extracts from Nâṣir bin Khusrau's Sa'âdatnâma, on fol. 501ᵃ (the latter being obviously a forgery, as they differ entirely, both in metre and contents, from the real سعادتنامه, published by M. Fagnan in Zeitschrift der D. M. G., vol. 34, pp. 643–674 (1880); they simply contain mystical stories, as the very beginning shows: موسی زمیٔ فراق مخمور - مستانه دوید بر سر طور); a few rubâ'is and extensive extracts from some of Jâmî's mathnawis (for instance, from the سبحة الابرار, the تحفة الاحرار, etc.), on fol. 502ᵃ.

Maulânâ Nau'i's famous love-story, سوز و گداز (burning and melting), on ff. 511ᵃ–517ᵃ (see Nos. 1064–1066 in this Catalogue). Beginning:

الهی خنده ام را نالگی ده الخ

Shaikh Mahmûd Shabistarî's (died A.H. 720 = A.D. 1320) renowned mathnawî on Ṣûfism, گلشن راز (composed A.H. 717), on ff. 517ᵃ–529ᵃ, 4 coll. Best edition by E. H. Whinfield, London, 1880, see below, No. 1260. Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل بنور جان بر افروخت

Maulânâ Ahlî Shîrâzî's (died A.H. 942) سحر حلال or lawful sorcery, the love-story of prince Jam and princess Gul, on ff. 529ᵃ–535ᵇ (see Nos. 1027 and 1028 in this Catalogue). Beginning of the dibâća, on fol. 529ᵃ:

حمد نا محدود ودرود نا معدود سزاوار صنّاعیست الخ

Beginning of the poem, on fol. 529ᵇ:

ای همه عالم بر تو بیشکوه الخ

Extracts from Maulânâ Kâtibi's مجمع البحرين (see No. 867 in this Catalogue), on ff. 535ᵇ–539ᵃ. Beginning:

ای شده از قدرت تو ما و طین الخ

A large portion of Kâtibi's ده باب (without a title here, see the same in No. 867), on ff. 539ᵃ–547ᵃ, down to the eighth bâb. Beginning:

ای برحمت در دو عالم کارساز الخ

Poetical extracts, on ff. 547ᵃ–558ᵇ, from Niẓâmî's مخزن الاسرار, on fol. 547ᵃ sq.; from Sanâ'i's (here wrongly spelt ثنائی) حديقه, on fol. 549ᵃ sq.; and from Maulânâ Wahshî's خسرو وشیرین (i.e. فرهاد وشیرین, see Nos. 1039–1042 in this Catalogue), on ff. 549ᵇ–556ᵇ; followed by a few rubâ'is, on fol. 556ᵇ; a poetical description of India (تعریف بلاد هند), on ff. 557ᵃ–557ᵇ; and a longer series of rubâ'is, beginning with some of Afdal-aldîn Kâshî (see No. 749 in this Catalogue), on ff. 557ᵇ–558ᵇ. (No. 24 in the index.)

48. A large mathnawî on physiognomy (قیافه), on ff. 560ᵃ–572ᵇ (fol. 559 is left blank). Beginning:

بنام فرازندهٔ آسمان - قیافه نمایش وجود جهان

It is styled, both in the heading and the colophon, نسخهٔ سمندرکهه (correctly: Sâmudrak), and dated the 24th of Rajab, in the thirty-second year of Shâh 'Âlam's reign (A.H. 1204 = A.D. 1790, April 9), at Banâras. (No. 25 in the index.)

49. Salutary instructions for eating and drinking, by Abû-almuẓaffar bin al-muntaẓir almuṭayyib of Harât (ابو المظفّر بن المنتظر المطيّب الهروی), on the basis of the works of Plato, Aristotle, Hippocrates, Muhammad Zakaryâ, Galenus, and others, in twenty-five chapters, on ff. 574ᵃ–582ᵃ (fol. 573 is left blank). Beginning: سپاس وستایش خدای عزّوجلّ را که آفریدگار جهان است الخ. The first chapter is headed در نانها, the second در آبها, the third در دانها, the fourth در گوشتها, and so on. Copied in the thirty-first year of Shâh 'Âlam's reign (A.H. 1203, 1204 = A.D. 1789). This treatise is followed on ff. 582ᵃ–584ᵃ by three similar, but very short tracts, one entitled خاصّیّت مُنڈی, on the peculiar qualities of the medicinal plant mundî, i.e. Sphaeranthus indicus; the other styled خواصّ سَنَاء مکّی, on the peculiar qualities of senna of Makkah, i.e. Cassia lanceolata; the third, on fol. 584ᵃ, از نسخهای بنارس. (No. 26 in the index.)

50. Short extracts in verse and prose, both in Persian and Hindûstânî, on ff. 585ᵃ–608ᵃ, containing, among others, mukhammasât, for instance, by Baidâ, on fol. 585ᵃ sq. (in opposition to Mullâ Ṭughrâ, برضدّ نسخهٔ طغرا); munâjât (one by Wâ'iẓ), on fol. 589ᵇ; kaṣîdas (one styled مدح چهار یار), on fol. 590ᵃ; ghazals by Shâh 'Âlam, on fol. 591ᵃ (fol. 592 is left blank); another mukhammas, on fol. 593ᵃ; ghazals by Yaktâ, Nawid, Shâh Mukhliṣ, Hazîn, Umîd, Mirzâ Khâksâr (خاکسار), Kamâl, and Mirzâ Muhammad Walî, on fol. 594ᵃ; rubâ'is, fards, short ghazals, mukhammasât, etc., on fol. 595ᵇ sq. (A mukhammas by Hâtim in Hindûstânî, on fol. 601ᵃ; other Hindûstânî poems on fol. 605ᵃ, one by Rafî' Saudâ; a tarkîbband by Hazîn in Rekhta, on fol. 606ᵇ; a wâsokht by Wahshî, on fol. 607ᵃ, etc.) (No. 27 in the index.)

51. گیتا or fuller ارجن گیتا, on ff. 609ᵃ–631ᵇ, a translation of the Bhagavad-Gîtâ from Sanskrit into Persian, ascribed in the preface to Abû-alfadl, who compiled it at the request of Sulṭân Akbar. Beginning: حمد وثنای بیچون وبیچگو (read بیچگونه) وبی شبهه وبی نمون (وبی شبه وبی نمونه read) که در همه جا حاضر و ناظر وسائر موجودات الخ.

This version is different from those described in Rieu i. p. 59, and that noticed in J. Aumer, p. 140.

52. نصائح الاخلاق, on ff. 631ᵇ–638ᵃ, a Persian translation of another Hindû work, with the original title of گیان مالا, by 'Abdallâh, beginning: بعده در بیان چند داستان طراوت بیان نموده میشود بندهٔ فقیر حقیر عبد اللّه الخ.

Copied in the thirty-second year of Shâh 'Âlam's reign, A.H. 1204, 1205=A.D. 1790. (51 and 52 correspond to No. 28 in the index.)

53. فرهنگ دیوان حافظ, a glossary for the poems of Ḥâfiẓ, on ff. 645^a–652^b and 639^a–644^b (the leaves being misplaced). Beginning: امّا بعد حمد خدای که روشن گردانید دلهاء عاشقان الخ. It is arranged alphabetically, according to the *first* letter; no author's name. In the date at the end—Lucknow, beginning of Dhû-alhijjah, 1202 (= thirty-first year of Shâh 'Âlam's reign)—there is an obvious mistake; it must either be A.H. 1203, or the thirtieth year instead of the thirty-first. (No. 29 in the index.)

54. فرهنگ گلستان, a glossary for Sa'di's Gulistân, by Junaid bin 'Abdallâh al-Mûsâ, on ff. 653^a–665^a. Beginning: الحمد للّه علی نعمائه وصلوات علی نبیّه والسلام علی صفاته قال المفتقر الی اللّه التقوی جنید بن عبداللّه الموسی الخ. It is divided into the following three kisms: *a.* در شعر عربی و بعضی پارسی ومشکل, on fol. 653^a; *b.* در مرکبات معانی وبعضی اقوال اکابر وحدیث نبوی وکلام ربّانی, on fol. 655^b, last line; *c.* در لغات مفردات ترتیب حروف تهجّی, on fol. 658^a (in alphabetical order). At the beginning of the first kism one page and a half are left blank. Another copy of the same farhang is found in the India Office Library, No. 1481, fol. 149^b sq. (No. 30 in the index.)

55. انتخاب جامع التمثیل, extracts from the collection of Persian similes and proverbs, made by Muḥammad 'Alî Jabal-rûdî, who came to Ḥaidarâbâd A.H. 1054 = A.D. 1644, 1645, see Rieu ii. p. 773, on ff. 666^a–693^a. They are arranged alphabetically, according to the *first* letter, like the original work. Beginning: انتخاب جامع التمثیل نموده‌شد و علاوهٔ آن نکته‌های عجائب و کنایه‌های نوادر از هرجا جمع نموده که از مطالع این شوق وذوق الخ. (No. 31 in the index.)

56. A small collection of short stories and traditions, on ff. 694^b–696^a. Beginning of the first: حکایت آورده اند که در زمانی (!) ماضی چهار تن باهم رفتن شدند و براهی میرفتند الخ. (No. 32 in the index.)

57. A collection of short treatises, on ff. 697^a–708^a, on the calculation of fortunate days and hours, on soothsaying and similar magic operations, with the various titles of زکی نامه در ماه ,زکی نامه ,ساعت نامه ساعت ستاره, etc. etc., ascribed to Imâm Ja'far. On fol. 704^a a tract on what befits the intercourse between man and wife (در دانستن که که (!) میان زن وشوهر سزاواریست یا نه), a فالنامهٔ علی, and a اسناد دعاء یار جائی, etc. etc. (No. 33 in the index.)

58. Arabic prayers, on ff. 709^a–710^b. Beginning: ربّنا تقبّل منّا انّك انت السمیع العلیم الخ.

59. Rules for prayer and ablution, in Persian, on ff. 710^b–715^a. Beginning: الحمد للّه . . . . بدانکه اوّل فریضه است کلمهٔ طیّب گفتن یعنی لا اله الّا اللّه الخ. On fol. 714^a an extract from the مفتاح الصلوات فی الجنازه (prayers for the dead) is inserted. (58 and 59 correspond to No. 34 in the index.)

60. Specimens of charms, philters, etc., on ff. 715^b–717^b; on fol. 716^a the same اسناد دعاء یار جائی is repeated, which is found on fol. 707^a. (No. 35 in the index.)

61. نسخه‌های خوان نعمت, or as it is styled in the colophon: نسخهٔ اقسام طعامات, a cookery-book by Nawwâb Ghulâm Ḥusain Khânṣâḥib, the son of Nawwâb A'ẓam Khânṣâḥib, on ff. 718^a–739^a. It is divided into numerous قسم, the first dealing with the اننّاس (anannâs or pine-apple), the second with the ترنج (turunj or orange), etc. Larger works of cookery by other authors, but with the same title of خوان نعمت, are described in Rieu ii. p. 490 and iii. p. 996. Dated the 12th of Jumâdâ-alawwal, in the twenty-fifth year of Shâh 'Âlam's reign (A.H. 1197=A.D. 1783, April 15), in Murshidâbâd, under the governorship of Nawwâb Mubârak-alduwal Bahâdur, son of the late Nawwâb Ja'far 'Alikhân. (No. 36 in the index.)

62. A rough sketch of a Persian index to this MS., on ff. 740^a–741^b.

N. B. Nos. 9 and 10 in Sir Gore Ouseley's English index, although accounted for in the Persian index too (viz. a history of Hindûstân from Judishtir to Akbar the Great, and a treatise on dreams), are not found in the copy.

Ff. 741, ll. 21, written by various hands, the greater part in Nasta'lîk; size, 9 in. by $6\frac{1}{8}$ in. [OUSELEY ADD. 69.]

1242

A collection of poems and of treatises on Ṣûfism.

Contents:

1. A ghazal by Ṭâlib Kalîm (Abû Ṭâlib Kalîm Hamadânî, see Nos. 1116–1121 in this Catalogue), on fol. 1^a. Beginning:

ضعف طالع برده از من قوّت تدبیر را الخ

2. A treatise in prose—در تعریف فقر—illustrating the word 'poverty' in the Ṣûfic meaning by passages from the Kurân and the Sunnah, on fol. 1^b. Beginning: حمد میگویم بربّ العالمین زانکه مارا داد عقل وعلم ودین الخ.

3. A tarjî'-band by Asîr, and kiṭ'as by Mîr Muḥammad Bâkir, 'Urfî, and Sanâ'î, on ff. 4^b and 5^a.

4. A short treatise on riddles, in sixteen chapters (اصل). Beginning: مختصریست در بیان قواعد معمّا مرتّب بر یکمقدّمه وشانزده اصل وخاتمه اوّل در حساب جملست الخ, on fol. 5^b.

At the end, تمّت الرساله.

5. Extracts from the book 'Natâ'ij al-afkâr' (نتائج الافکار), by Mîr Ḥusain Mu'ammâ'i of Nîshâpûr (died A.H. 904). Beginning: آن از جملهٔ ابیاتست که حضرت میر مدّ اللّه تعالی علی العالمین ظلال جلاله الی یوم الدین الخ, on fol. 6^b.

6. Extracts from works of the following authors: Sharaf-aldin 'Alî 'Ismatî, Kutb-aldin Shirâzî, Jâmî, and from the same Natâ'ij, the author of which is here called بهاء الملّة والدين, on fol. 8[a].

7. A treatise by Ṭûsî (probably Naṣîr-aldîn Ṭûsî, died A.H. 672) on the necessity of death. Title: رسالۀ فى انّ الموت وقوعه ضرورىّ للمحقّق الطوسى, on fol. 9[a].

8. Patterns of prose composition (منشآت) by Mirzâ Kâsim bin Mirzâ 'Abd-alkâdir Tûnî, on fol. 9[a]. Beginning: نخستين نوائى كه نغمه‌پردازان خرد الخ. The author's name occurs again at the end, on fol. 10[b], lin. pen.

According to a note at the end, this was copied by a certain Abû Sa'îd.

9. A tradition regarding the dimension of the earth from the east to the west. Beginning: روايتيست از حضرت امير المؤمنين عم در دانستن فرسنگهاى روى زمين از آنجا كه آفتاب بر مى آيد الخ, on fol. 11[a].

10. A ghazal by Ṭâlib Kalîm, on fol. 11[b]; a kaṣîdah by Ḥâjî Muḥammad Jân Kudsî (see Nos. 1102–1111 in this Catalogue), on fol. 12[a]; minor pieces by the same, on ff. 13[a], 13[b], and 14[a].

A ghazal, on fol. 14[b],—beginning: نكنم سوى گلستان آهنگ,—seems to be copied by a later hand; it was written by one Khwurshîd, A.H. 1177 = A.D. 1763, 1764. Note: راقم اين خورشيد متخلّص ميرزا شعر اسد اللّه دهلوى در سنۀ هزار يكصد وهفتاد وهفت نوشته شد.

11. Poems by Faṣîḥî (Mirzâ Faṣîḥî Anṣârî, died A.H. 1046), on ff. 15[a] and 15[b]; reply of Mirzâ Malik, on ff. 15[b] and 16[a]; a kaṣîdah by Mirzâ Ibrâhîm, on fol. 16[b]. This kaṣîdah is dated A.H. 1084, beginning of Ramaḍân = A.D. 1673, December.

Two kaṣîdas by Mirzâ Malik Mashriḳî, on ff. 18[a]–20[b].

12. A kaṣîdah by Mullâ 'Alî Riḍâ Tajallî (see No. 1138 in this Catalogue), on ff. 21[a] and 21[b].

From the original numbers of the pages it is evident that these leaves formed ff. 25–37 and ff. 45–55 in a larger volume. It seems to have been copied by different hands, more especially ff. 15–20 and ff. 5–10.

Ff. 1–21; small Nasta'lîk, on ff. 1[b]–11[a] and fol. 21, the rest in Shikasta; size, 11¾ in. by 6⅞ in. [Ouseley 303.]

1243

This MS. is the continuation of the preceding one, containing:

1. On the first page the last part of the kaṣîdah of Tajallî. A note at the end says that this was copied by Muḥammad Sharîf Lârî for Muḥammad Ma'ṣûm Beg.

This leaf 92 was originally marked 56; in the following the original numbers are entirely rubbed out.

2. A treatise on Ṣûfism by Ṣâdiḳî Beg Afshâr, on fol. 92[b]. Title: كلمات صادقى بيك افشار. Beginning: يا رب زسخنهاى هوس دورم دار وازحرف هواى معذورم دار الخ.

It is divided into four chapters (باب).

3. Fol. 94 is in the same handwriting as ff. 15–20 of the preceding MS., Shikasta. A similar treatise in rhymed prose. Beginning: من ابكار افكار زبدة السادات الخ.

According to a note at the end this was copied for Muḥammad Ma'ṣûm by Ibn Ismâ'îl Kulî (!) نور المرهر, A.H. 1084, the 14th of Shawwâl = A.D. 1674, Jan. 22.

4. For ff. 95–101 see the following number.

Ff. 92–101; paper, size, and writing identical with the preceding MS. [Ouseley 386.]

1244

A treatise, of prose and poetry mixed, on Ṣûfism by one Żahîrâ of Tafrish. Title: من كلم ظهيراى تفرشى در تعريف سعادت آباد. Beginning: شبم شاداب هر گونه ستايش وثنا كه .... امّا بعد گلچين انديشه را از چمن پر گل تخيّل نرگس الخ.

The proper order of the leaves is this: ff. 40, 41, 43, 42. On fol. 42[a] a mathnawî by Mirzâ Ibrâhîm (رفيق السالكين) is quoted.

The continuation of this mathnawî of Ibrâhîm seems to be Ouseley 386, ff. 95[a]–96[b]. On fol. 95[b] are quoted مشابهات ربيعىٔ طغرا.

This treatise ends in the middle of fol. 96[b].

On ff. 96[b]–101 of the preceding MS. there follows another treatise on the same subject. Beginning: زهى نام خوش ديباچۀ منشور شاهانرا چو برو تاج فرق الخ.

On fol. 97[b] is quoted a poem by Mîr 'Abd-alghanî of Tafrish.

The proper order of the leaves seems to be: ff. 96, 97, 99, 100, 101; fol. 98 belongs probably to fol. 42 of this MS.

The exterior of the three MSS., Ouseley 386, ff. 54–101 (the size of Ouseley 386, ff. 73–82, is a little smaller than that of the rest), Ouseley 303, ff. 1–21, and Ouseley 388, ff. 40–43, seems to indicate that they at one time formed part of one volume; most leaves are painted dark-brown, some are left white. It was copied by four, if not by more, different hands, in many parts very badly, so that the text is nothing short of illegible. That part written in Shikasta seems to have been the oldest, dated A.H. 1084 = A.D. 1673, 1674.

Ff. 40–43; size, paper, and writing identical with Ouseley 388, ff. 95–101. [Ouseley 388.]

II. Ṣûfism in Prose and Verse.

1245

Kashf-almaḥjûb (كشف المحجوب).

The oldest theoretical work on the mystical doctrine, entitled كشف المحجوب لارباب القلوب, and composed by Abû-alḥasan 'Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwirî (الجلّابى الهجويرى), who, according to the Riyâḍ-alauliyâ, died A.H. 456 or 464 = A.D. 1064 or 1072; according to Âzâd's مآثر الكرام تأريخ بلگرام

(India Office Library, No. 1320, fol. 4a), A.H. 465; Rieu i. p. 343, concludes, from internal evidence, that his death must be fixed at a somewhat later date; on the other hand, he is frequently designated as a contemporary of Sultân Maḥmûd of Ghazna and of Abû Sa'îd bin Abû-alkhair, and the appendix to one copy of this work in the India Office Library (No. 1274, fol. 283b sq.) even calls him a brother of that Shaikh; comp. also Ḥ. Khalfa v. p. 215, No. 10753, and Notices et Extraits, xii. p. 360. It is divided into sixty-four bâbs, the headings of which are quoted in G. Flügel iii. p. 440 sq. The first is the باب اثبات العلم, on fol. 6a. The India Office copies, Nos. 1274, 930, and 714, only contain forty bâbs. Beginning of the preface: الحمد لله الذى كشف لاوليائه بواطن ملكوته و قشع لاصفيائه سرائر جبروته الخ.

Excellent copy, finished at the end of Rajab, A.H. 905=A.D. 1500, end of February, in one of the villages of Samarkand.

Ff. 257, ll. 19; Nasta'lîk; size, 9¾ in. by 6⅝ in. [Marsh. 237.]

1246

Anwâr-i-Ḥikmat (انوار حكمت).

A short treatise on Ṣûfism by the great divine Muḥammad bin Muḥammad al-Ghazâlî of Ṭûs, who was born A.H. 450=A.D. 1058, and died A.H. 505=A.D. 1111, 1112; see Rieu ii. p. 830, No. xx, and i. p. 37, explaining the chief duties of a spiritual scholar and the usual terms and phrases of the mystical science. Beginning: الحمد لله الذى نوّر مصابيح القلوب بانوار حكمته وزيّن بساطين الارواح باظهار نعمته و صلوة على محمّد وآله المتصفين بكماله و اصحابه المتأدّبين بآدابه الخ.

Dated the 9th of Rabi'-alawwal, A.H. 919=A.D. 1513, May 15.

Ff. 70b–85b, ll. 15; Nasta'lîk; size, 7 in. by 3½ in. [Fraser 70.]

1247

Zubdat-alḥaḳâ'iḳ (زبدة الحقائق).

A mystico-theological treatise in ten اصول, written in Persian and interspersed with numerous Arabic quotations, Ḳurân verses, prayers, etc., dealing with the doctrine of Ṣûfism and its subtilties, by 'Ain-alḳuḍât Abû-alma'âlî 'Abdallâh of Hamadân, who died A.H. 525=A.D. 1130, 1131, or A.H. 533=A.D. 1138, 1139. Its full title is: زبدة الحقائق فى كشف الدقائق. Ḥ. Khalfa says (iii. 536, No. 6810) that the author wrote this work in Arabic and Persian mixed; and that is upon the whole true, but the beginning he quotes is quite different from that of our copy, which opens thus: الحمد لله ربّ العالمين .... كتاب زبدة الحقائق فى كشف الدقائق للعالم الربّانى عين القضاة الهمدانى قدّس الله روحه العزيز و بعد بدانكه در حق صلوات بينان و ظاهر جويان الخ.

The subdivision into one hundred sections, as stated by Ḥ. Khalfa, is also wanting here. A Turkish translation of this work was made under Sulṭân Salîm (A.H. 974–982); comp. G. Flügel iii. p. 413, and on the author himself, Rieu i. pp. 411 and 412. Dated the 23rd of Dhû-alḥijjah, A.H. 968=A.D. 1561, Sept. 4.

Ff. 165, ll. 13; Nasta'lîk; small illuminated frontispiece; size, 7⅞ in. by 4½ in. [Bodl. 220.]

1248

Mirṣâd-al'ibâd (مرصاد العباد).

A work on the doctrines of Ṣûfism, entitled: مرصاد العباد من المبداء الى المعاد (see fol. 12b, last line), and composed by Shaikh Najm-aldîn Abû Bakr 'Abdallâh bin Shâhâdur (or Shâhâwar) alasadî alrâzî, with the nickname Dâya, who completed this work A.H. 620=A.D. 1223, and died A.H. 654=A.D. 1256; comp. Ḥ. Khalfa v. 495, No. 11805; Notices et Extraits, xii. p. 416, col. 2; Rieu i. pp. 38 and 39; and G. Flügel iii. pp. 417 and 453. His name seems not to occur in the text, he calls himself always simply اين ضعيف; but on fol. 33a he mentions as one of his spiritual guides, Shaikh Majd-aldîn of Baghdâd. Another was the famous Najm-aldîn Kubrâ, who died A.H. 618. It is divided into the following five bâbs (comp. the index, on fol. 3b sq.):

باب اوّل در ديباچهٔ كتاب, on fol. 4b, in three faṣls.

باب دوم در مبداء موجودات, on fol. 15a, in five faṣls.

باب سيوم دربيان معاش خلق, on fol. 49b, in twenty faṣls.

باب چهارم در معاد نفوس سعيد و اشقيا, on fol. 175b, in four faṣls.

باب پنجم دربيان سلوك طوائف مختلف, on fol. 212b, in eight faṣls.

Beginning: الحمد لله ربّ العالمين والصلوة على نبيّه و حبيبه محمّد و آله اجمعين حمد بى حدّ و ثناى بى عدّ پادشاهى را كه وجود هر موجود الخ.

This work was translated into Turkish by Ḳâsim bin Maḥmûd of Ḳarâ Ḥiṣâr, during the reign of Murâd II bin Muḥammad (824–855), and entitled: ارشاد المريدين الى المراد فى ترجمة مرصاد العباد. No date. Slightly injured; small blanks occasionally.

Ff. 281, ll. 15; clear Nasta'lîk; mounted MS.; size, 8⅞ in. by 5¾ in. [Ouseley Add. 92.]

1249

Kashf-alḥaḳâ'iḳ (كشف الحقائق).

A very instructive and well-arranged work on Ṣûfism and its terminology, containing the quintessence of esoteric doctrines, composed at the request of some dervishes by Shaikh 'Azîz bin Muḥammad al-nasafî albukhârî, who died at Abarkûh A.H. 661=A.D. 1263; see Rieu iii. p. 1095a. It is divided into seven treatises or risâlas, every risâlah containing several books (باب) and chapters (فصل).

رسالهٔ اوّل در بيان وجود وآنچه تعلّق بوجود دارد, on fol. 2b.

باب در بيان اقسام وجود, on fol. 3b.

باب دربيان صورت ومادّه و جسم و شكل, on fol. 6a.

باب در سخن اهل شریعت در بیان آنکه عالم بچه طریق پیدا آمد و در بیان ترتیب موجودات, on fol. 13b.

باب در بیان سخن اهل حکمت در بیان آنکه الخ, on fol. 16a.

باب در بیان سخن (اهل) تناسخ در بیان آنکه الخ, on fol. 20a.

باب در سخن اهل وحدت در بیان آنکه الخ, on fol. 21b.

رسالهٔ دوم در بیان انسان وآنچه تعلّق بانسان دارد, on fol. 36b.

باب در سخن اهل شریعت در بیان مبداء روح انسانی, on fol. 37a.

فصل در بیان سخن اهل حکمت در بیان انسان, on fol. 47b.

باب در سخن اهل تناسخ در بیان انسان, on fol. 57b.

باب در سخن اهل وحدت الخ, on fol. 61b.

باب در بیان آنکه آدمیان درمبادی بچه سبب به تفاوت آمده اند, on fol. 74a.

رسالهٔ سیم در بیان سلوك وآنچه تعلّق بسلوك دارد, on fol. 78b.

باب در سخن اهل تصوّف در بیان سلوك, on fol. 79b.

باب در سخن اهل وحدت دربیان سلوك, on fol. 93b.

رسالهٔ چهارم در بیان توحید وآنچه تعلّق بتوحید دارد, on fol. 103a.

باب در سخن اهل کثرت که اهل شریعت و اهل حکمت اند در بیان وجود واجب الوجود, on fol. 104a.

باب در سخن اهل وحدت که اصحاب نار واصحاب نور اند در بیان وجود الخ, on fol. 106a.

باب در سخن اصحاب نار در بیان وحدت وجود, on fol. 107b.

باب در سخن اصحاب نور در بیان الخ, on fol. 111a.

باب در سخن اهل تصوّف الخ, on fol. 115a.

رسالهٔ پنجم در بیان معاد انسان وآنچه تعلّق بمعاد انسان دارد, on fol. 121a.

باب در سخن اهل شریعت در بیان معاد انسان, on fol. 121a.

باب در سخن اهل حکمت الخ, on fol. 123a.

رسالهٔ ششم در بیان دنیا وآخرت و در بیان شب قدر وروز قیامت و در بیان حیات وممات, on fol. 145b.

باب در سخن اهل شریعت, on fol. 145b.

باب در سخن اهل حکمت در بیان دنیا و آخرت, on fol. 146a.

رسالهٔ هفتم در بیان آنکه هفت آسمان وهفت زمین کدامست و تبدیل زمین وطیّ آسمان چیست وزمین قیامت و زمین عرفات کدام است و حجّ گذاردن عبارت از چیست و چند نوع است, on fol. 151b.

باب در سخن اهل حکمت در بیان هفت آسمان و هفت زمین, on fol. 153a.

باب در سخن اهل تناسخ در بیان زمین وآسمان, on fol. 156b.

باب در سخن اهل وحدت در بیان آسمان وزمین, on fol. 158b.

Beginning: حمد و سپاس بی نهایت خدایرا که پدید آرندهٔ موجوداتست و شکر و منّت پروردگاریرا که راه نمایندهٔ مخلوقاتست الخ.

An index on fol. 1a.

No date.

Ff. 163, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 5½ in.

[WALKER 47.]

1250

Maḳṣad-i-aḳṣâ (مقصد اقصى).

The last or most remote aim, a shorter treatise on the purport of Ṣûfism, by the same 'Azîz alnasafî albukhârî; comp. Rieu ii. p. 834b and G. Flügel iii. p. 431. It is divided into eight faṣls and eight bâbs, viz.:

فصل ۱ در بیان آنکه رونده کیست وراه چیست و منزل چند است و مقصد کدامست, on fol. 1b.

فصل ۲ در بیان آنکه شریعة وطریقة وحقیقة چیست, on fol. 3a.

فصل ۳ در بیان انسان کامل, on fol. 4b.

فصل ۴ در بیان کامل آزاد, on fol. 5a.

فصل ۵ در بیان صحبت, on fol. 6a.

فصل ۶ در بیان ترك, on fol. 6b.

فصل ۷ در بیان سلوك اهل تصوّف, on fol. 8a.

فصل ۸ در بیان نصیحت, on fol. 8b.

باب ۱ در سخن اهل تصوّف در معرفت ذات خدای, on fol. 9a (heading left blank).

باب ۲ در بیان صفت خدای, on fol. 12a.

باب ۳ در بیان معرفت خدای, on fol. 13a, l. 1.

باب ۴ در معرفت افعال (اللّه) برقول (اهل) حکمت, on fol. 13b.

باب ۵ در معرفت ولایت ونبوّت, on fol. 15a.

باب ۶ در بیان اعتقاد اهل تقلید و اهل استدلال واهل کشف, on fol. 16a.

باب ۷ در معرفت انسان, on fol. 18b.

باب ۸ در بیان این چهار دریا که گفته شد دریای اوّل ذات خدایست دریای دوم روح اضافیست که جوهر عالم کبیر است دریای سیوم و دریای چهارم ملك و ملکوتست, on fol. 26a.

Beginning: الحمد للّه ربّ العالمین . . . . امّا بعد چنین گوید اضعف الضعفا وخادم الفقرا عزیز ابن محمّد النسفی که جماعهٔ درویشان الخ.

A Turkish translation of this treatise is described by G. Flügel iii. p. 457. Another mystical work by the same author is انسان الکامل فی معرفة الوافر, a collection of twenty treatises on similar topics; see Flügel iii. pp. 430–438. The treatise closes on fol. 30a, dated

the end of Shawwâl, A. H. 850 = A.D. 1447, January, and the rest of the leaves (ff. 30a–32b) are filled with a lively and interesting dispute between Reason, Knowledge, Gentleness, and Wealth: مناظرهٔ عقل و علم و حلم ودولت. Beginning: ارباب حکمه واصحاب فطنه ومهندسان پیر و مهوّسان تدبیر در حکایت آورده اند که روزی درمیان عقل و علم و حلم ودولت مناظرهٔ افتاد الخ.

Collated and annotated throughout.

Ff. 1–32, ll. 23; very small Naskhî, mixed with Shikasta; size, 7⅛ in. by 5¼ in. [Clarke 34.]

1251

Lama'ât-i-Shaikh 'Irâkî (لمعات شیخ عراقی).

A work on the different stages of mystical love, by Fakhr-aldîn Ibrâhîm bin Shahriyâr 'Irâkî of Hamadân, who died A.H. 686 or 688 = A.D. 1287, 1288, or 1289; comp. above, No. 680. This treatise comprises a mukaddimah and twenty-seven lama'ât or rays, all treating of the love to God, and begins: الحمد لله الذی نوّر وجه حبیبه بتجلّیات الجمال الخ.

It was based on Ṣadr-aldîn Kûniyawî's lectures on the 'Fuṣûṣ-alḥikam,' see Rieu ii. p. 594 and G. Flügel iii. p. 446. Most of the headings are left blank. At the end it is styled: اللمعات القدسيّة فی العشق, and in the beginning: لمعات انوار. Copied about A. H. 850 = A.D. 1446.

Ff. 37–52, ll. 23; different handwriting, for the greater part in small Naskhî; size, 7⅛ in. by 5¼ in. [Clarke 34.]

1252

Another copy of the same.

There are twenty-eight lama'ât altogether in this copy, which is dated A. H. 1215 = A. D. 1800, 1801.

Ff. 33b–62, ll. 17; Nasta'lîk; size, 6 in. by 3 in. [Elliot 404.]

1253

Lamaḥât (لمحات).

A commentary on the Lama'ât, identical, as it seems, with that of Yâr 'Alî Shirâzi, which is quoted by Ḥ. Khalfa v. p. 335, and is entitled لمحات. The same title occurs at the top of this work, but the beginning is slightly different from that in Ḥ. Khalfa: سپاس بی قیاس وجود مقدس خداوند راست الخ. Dated the 15th of Shawwâl, A.H. 1156 = A.D. 1743, December 2.

Centre-column, ff. 1–76b, ll. 11; very careless Nasta'lîk, sometimes quite like Shikasta; size, 6¾ in. by 5¼ in. [Walker 112.]

1254

Sharḥ-i-Lama'ât (شرح لمعات).

Another commentary on the same Lama'ât by Shaikh Niẓâm Thanîsarî. It begins with the initial words of the Lama'ât: الحمد لله الذی نوّر وجه الخ. No date. But it must have been written by the same hand as the preceding commentary, A. H. 1156. A *third* commentary on the Lama'ât is that by Shâh Ni'mat-allâh (who died A.H. 827), see further below, No. 1298 (Walker 94, No. 16); a *fourth* is the اشعة اللمعات by Jâmî; comp. above, No. 894 (Ouseley 288, No. 11).

Margin-column, ff. 1–82, ll. 26–30; careless Nasta'lîk, not very different from Shikasta. [Walker 112.]

1255

Nuzhat-alarwâḥ (نزهة الارواح).

A complete copy of Shaikh Rukn-aldîn Ḥusain bin 'Âlim bin Abî-alḥasan alḥusainî Fakhr-alsâdât's work on the mystical doctrine, styled: 'Delight of the souls,' and completed A. H. 711 = A. D. 1311, 1312; comp. Ḥ. Khalfa vi. p. 321, No. 13661; Rieu i. p. 40; A. F. Mehren, p. 7; Cat. des MSS. et Xylogr., p. 437, etc. The author died A.H. 718 = A. D. 1318, 1319. It begins on fol. 103b:

الحمد لله علی کلّ حال فی کلّ حین الخ

It is divided into twenty-eight faṣls, the headings of which are quoted in G. Flügel iii. p. 418 sq. The leaves are misplaced; fol. 108 must be followed by fol. 17.

Copied by Muḥammad 'Umar Kuraishî alhâshimî in the month of Dhû-alḥijjah, A. H. 1012 = A. D. 1064, May.

Ff. 103–108 and 17–102, ll. 15; clear and distinct Nasta'lîk; size, 8⅜ in. by 4¾ in. [Seld. sup. 28.]

1256

Another copy of the same.

Copied A. H. 1215 = A. D. 1800, 1801. Beginning of this copy agreeing with that in Ḥ. Khalfa, Rieu, and Flügel:

بتوفیقش چو روشن دیدم آواز
بنامش هم سخن را کردم آغاز

Ff. 105b–210, ll. 17; Nasta'lîk; size, 6 in. by 3 in. [Elliot 404.]

1257

Sharḥ-i-Nuzhat-alarwâḥ (شرح نزهة الارواح).

A commentary on the Nuzhat-alarwâḥ, completed A.H. 985 = A. D. 1577, 1578, see last page, last line but one, by 'Abd-alwâḥid Ibrâhîm alḥusainî albalgrâmî (see fol. 1b, ll. 2 and 3, and fol. 344b, l. 6). Beginning: ربّ شرح بی صدری الخ میگوید ارذل عباد الله الکریم مفلس بی مایه الخ; comp. A. F. Mehren, p. 7, where a fragment of this commentary is described. The beginning of the Nuzhat-alarwâḥ is the same as in Elliot 404.

This commentary is complete, and comprises all the twenty-eight chapters of the original work; the twenty-eighth or the Khâtimah beginning on fol. 338b, last line but one. Dated the 11th of Ramaḍân, A.H. 1088 = A. D. 1677, Nov. 7.

Ff. 344, ll. 13; Shikasta; size, 7¼ in. by 4⅜ in. [Fraser 97.]

1258

Kanz-alrumûz (کنز الرموز).

A Ṣûfic mathnawî, 'the treasure of mysteries,' by the

same Husainî, on the chief problems of religion, metaphysics, psychology, and ethics. Beginning:

باز طبعم را هوائی دیگرست
بلبل جانرا نوائی دیگرست

comp. H. Khalfa v. p. 254; Rieu ii. p. 845b; A. Sprenger, Catal., p. 431; W. Pertsch, p. 12, etc. Copied by Muhammad Zamân Miyânkâli the 26th of Muharram, A. H. 1036=A. D. 1626, October 17, in the house of Mirzâ Ṣâlih Beg. In another note of a different handwriting it is stated that it belonged to Mirzâ Ṣâlih Beg.

Ff. 46–78, ll. 15; Nasta'lîk; size, 9⅛ in. by 5⅞ in. [Ouseley 388.]

1259

Zâd-almusâfirîn (زاد المسافرین).

Another Ṣûfic mathnawi, 'provision for travellers,' by the same Husainî; comp. Rieu ii. p. 608. The date of composition, given as A.H. 729 by A. Sprenger, Catal., p. 430, is not corroborated as yet by any other copy. It is an imitation of Sanâ'î's Hadîkah, is divided into eight makâlas, and illustrated by short tales, legends, etc. Beginning:

ای برتر ازآن سخن که گفتند
آنها که پدید یا نهفتند

مقالهٔ اوّل, on fol. 67b.

مقالهٔ دوم در شرف فضیلت انسان, on fol. 72a.

مقالهٔ سیم دربیان طریقت وکیفیّت سلوك, on fol. 75a.

مقالهٔ چهارم در صفت سالکان طریق حق, on fol. 79a.

مقالهٔ پنجم در بیان فرصت عشق, on fol. 82b.

مقالهٔ ششم در شرف وجود انسانی بر دیگر حیوانات, on fol. 88a.

مقالهٔ هفتم در بیان معرفت روح وجسم, on fol. 92b.

مقالهٔ هشتم در بیان پیر ومرید وشروط میانهٔ ایشان, on fol. 99b.

Copied A. H. 1215=A. D. 1800, 1801.

Ff. 65b–104b, 2 coll., each ll. 17; Nasta'lîk; size, 6 in. by 3 in. [Elliot 404.]

1260

Gulshan-i-râz (گلشن راز).

The Rose-garden of mystery, a celebrated Ṣûfic mathnawi, composed in reply to several metaphysical questions of the preceding poet and Ṣûfi Husaini, by Najm-aldin Mahmûd Shabistarî of Tabriz, who died A. H. 720=A. D. 1320; comp. Rieu ii. p. 608; A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426; H. Khalfa v. 233, No. 10839, etc. Edited, with a very incorrect German translation, by Hammer-Purgstall, Pesth, 1838; a new and altogether satisfactory edition, with English translation and notes, was published by E. H. Whinfield, London, 1880, see above, p. 769. Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل بنور جان برافروخت

Copied A. H. 1215=A. D. 1800, 1801.

Ff. 1–33, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; binding green with gold; size, 6 in. by 3 in. [Elliot 404.]

1261

Risâlah fî sharh-i-Gulshan-i-râz (رساله فی شرح گلشن راز).

An explanatory treatise on the Gulshan-i-râz, intermixed with a great number of baits taken from Jalâl-aldin Rûmî's mathnawi, by an anonymous author. Beginning:

ای خاك رهت قبل ارباب مجاز
خرّم زنهار عارضت گلشن راز

Not dated.

Ff. 119b–135b, ll. 17–18; Nasta'lîk; illuminated frontispiece; the original leaves are put into a modern margin; size, 7⅜ in. by 4⅜ in. [Elliot 250.]

1262

Another anonymous commentary on the same, opening, without a preface, at once with the initial bait of the Gulshan-i-râz: بنام آنکه الخ, and continuing thus: بنام خدا که نفس ناطقه را بطریق الهام سیر معنوی از ظاهر بباطن و مشاهدهٔ واجب در ممکن تعلیم کرد الخ.

The explanations are short and concise; not every bait of the poem is illustrated, but only the important and difficult ones. No date.

Ff. 136b–206b, ll. 17; Nasta'lîk; illuminated frontispiece; the original leaves are put into a modern margin; size, 7⅜ in. by 4⅜ in. [Elliot 250.]

1263

Ma'dan-alma'âni (معدن المعانی).

Discourses on Ṣûfism by the celebrated Shaikh Sharaf-aldin Ahmad bin Yahyâ Munyarî, who died A. H. 782=A.D. 1380, 1381, see Rieu ii. p. 492b; composed between A. H. 749, the 15th of Sha'bân=A. D. 1348, November 8, and A. H. 751, end of Shawwâl = A. D. 1350, December 30.

Beginning: الحمد لله حمدًا(!) الشاکرین والصلوة علی رسوله الخ بعد از تمام جلد اوّل هم ملفوظ مخدوم نامش معدن المعانی شده است از پانزدهم ماه شعبان سنهٔ تسع واربعین سبعمائه تا آخر ماه شوّال سنهٔ احدی وخمسین وسبعمائه در سمع قاصر وفهم نا کامل این بیچاره رسید باعانت وعنایت توفیق الهی الخ.

The author, probably attached to the service of the great Ṣûfi Makhdûm, i.e. Sayyid Jalâl-aldin Bukhârî, called Makhdûm-i-Jahâniyân (who died A. H. 785 = A.D. 1383, 1384, see Rieu i. p. 354b), reports on the proceedings of his master's assemblies, specially on the explanations given by him. The book contains forty-one chapters (مجلس); each of them begins with a phrase like سعادت زمین بوس بدست آمد, then follows a question proposed by one of the members of the assembly, and finally the answer of the Shaikh. The equally-renowned letters or Maktûbât of Ahmad Mun-

yarî are preserved in the India Office Library in various collections (Nos. 413, 393, and 2277).

Dated, in 'Âlamgîr's reign, A.H. 1071, the 27th of Jumâdâ I = A.D. 1661, January 28, by one Shini.

Ff. 80, ll. 15; cursive Nasta'lîk; size, 9 in. by 5¼ in. [Ouseley 45.]

1264

Khulâsat-almanâkib (خلاصة المناقب).

A mystical treatise on various Sûfic questions, illustrated by verses of the Kurân and traditions, compiled by the great saint and founder of a Sûfic order, Sayyid 'Alî of Hamadân, A.H. 787 = A.D. 1385, and beginning: ثنا سناء نا متناهی بر حضرت آن پادشاهی که برای حبّ ذات سرمدی بقدرت بالغهٔ احدی از محض جود وجودی نور جوهر احمدی منار انوار موجودات گردانید الخ.

The author's full genealogy is, according to fol. 3ᵇ, l. 6 sq.: 'Sayyid 'Ali of Hamadân ibn Sayyid Shihâb-aldin bin Muhammad bin 'Ali bin Yûsuf bin Sharaf bin Muhibb bin Muhammad bin Ja'far bin 'Abdallâh bin Muhammad bin 'Alî Husain bin Husain bin Ja'far-alhujjat bin 'Abdallâh Zâhid bin al-Husain bin 'Alî Zain-al'âbidîn Husain alshahid alzakî bin 'Ali alwafî alradi alsakhî.' According to Rieu ii. p. 447, Sayyid 'Alî Hamadânî died already A.H. 786 in Kashmîr, consequently the above date would have to be changed into A.H. 778 = A.D. 1376, 1377; but Beale, in his Oriental Biogr. Dictionary, p. 238, fixes his arrival in Kashmîr in A.H. 782, and states that he remained there six years, which would bring us at least to the end of 787.

Ff. 110, ll. 15; clear Nasta'lîk; size, 10 in. by 5¾ in. [Walker 93.]

1265

Raudat-almuhibbîn (روضة المحبّين).

A mystical mathnawî in 760 baits, containing ten love-letters, composed by Ibn 'Imâd, A.H. 794 = A.D. 1391, 1392, see title, author's name, and date on fol. 49ᵇ, ll. 1, 3, and 4. It begins:

الحمد لخالق البرايا - والشكر لواهب العطايا

The title given to it on fol. 1ᵃ, حالنامه, is incorrect, although agreeing well with the purport of the poem. Not dated. Another copy of the same mathnawi is in the India Office Library, No. 1571.

Ff. 50, 2 coll., each ll. 9; Nasta'lîk; pictures on ff. 9ᵃ, 10ᵇ, 46ᵇ, and 48ᵃ; the first two pages with small illuminations; size, 6¾ in. by 4½ in. [Fraser 82.]

1266

This seems to be the رسالة القدسيّة of Khwâjah Muhammad bin Muhammad bin Mahmûd Pârsâ Alhâfiż Albukhârî, who died A.H. 822 = A.D. 1419; see H. Khalfa iii. p. 427. The preface (after the prayer on fol. 1) begins: این کلمهٔ چند است از انفاس نفسیّه والفاظ متبرّك حضرت عليّهٔ صدر مسند الخ, i.e. sayings of Bahâ-aldîn Muhammad bin Muhammad Albukharî (sic), known as Nakshband; edited by Muhammad bin Muhammad Albukhârî Alhâfizî; comp. fol. 2ᵃ, the upper margin and that on the right side. In the subscription it is called مقالات خواجه هاى نقش بند (fol. 22ᵃ), which is probably a mistake for مقالت هاى خواجه نقشبند, 'the sayings of Khwâjah Nakshband;' comp. the extracts made by Jâmî from this treatise above in No. 894 (Ouseley 288, No. 23).

Beginning: بسم الله الرحمٰن الرحيم وثناى بى حدّ ومنتهاى وشكر سپاس بى اندازه وقياس پادشاهى را جلّ ذكره كه طالبان وصال و مشتاقان جمال اورا الخ.

This copy was made in the district of Patna, A.H. 1059 = A.D. 1649, at the time of Sa'îd Khân Bahâdur Żafar-Jang: تمام شد مقالات خواجه هاى نقش بند بتاريخ پنجم ماه آرا(?) در صوبهٔ پتنه در عهد سعيد خان بهادر ظفر جنگ سنهٔ ۱۰۵۹.

Inner margin, ff. 1–22; Nasta'lîk. [Ouseley 302.]

1267

Two Sûfic tracts, viz.:

1. رسالهٔ استقامت شريعت بطريق الحقيقت, by Sayyid Muhammad bin Sayyid Yûsuf, known as Gisûdarâz, 'the long-locked' (who was born at Dihli, A.H. 721 = A.D. 1321, and died A.H. 825 = A.D. 1422; see Rieu i. p. 347), composed A.H. 792 = A.D. 1390, and beginning on fol. 82ᵇ: الحمد لله المتجلّى على المطيع والعاصى القريب من الدانى والقاصى الواحد الخ.

2. A short treatise on divine love by Ahmad bin Muhammad al-Ghazâlî (probably identical with the great divine Muhammad bin Muhammad al-Ghazâlî's younger brother Ahmad, who died A.H. 517 = A.D. 1123, 1124), on fol. 106ᵇ. No date.

Ff. 82–108, ll. 12–16; written partly in careless Nasta'lîk, partly in Shikasta; size, 10 in. by 6 in. [Fraser 176.]

1268

Misbâh-i-Rashîdî (مصباح رشيدى).

The Misbâh or Torch, a mystical mathnawî, containing a long series of tales (حكايات), and divided into three parts (در نياز, در فنا, در محبّت); comp. fol. 4ᵃ, l. 5. The author is Rashîd, whose name occurs twice in this copy (on fol. 4ᵃ, l. 10: ياد آرند از رشيد دردمند, and fol. 237ᵃ, l. 6: گر نكوئى ياد آرند از رشيد); comp. A. Sprenger, Catal., p. 542, and Rieu ii. p. 641, where the full name of the poet is given as Rashîd-aldîn Muhammad of Asfarâ'in. The date of this work's composition is A.H. 852 = A.D. 1448, 1449. The title appears in the following bait on fol. 4ᵃ, l. 4:

نام اين بر وفق آن مصباح شد
وان بامر خالق الاصباح شد

Beginning the same as in Rieu and Sprenger:

اى بنامت كارهارا افتتاح الخ

Not dated.

Ff. 237, 2 coll., each ll. 14; Nasta'lîk; ff. 1ᵇ, 8ᵃ, and 8ᵇ supplied on modern white paper; large waterspots and many injuries done by worms; many lines on the last pages quite effaced; size, 9¼ in. by 6¼ in. [Elliot 214.]

1269

Jawâhir-alasrâr (جواهر الاسرار).

A work on general mystical speculation, intermixed with poems, single baits, verses of the Kurân, etc., and entitled 'Gems of Mysteries,' by Shaikh Âdhurî, the well-known poet, who died A.H. 866=A.D. 1461, 1462; see above, Nos. 402, 403, and 884, and Rieu i. p. 43. He is called here (on fol. 4ª, ll. 2–4), just as in Rieu's copy, 'Alî bin Ḥamzah bin 'Alî bin Malik bin Ḥasan of Ṭûs. According to his own statement this work is a kind of second edition, or rather extract, partly shortened, partly enlarged, from an earlier composition of his own, entitled مفاتيح الاسرار or the 'keys of mysteries,' which he had written as a rough sketch after returning from a journey to Syria, A.H. 830=A.D. 1426, 1427. Some time after he undertook again from India, where he lived in the Dakhan under the reign of Aḥmad Shâh Ghâzî of the Bahmanî dynasty (who ruled from A.H. 825 to 838=A.D. 1422–1435), a pilgrimage to Makkah, and being requested at his return by many friends to publish his work, he resolved upon giving a new edition of his first sketch, enriched by all the knowledge he had acquired during his journey, especially in Arabia, but with a great many abridgments and omissions. He finished it in the Rajab of A.H. 840=A.D. 1437, January, as Intikhâb-i-mafâtîḥ-alasrâr, and entitled it جواهر الاسرار. The subdivision of both works is the same, either comprising *four* books. We quote from fol. 5ª, l. 5 sq., the headings of the four books of the *first edition*: *a.* معرفت فواتح كلام الله تعالى شانه; *b.* مشكلات بيان مرموزات احاديث نبوى صلّى الله عليه وسلّم; *c.* تبيين كلام مشايخ رضوان الله عليهم اجمعين; *d.* كلام مغلق شعراى اسلام ادام الله بركات معانيهم.

The contents of this revised edition, the جواهر الاسرار, are as follow:

Author's preface, on fol. 1ᵇ, beginning: يا مفتّح الابواب افتح باب قلبى وقلوب المسلمين وانت خير الفاتحين الخ. Detailed index of the whole work, on fol. 6ª.

First book, on fol. 9ᵇ (باب اوّل در اسرار فواتح كلام الله تعالى, or according to the index: در معرفت مقطّعات از قرآن), in nine mysteries (سِرّ).

Second book, on fol. 17ª (باب دوم در بيان اسرار احاديث نبوى), in nine mysteries.

Third book, on fol. 58ᵇ (باب سيوم در اسرار كلام مشايخ), in two chapters (فصل).

Fourth book, on fol. 224ª (باب چهارم در بيان اشكال كلام شعر, or according to the index: در بيان كلام شعرا), in ten chapters.

Small blanks on ff. 32ª and 32ᵇ. Copied A.H. 1269=A.D. 1852, 1853.

Ff. 299, ll. 15; quite modern handwriting; Nasta'lîk; occasional glosses on the margin; binding brown and gold; size, $11\frac{3}{4}$ in. by $7\frac{1}{2}$ in. [Elliot 175.]

1270

A coherent series of theological tracts with entirely mystical tendency, viz.:

1. An introductory treatise, stating principally the difference between the dull philosopher and the high-spirited Ṣûfî, on fol. 1ᵇ, beginning: حمدا لمن جعل امير المؤمنين من كان عارفا بذاته وصفاته محمود مقام من جعل الخ.

2. A tract on God's qualities (صفات بارى تعالى), that is, on God's essential nature (ذات), and on the duty of invocations and prayers, on fol. 10ᵇ, beginning: الحمد لله ربّ العالمين . . . . . امّا بعد كلمهٔ چند مبنى بر بيان صفات بارى تعالى و تقدّس الخ.

3. Another tract, treating of the prophet Jesus, on fol. 18ᵇ, beginning: بسم الله الرحمٰن قوله چون بقول انبيا انسان واجب بر صراط الله عبور الخ.

4. A treatise, entitled زبدة النجات, concerning man's salvation and spiritual conversation with God, the names and attributes of God, etc., on fol. 22ª, beginning: الحمد لله.... امّا بعد بدان اى طالب صراط مستقيم واى جويندهٔ يقين و رستگارى الخ.

5. منتخب جاودان نامهٔ الهى, extract from the book of God's eternity, the development of God's attributes in mankind, etc., divided into a mukaddimah (در بيان مراتب ظهورات حروف وكلمات در مظهر آدم وآدمى زاد), on fol. 26ᵇ, and two faṣls: *a.* در بيان خلقت اعضا و جوارح آدم وبنى آدم, on fol. 29ᵇ; *b.* در بيان قواعد تحليل حروف مفردات و كلمات مركّبات و اعداد جمل و بيان متفرّق امّتى على ثلث و سبعين فرقه, on fol. 31ª. Beginning, on fol. 26ᵇ: الحمد لله الذى نوّر عيون الطالبين الغالبين بانوار جماله فى صورت آدم الخ. The original, from which this extract was made, may be identical with the جاودان نامه of Afḍal Kâshî (who died A.H. 707, see No. 749 in this Catalogue, and Rieu ii. p. 831, No. 25).

6. Another mystical tract on similar subjects, dwelling upon the fifteen different relations (مناسبت) between the mysterious letter ب (as in بسم الله الرحمٰن الرحيم) and آدم, on fol. 33ª, beginning: الحمد لله الذى هدانا لهذا وما كنّا لنهتدى لولا ان هدانا الله بنام قديم الخ. It begins with the explanation that ا (the first letter of the alphabet) points to the unity of God; ب is the successor or khalîfah of ا, and just in the same way Âdam or man in general is the successor or substitute of God (خليفهٔ حق تعالى), etc. At the end, in smaller characters, a مسئلهٔ غريب.

7. Another tract on the mystical and mysterious character of the letters of the alphabet, on fol. 40ᵇ, beginning: قُل ادعو الله او ادعو الرحمٰن ايّاما الخ. At the end, again, a مسئله.

8. A third treatise on the same subject, on fol. 58ᵇ, beginning: الحمد لله الذى اذهب عنّا الحزن انّ ربّنا لغفور شكور الذى احلّنا دار المقامة الخ. It ends on fol. 79ª, and the whole copy was finished, according to

the colophon on the margin, by Darwîsh Ḥasan, in the month Rabî'-alâkhar, A. H. 886 = A. D. 1481, June. The last three pages are filled with a few verses, prayers, and alphabets for mystical purposes. On fol. 1^{a}, the last thirteen baits of an anonymous mathnawî.

Ff. 80, ll. 15–17; Nasta'lîḳ; size, 8¼ in. by 5¼ in. [LAUD 224.]

1271

Majâlis-al'ushshâḳ (مجالس العشّاق).

The assemblies of lovers, a very remarkable and interesting Ṣûfic composition, containing seventy-six biographies of great mystics and famous lovers, whose names are fully quoted in Ouseley, Biogr. Notices, pp. 247–251, and Rieu i. p. 351 sq., beginning with the Imâm Ja'far Ṣâdiḳ (on fol. 19^{a}), and ending with the author of this work himself, Sulṭân Ḥusain Mirzâ ibn Sulṭân Manṣûr ibn Baiḳarâ Mirzâ ibn 'Umar Shaikh Mirzâ ibn Timûr, who reigned from A. H. 873 = A. D. 1469, to A. H. 911 = A. D. 1506, on fol. 188^{b}; comp. Flügel iii. p. 427; Ḥ. Khalfa v. p. 380. Beginning, on fol. 1^{b}: ای جمیلی که اشعهٔ لمعات حسنت هرجا چراغی بر افروخت الخ. This copy was finished in the month Dhû-alḳa'dah, A. H. 959 = A. D. 1552, October, November, by Farîd-alkâtib. Fol. 101 supplied later.

Ff. 197, ll. 15; excellent Nasta'lîḳ; the first two pages brilliantly illuminated; miniature paintings on ff. 19^{b}, 21^{a}, 25^{b}, 27^{b}, 34^{b}, 35^{b}, 36^{b}, 39^{b}, 42^{a}, 44^{b}, 46^{a}, 48^{a}, 49^{b}, 50^{b}, 51^{b}, 52^{b}, 54^{a}, 55^{b}, 57^{b}, 60^{b}, 65^{b}, 66^{b}, 67^{b}, 69^{a}, 71^{b}, 74^{a}, 75^{b}, 76^{b}, 78^{b}, 79^{b}, 83^{a}, 84^{a}, 85^{a}, 87^{b}, 88^{b}, 90^{b}, 91^{b}, 94^{a}, 95^{a}, 96^{b}, 98^{b}, 100^{a}, 102^{a}, 105^{a}, 106^{a}, 107^{b}, 112^{b}, 114^{b}, 115^{b}, 116^{b}, 117^{b}, 119^{a}, 120^{b}, 125^{a}, 127^{b}, 135^{a}, 139^{a}, 144^{a}, 149^{b}, 152^{b}, 155^{a}, 160^{a}, 163^{b}, 165^{a}, 170^{a}, 172^{b}, 174^{a}, 175^{a}, 177^{a}, 179^{a}, 180^{b}, 185^{a}, 187^{b}, and 193^{b}; splendid eastern binding with flowers and arabesques, rich in gold; size, 11⅛ in. by 7¼ in. [OUSELEY ADD. 24.]

1272

Another copy of the same.

Beginning the same. The *first* Majlis (Ja'far Ṣâdiḳ) on fol. 25^{a}. Copied in the month Muḥarram, A. H. 1029 = A. D. 1619, December, to 1620, January.

Ff. 232, ll. 14; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8 in. by 4¼ in. [FRASER 108.]

1273

The same.

Beginning as in the two preceding copies. No date.

Margin-column, ff. 524–684, ll. 44; Nasta'lîḳ; illuminated heading. [ELLIOT 345.]

1274

Mystical treatises in prose and verse by Jamâlî.

Several parts of a mystical view and explanation of the truths of the Kurân and the traditions of Muḥammad, by the poet Ḥâmid bin Faḍl-allâh Jamâlî of Dihlî, who died, according to Rieu i. p. 354, A. H. 942 = A. D. 1535, 1536. A. Sprenger, Catal., p. 446, fixes his death in A. H. 922 or 925, which is obviously wrong. He proceeds in this way, that he gives at first some verses of the Kurân, some traditions or other sentences of an ethical and moral character, explains and paraphrases them (at least in the *second* and *third* treatise) in Persian, and illustrates them afterwards by legends etc. in mathnawî-baits. There is no doubt that we have in this copy some parts of that large work by Jamâlî on the same subject, which is styled بیان حقائق احوال سیّد المرسلین; comp. A. Sprenger, Catal., loc. cit.

The *first part* of our copy is called كشف الارواح, and begins, on fol. 1^{b}, thus:

بنامت نامه را سر برکشایم
که اندر کوی عشقت می سرایم

On fol. 167^{a}, ll. 11 sq., the author states that he has come now to the end of the كشف الارواح, and is about to begin the مصباح الارواح (that is, according to Sprenger, the first part of the above-mentioned work, composed A. H. 868 = A. D. 1463, 1464); but, instead of doing so, he continues on about twenty-eight pages more the كشف الارواح, as the colophon on fol. 181^{a}, تمّ كتاب كشف الارواح, undoubtedly proves.

The *second part* is styled فضيلة العقل, and begins, on fol. 181^{b}, thus: بسم الله الرحمن الرحيم' روی في الخبر عن رسول الله صلّی الله عليه و علی آله الخ.

The *third part* has no heading, but its title appears in the colophon, on fol. 213^{a}: نور علی نور. It begins, on fol. 204^{a}, thus:

با خردمند باش وجبری باش
مقصد كل نمودمت خوش فاش
ای عزیز چند نوبت نوشتم الخ

Perhaps the real beginning of this part is missing.

The *fourth part* consists of *two kaṣîdas*, separated from each other by a مناجات, and followed by a few rubâ'is. Beginning of the first kaṣîdah, on fol. 213^{b}:

هر کس که حسود نیست بی شك آنست
آنست که مهر وماه از آن تابانست

Another work of Jamâlî's is the سير العارفين, or lives of Indian saints; see Rieu, loc. cit.

No date. On the fly-leaves at the end there are written, by another hand, some baits more of a similar mystical tendency, headed قال المصحف, and beginning:

شاه مردان علی ابو طالب - آن بمردی ومردمی غالب

Ff. 216, ll. 15 (2 coll. in the poetical parts); clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 1^{b}, another small illuminated heading on fol. 181^{b}; size, 8½ in. by 4¾ in. [POCOCKE 91.]

1275

Maktûbât-i-'Abd-alḳaddûs (مكتوبات عبد القدّوس).

One hundred and forty-six letters on the whole doctrine of Ṣûfism, entitled مكتوبات عبد القدّوس, in homage of the author's spiritual guide, Shaikh 'Abd-alḳaddûs Isma'îl alḥanafî of Gangû (see fol. 2^{b}, l. 10), a famous saint of India, who was born near Dihlî, and died A. H. 944 or 945 = A. D. 1537, 1538; see Beale, Oriental Biogr. Dictionary, p. 4, and Rieu ii. p. 830^{a}. The author, whose name does not appear in this copy, which is incomplete at the beginning, and opens abruptly in the middle of the first letter, was,

according to another copy of the same collection in the India Office Library, No. 773 (containing 189 letters), Khidr Badhan (بدهن) bin Rukn of Jaunpûr, commonly called Miyânkhân bin Ikwâm-almulk. The second letter begins on fol. 2^b, first line, and is headed: مکتوب دوم در بیان حکم دل و بیان مشکل الخ.

Copied A. H. 1028=A. D. 1619.

Ff. 293, ll. 15; clear and distinct Nasta'lîk; size, 9¼ in. by 5 in. [Walker 83.]

1276

Mażhar-alâthâr (مظهر الآثار).

A mystical mathnawî by Mîr Hâshimî of Kirmân, called Shâh Jahângîr, who died A. H. 946=A. D. 1539, 1540, or A. H. 948=A. D. 1541, 1542. Beginning:

بسم اللّه الرّحمٰن الرّحیم - فاتحه آرای کلام قدیم

The poet completed this mathnawî at Tattah, according to our copy, A. H. 909; comp. fol. 60^a, last line but one:

نهصد ونه بود که این فیض پاك
نقش بقا یافت برین لوح خاك

whereas Rieu's and Sprenger's copies give as date A. H. 940 (نهصد وچل); see Rieu ii. p. 802 sq.; A. Sprenger, Catal., p. 420; and H. Khalfa v. p. 606. The title occurs on fol. 60^a, last line. In the frontispiece, on fol. 30^b, it is incorrectly entitled بحر الابرار.

No date.

Ff. 30–60, 4 coll., each ll. 21; Nasta'lîk; illuminated frontispiece; size, 13 in. by 8½ in. [Fraser 92.]

1277

Kitâb-i-Kaćkûl (کتاب کچکول).

A collection of extracts from different works, chiefly on Ṣûfism, compiled by Abû-alfadl bin Mubârak, who died A. H. 1011=A. D. 1602, for the emperor Akbar. Beginning: یا فاتح ابواب علوم وحکم یا رافع اعلام ابادی ونعم الخ.

Contents:

خطبهٔ تفسیر بعضی از آیات سورهٔ فتح, by Abû-alfadl himself, on fol. 1^b, in Arabic.

Extracts from the آداب المریدین, by Shaikh Sharafaldîn Munyarî (see above, No. 1263), on fol. 5^b, in Persian.

دیباچهٔ کچکول خورد, ملتقط طبقات صوفیان, on fol. 6^a; شرح انتخاب ابواب المریدین, on fol. 7^a; اختتام منتخب مکتوب شیخ شرف الدین یحیی منیری, on fol. 7^b; انتخاب تحفة العراقین, بیاض, on fol. 16^b; on fol. 19^a; انتخاب منتخب دیوان خاقانی, خاقانی, on fol. 26^a; منتخب دیوان انوری, on fol. 30^a; منتخب, on fol. 31^b; منتخب کلمات حدیقهٔ حکیم سنائی, on fol. 33^b; اسمعیل, on fol. 34^a; اوصاف الاشراف, on fol. 35^a; خاتمهٔ مرکز ادوار شیخ ابو مجموعهٔ حکما, on fol. 36^a; خطبهٔ کچکول بزرگ الفیض فیضی فیّاضی, on fol. 37^b; on fol. 55^a; گنجنامه, on fol. 64^a; خاتمه, on fol. 106^b.

According to the colophon (in which there seems to be some confusion, as it mentions three different persons as the کاتب of this copy, whilst it is evidently written by one hand only), on the last page, it is dated end of Muḥarram, A. H. 1109=A. D. 1697, August.

Colophon: تمام شد کتاب کچکول من تصنیف افضل العلّامة منشی ابو الفضل فهّامی بروز (و)جمعه بوقت ظهر بدولتخانهٔ سیادت وشرافت دستگاه سیّد شهاب الدین محمّد جیو فی التأریخ سلخ شهر محرّم الحرام سنهٔ هزار یکصد ونه من هجرة المبارك النبویّة صلّی اللّه علیه وسلّم ومطابق سنهٔ هزار یکصد وپنج بنگله وسنهٔ ۴۲ جلوس خلیفة الزمانی پادشاه اورنگ زیب وعالم گیر خلّد اللّه ملکه کاتبه ومالکه عصمت اللّه ولد شیخ شمس الدین عسمانی هر که دعوی کند دعوئ او باطل کرد واستقامت گرفتن شاهزادهٔ عالم وعالمیان سلطان عظیم الدین بچکله بردوان ولد عمل فوجدار چکله مزبور حمید خان ولد عمل دیوان عزّت اللّه خان ونوّاب مستطاب ابراهیم خان وچودهرا الملکی جکت رای بن کشن رام ولد ایمام جهنّم رسیدن مقهور مردود رحیم خان.

On the margin: بجنگ مقهور مذکور وشهید شدن, and the following: وکاتبه سیادت پناه سیّد خواجه انور مشفقی سیّد بدر الدین محمّد جیو وسیّد صدر الدین.

Ff. 159, ll. 13; Nasta'lîk; size, 8 in. by 4½ in. [Ouseley 12.]

1278

Intikhâb-az-shârik-alma'rifat (انتخاب از شارق المعرفة).

Extracts from a mystical treatise, entitled شارق المعرفة, in twelve لمعه, translated from Sanskrit by the same Abû-alfadl. Beginning: سوامی سپاس مجاورانی که از عرفان حق در میان مظهر خاص الخاص الخ.

Copied A. H. 1151=A. D. 1738, 1739.

Ff. 40^b–46, ll. 17; Nasta'lîk; size, 6 in. by 3¼ in. [Fraser 263.]

1279

Fragment of another, but anonymous treatise on Ṣûfism, without beginning and end. Every paragraph opens thus: ای عزیز.

Ff. 89^a–114^b, ll. 12–19; Nasta'lîk; size, 8¼ in. by 4⅜ in. [Fraser 240.]

1280

Dibâća-i-'Abd-alṣamad (دیباچهٔ عبد الصمد).

A short treatise on mystical philosophy, composed by 'Abd-alṣamad; see this name on fol. 183^a, l. 9: امّا بعد هیچمدان کوی جهالت عبد الصمد که در شیوهٔ ثنا خوانی الخ. This 'Abd-alṣamad is very likely identical with the son of Afḍal Muḥammad, and nephew of Abû-alfadl, who collected his uncle's letters in A. H. 1015=A. D. 1606, 1607, and is moreover the author of the اخبارات

الاصفیا ; see Rieu i. p. 396, and iii. p. 1087ᵃ. Beginning: نعمه سرایان طربکدهٔ ذوای الانسان الخ.

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 182ᵇ–185, ll. 15; Nasta'lik; size, 9 in. by 4⅝ in. [Elliot 258.]

1281

Hâshiya-i-Fadl-alkhitâb (حاشیهٔ فصل الخطاب).

One of the mystical works of Khwâjah Muhammad bin Mahmûd Dihdâr, with the takhallus Fâni, who is well known as a Persian poet, and died A. H. 1016=A. D. 1607, 1608; comp. Rieu ii. p. 816; A. Sprenger, Catal. p. 393; and the glosses to Jâmi's نفحات الانس by this author, in Walker 120 (see No. 961 in this Catalogue). This book contains glosses to Maulânâ Muhammad Sâdik's work فصل الخطاب, explains the principal parts of the Sûfic doctrine, and refers usually to the oldest Persian work on that subject, the کشف المحجوب (see above, No. 1245). It begins: الحمد لله ربّ العالمین الرحمن الرحیم مالك یوم الدین و الصلوة و السلام الخ.

A short account of the author of these glosses, on ff. 218ᵇ and 219ᵃ, informs us that he wrote, besides this work and the حاشیه بر نفحات, two others of a similar description, viz. a شرح گلشن راز and a شرح خطبة البیان. Eleven short Sûfic tracts of his are described in Rieu ii. p. 816ᵃ, seven others in Flügel iii. p. 455 sq., and a حاشیهٔ رشحات is mentioned by Sprenger, loc. cit. This copy was finished the 16th of Muharram, A. H. 1012 =A. D. 1603, June 26, when the author was still alive.

Ff. 1–218, ll. 15; Nasta'lik; a little worm-eaten throughout; size, 8½ in. by 5 in. [Walker 120.]

1282

An anonymous treatise on Sûfism, or as it is called in the preface: مجموعه از اولیای محقّقین و تبرّکی از اکمل الکاملین در بیان سلوك السالکین و معرفت عارفین و مرموزات کلام شوق عاشقین', in eight books (باب), seven chapters (فصل), and an epilogue (خاتمه).

باب اوّل در بیان معرفت طلب پیر, on fol. 22ᵃ.

باب دوم در طلب (بیان (or علم, on fol. 23ᵃ.

باب سیوم در بیان ایمان, on fol. 24ᵇ.

باب چهارم در بیان توبه, on fol. 27ᵃ.

باب پنجم در عبودیّت, on fol. 29ᵃ.

باب ششم در فتوّت, on fol. 31ᵃ.

باب هفتم در بیان زهد, on fol. 32ᵇ.

باب هشتم مرموزات, on fol. 33ᵇ.

فصل اوّل در بیان معرفت روح, on fol. 36ᵃ.

فصل دوم در معرفت نفس و اخلاق وی (در بیان or نفوس جزئیّه), on fol. 37ᵇ.

فصل سوم در بیان قلب و اخلاق وی (اوصاف or و احوال او), on fol. 41ᵃ.

فصل چهارم در بیان سر و عقل, on fol. 42ᵇ.

فصل پنجم در بیان معنئ قوله تخلقوا باخلاق الله, on fol. 43ᵃ.

فصل ششم در معرفت حقیقت دنیا و منافع آن, on fol. 45ᵇ.

فصل هفتم در بیان زیارت و سرّ و منافع آن, on fol. 47ᵃ.

خاتمة الکتاب در بیان رؤیا (سبب منامات or), on fol. 50ᵃ.

Beginning: استحقاق حمد بی عدّ و نهایت و شکر بی عدّ و غایت حضرت ذو الجلال صمدیّت راست که الخ.

Copied A. H. 1022=A. D. 1613.

Ff. 21ᵇ–53ᵇ, ll. 19; Nasta'lik; size, 8⅜ in. by 5⅞ in. [Sale 41.]

1283

Sadâ'if-allatâ'if (صدائف اللطائف).

A short psychologico-mystical tract, founded, as it seems, upon an original Arabic work, and styled: صدائف اللطائف; see the preface: تا لطائف خواستم قالبی و نفسی و قلبی و سری وروحی و حقّی و لطیفهٔ انانیّت و بدن مکتسب و بدن محلول و بدن محشور را بپارسی بیان کنم تا یارانی که از عربیّت عاری افتاده اند از مراد ما ازین اوضاع برخورداری یابند و در یابند که هر یك عبارت از چیست و اشارت بکدام فیض است که از راه معراج میخواهد الخ. Beginning: الحمد لله مفتّح الابواب و مسبّب الاسباب و الصلوة علی روح نبیّه سیّد الاحباب و اهل بیته و الاصحاب الخ.

Copied A. H. 1022=A. D. 1613.

Ff. 87ᵇ–92ᵇ, ll. 19; Nasta'lik; size, 8⅜ in. by 5⅞ in. [Sale 41.]

1284

Kanz-al'ârifîn (کنز العارفین).

A tract on the mystical doctrine, styled کنز العارفین, or the treasure of the initiated, compiled by an anonymous author at the request of some Sûfis; see the preface: امّا بعد بدانکه سبب تصنیف این رساله را آن بود که سالکان راه طریقت و طالبان کوی حقیقت ازین فقیر سؤال کردند که شریعت چیست و طریقت چیست و حقیقت چیست این فقیر گفتم که شریعت اسلام است و طریقت ایمانست و حقیقت احسانست اسلام آنست که مأمور او باشی و ایمان آنست که اورا بیگانگی شناسی و احسان آنست که معاینه ببینی الخ.

It is divided into four fasls: 1. در شریعت; 2. در حکمت; 3. در وحدت; 4. در تصوّف.

Beginning: شکر و سپاس آن خداوندی را که هستئ ذات و عالم و آدم مصحف آیات اوست الخ.

At the end some short poems.

Copied A. H. 1022=A. D. 1613.

Ff. 70–77ᵇ, ll. 19; Nasta'lik; all the margin covered with additions, glosses, etc.; size, 8⅜ in. by 5⅞ in. [Sale 41.]

1285

Another, but shorter tract, perhaps by the author of the preceding treatise too, giving an explanation of the principal problems and terms of the mystical doctrine, beginning: سپاس و منّت وجودیرا که کمال کاملین از احصای اسمای او الخ.

Dated the 15th of Rabî'-alâkhar, A. H. 1022 = A. D. 1613, June 4.

Ff. 78–80, ll. 19; Nasta'lîḳ; size, 8⅜ in. by 5⅞ in. [SALE 41.]

1286

A short Ṣûfic mathnawî, beginning:

الا ای آنکه هستی سالك راه
بیا باما بگو اسرار اللّه

Copied A. H. 1022 = A. D. 1613.

Ff. 81b–86, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅜ in. by 5⅞ in. [SALE 41.]

1287

Shauḳafzâ (شوق افزا).

Love-increasing, a treatise on mystical love and the duties of a Ṣûfî, by Shaikh 'Uthmân Baraki, the son of Ilâhdâd (who may be identical with Shaikh Ilâhdâd Faiḍî Sirhindî, the author of the Persian dictionary مدار الافاضل, compiled A. H. 1001 = A. D. 1592, 1593, and of an Akbarnâma, composed about A. H. 1010 = A. D. 1601, 1602; see Rieu ii. p. 496, and i. p. 253). Beginning: الحمد للّه ..... میخواهم که کلمهٔ چند برای طالبان ارجمند و دوستان دردمند و عاشقان بهره‌مند و والهان مشتاق لقاء حق آرزومند الخ.

This copy was finished Thursday, the 21st of Ramadân, in the forty-second year of 'Âlamgîr's reign (which must mean here A. H. 1111, as 1110 does not suit, = A. D. 1700, March 11), by Tâj-aldîn Muḥammad Ḳuraishî.

Ff. 117, ll. 11; large Nasta'lîḳ; size, 7¾ in. by 4⅞ in. [FRASER 221.]

1288

Two Ṣûfic treatises.

1. An anonymous tract, explaining Ṣûfic terms, on fol. 85b, beginning: این مجموع پنج عناصر را ممکن الوجود میگویند الخ.

2. Aṭwâr dar ḥall-i-asrâr (اطوار در حلّ اسرار), an abridged Persian translation of the Yoga-Vâsishtha, or exposition of Hindû gnosticism, by Ṣûfî Sharîf, dedicated to the emperor Jahângîr (A. H. 1014–1037 = A. D. 1605–1627), see Rieu iii. p. 1034b, and i. p. 61, on fol. 91b, in ten طور, viz.: *a.* در تجرید, on fol. 93b; *b.* در آنکه عالم خیال محض است, on fol. 99a; *c.* در آزادی, on fol. 103b; *d.* در جمعیّت دل, on fol. 106a; *e.* در رفع خواهش, on fol. 107a; *f.* در معرفت نفس, on fol. 111b; *g.* در معرفت حق, on fol. 113b; *h.* در دریافت نفس, on fol. 115b; *i.* در معرفت حال خود, on fol. 117b; *k.* در کمال معرفت حق, on fol. 120b. Every paragraph opens thus: بشست میگوید ای سری رامچند.

Beginning: حمد و ثنا لائق ذات خدایست که در نقوش علم رحمانی الخ.

No date.

Ff. 85–121, ll. 11; Nasta'lîḳ; size, 8⅞ in. by 5½ in. [FRASER 247.]

1289

Another copy of the Aṭwâr dar ḥall-i-asrâr.

Another copy of Ṣûfî Sharîf's mystical tract in ten طور, beginning as in the preceding copy.

Dated the 17th of Sha'bân, A. H. 1151 = A. D. 1738, November 30.

Ff. 21–40, ll. 16–18; Nasta'lîḳ; size, 6 in. by 3¾ in. [FRASER 263.]

1290

The same.

No date.

Ff. 112b–122, ll. 20; careless Nasta'lîḳ; size, 10 in. by 6 in. [FRASER 176.]

1291

Miscellaneous tracts of mystical tendency.

1. A mystical tract on the present and the future life, on the retirement from worldly attractions into the unity with God, etc., styled انیس الغربا, the friend of the strangers; beginning, on fol. 1b: حمد و ثنای مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلوّ درجه الخ. The author does not mention his name. The title occurs on fol. 3b, l. 7, and fol. 31, l. 14. Copied in the month Dhû-alḳa'dah, A. H. 1038 = A. D. 1629, June, July, by Muḥammad Ḥakîm of Anjudân, son of Mullâ 'Âlim of Akhsîkat, for Mirzâ Ṣâliḥbeg.

2. رسالة الوصول الی اللّه, another mystical tract on man's journey to and union with God, which is a threefold one, viz.: *a.* الخروج عن الافعال الذمیمة و هی الانقتاع (read الانقطاع) عمّا سواء *b.* ; تزکیت النفس الخروج عن صفاته و *c.* ; اللّه تعالی و هو تصفیت القلب هی تجلیت الروح. Beginning, on fol. 33a: اعلم انّ الوصول الی اللّه ثلثة انواع اوّلها الوصول الی اللّه هو الخروج الخ. Copied by the same, for the same, the 20th of Dhû-alḳa'dah, A. H. 1038 = A. D. 1629, July 11.

3. رسالهٔ توحید, a treatise on the unity of God, on fol. 82b, beginning: سررشتهٔ دولت ای برادر بکف آر - وین عمر گرامی بخسارت مگذار - دائم همه جا با همه کس در همه کار - میدار نهفته چشم دل جانب یار الخ. A comparison with No. 842 in the India Office Library (fol. 118b) shows that this tract was composed by Jâmî. It is styled there: رسالهٔ طریق توجّه خواجها. The same tract is described in Rieu ii. p. 876a as: رساله فی طریق خواجه بهاء الدین نقشبند. Written the 18th of Dhû-alḳa'dah, A. H. 1038 = A. D.

1629, July 9, by Muḥammad Ṣadiḳ ibn Mirzâ Ṣâliḥ of Balkh.

4. رسالهٔ جام جهان نمای, on fol. 85^b, a tract on the same subject (رسالهٔ جامع کلّیّات نظم توحید و مراتب وجودی), beginning: حمد بیحدّ و شکر بیعدّ سزای ذاتی را که وحدتش منشاء احدیّت و اوّلیّت و مرآت ازلیّت و ابدیّت گشت الخ; see Rieu ii. p. 866^a. Written by Muḥammad Ṣadiḳ the 20th of Dhû-alḳa'dah, A.H. 1038 = A.D. 1629, July 11.

5. Another short tract, again by Jâmî, as a comparison with Ouseley 288, fol. 471^b (see No. 894, 19 in this Catalogue), proves, entitled رسالهٔ شرح حدیث, and beginning on fol. 93^a: - ای پاك زحیّز (و) مبرّا زمکان خالی نه زتو درون و بیرون جهان الخ. Written the same day as Nos. 2 and 4, by Muḥammad Fâḍil Anjudânî. At the end some mathnawî-baits, written, as the colophon states, in homage of the author (of this tract), viz. *Maulawî Jâmî.*

Ff. 1–38 and 82–94, ll. 16; Nasta'lîḳ, by different hands; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Laud 205.]

1292

Ḳurrat-al'uyûn (قرّة العیون).

Spiritual instruction and admonitions, given to his son Shaikh Amîn-aldîn 'Abd-alsalâm by Salâmî alkhunji, the panegyrist of Sulṭân Ibrâhîm 'Âdilshâh II (A.H. 988–1037 = A.D. 1580–1627), and of his successor Muḥammad (A.H. 1037–1067 = A.D. 1627–1656). The author, as we learn partly from the khâtimah of this treatise on fol. 176^b sq., partly from that of the following one, was born A.H. 979 = A.D. 1571, 1572, left his native country for India A.H. 999 = A.D. 1590, 1591, and wrote this book, after having been more than thirty-five years in the Dakhan. The title قرّة العیون appears in the colophon: تمّت الرسالة الشریفة مسمّا بقرّة العیون; the title رسالهٔ نور الحدیقة, given to it on fol. 127^a, does not occur anywhere in the text.

Beginning: حمد ابدی مرآن خالق صمدی که لم یلد ولم یولد صفت اوست وسپاس و ستایش مر احدی که الخ.

Copied by Mir 'Alishir النحجی (or as it appears more correctly at the end of other treatises in the same MS., الخنجی alkhunjî).

Ff. 127^b–184^b, ll. 10; Nasta'lîḳ; size, $7\frac{1}{8}$ in. by 4 in. [Hyde 4.]

1293

Anwâr-alḳulûb (انوار القلوب).

A treatise on Ṣûfism by the same Salâmî alkhunjî, who compiled it A.H. 1043 in Ṣafar = A.D. 1633, August, in the sixty-fourth year of his life, and the forty-second year of his stay in the Dakhan. The full title is: انوار القلوب فی التصوّف.

Beginning: منّت آن خالق بر ذمّهٔ خود واجب و لازم باید دانست که قالب جسم انسان الخ.

No date.

Ff. 187–207, ll. 10; Nasta'lîḳ; size, $7\frac{1}{8}$ in. by 4 in. [Hyde 4.]

1294

A mathnawî on Ṣûfism, most likely from the pen of Mîr Muḥammad Kâẓim Ḥusainî, with the takhalluṣ Karîm, the son of Fikr (see a probable allusion to that name in the verses below); comp. Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Beginning:

بسم الله الرحمن الرحیم - زینت سر لوح کتاب قدیم

It is dedicated to Sulṭân 'Abdallâh Ḳuṭbshâh of Gulkunda, who ruled A.H. 1035–1083 = A.D. 1626–1672 as a tributary to Shâhjahân; see ff. 6^a–7^a, and fol. 66^a, l. 1.

The title of the book is not mentioned; it seems to be, as we gather from many passages, گلشن, or a compound, the first part of which is گلشن (like گلشن راز, etc.)

The date of the composition seems to be contained in the following verses at the end, on fol. 65^b:

رنگ گلش یافت چو حسن از کمال
از پیٔ تأریخ شدم در خیال
بُرد مرا فکر بگلگشتِ باغ
گفت کز اندیشه مشو بیدماغ
نکهتِ تأریخ کند آشکار
رائحهٔ گلشنِ دیدار یار
تا نبود چون گُلِ حُسنِ سخن
دلبریٔ حسنِ گلِ هر چمن
باد گُل دولت عبد اللهی
زیب دهٔ گلشنِ شاهنشهی الخ

The words رائحهٔ گلشنِ دیدار یار, which we understand to be the chronostichon, give A.H. 1054 = A.D. 1644, 1645.

Colophon, on fol. 66^a: هو سبحان الله ازین جواهر آبدار که ناظم عفی عنه بدستیاریٔ فکر رفیق (?) سبحه وار بسلسلهٔ نظم کشیده نام خدا در هر مشاهده اش گلشنی پدیدار است ودر هر جلوه اش انجمنی نمودار الخ درسال هزار وپنجاه وپنج هجری در دار المؤمنین ..... رقمزدهٔ کلك مسکنت بندهٔ صاحبدلان ..... غفر ذنوبه گردید.

Accordingly this copy was finished A.H. 1055 = A.D. 1645, a year after the composition of the book. This copy and Ouseley 120, ff. 90–103 (see the next number), being identical in writing, paper, and ornament, must have been copied by the same man, viz. Muḥammad Taḳî Shîrâzî, who is mentioned at the end of Ouseley 120, on fol. 103^a, and of whose name we believe we see some traces in this colophon. The name of the town where he wrote is rubbed out.

The book contains several introductory chapters on

fol. 1[b], one مشاهده on fol. 8[a], twelve جلوه beginning on fol. 12[a], and a خاتمه on fol. 64[a]. From several passages it is evident that the author was a follower of the Shî'ah.

On the margin of ff. 60[b]–65[a] a more modern hand has added in minute Shikasta several kiṭ'as, ghazals, and rubâ'is by Ṣâ'ib, Asîr, and Khayyâm.

Ff. 66, ll. 14; extremely small Nasta'lîk; size, 6⅝ in. by 3⅜ in. [Ouseley 130.]

1295

Another work on Ṣûfism in prose and poetry, probably by the same author as the preceding work. Both are much alike in style and matter; both are dedicated to 'Abdallâh Kuṭbshâh, Sulṭân of Gulkunda, see fol. 103. This book was composed A. H. 1051=A. D. 1641, 1642, see fol. 103:

از روی حساب زیور حسن سخن
١٠٥١
تأریخ شده چو نام این رشك چمن
بنگاشت قلم بنفسه گلشن روح
بنمود ورق یاسمن فیض یمن
١٠٥١

The words زیور حسن سخن and یاسمن فیض represent the numerical value 1051.

It is imperfect at the beginning, opening thus: که عروس حجلهٔ روزگاراست هرسال بجشن هفت در هفت الخ.

Contents:

Nine آرایش, being poetical descriptions of the nine festivals of the year, on fol. 90[a].

Then three رائحه, Nos. 5–7, in prose and verse, on fol. 96[b] sq.

Accordingly the whole work seems to have contained seven رائحه, of which the first three and the beginning of the fourth are lost.

This copy is dated by Muḥammad Taḳî Shîrâzî A. H. 1054, the 14th Ṣafar=A. D. 1644, April 22; comp. the preceding number. Both copies are beautiful patterns of eastern penmanship; the paper is sprinkled with gold-dust.

Ff. 90–103; small Nasta'lîk; size, 7 in. by 3⅝ in. [Ouseley 120.]

1296

Two mystical mathnawis.

1. An anonymous mathnawî on Ṣûfism, on ff. 1[b]–39[b], beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل اصل ذاتهاست

It is written in different metres, and intermixed with explanations in prose and with rubâ'is. The subdivisions are فصل, تمثیل, جواب. On fol. 15[a] there is found the following heading: فصل در بیان منشاء اختلاف اهل ظاهر; and on fol. 35[a]: در مذمّت عزیزان ناکس و شیخان نارس که بجای معرفت اللّه از دل ویران (آن) حسد درویشان بمعرفت اللّه رسیده سرزده. Neither title nor author's name occur anywhere. The latter says of himself in the conclusion:

منم بلبل باغ توحید حق
چه لائق نوای من ازین سبق
که در فصل و باب تصوّف مرا
شود چند فصل تکلّف مرا
چه گویم ازین شیخ بیدادگر
بدیهای او کرد در من اثر
مگر خال ازین صفحها سازمش
که بیرون کنم از دل خود غمش

2. Another curious mathnawî in Ṣûfic manner, on ff. 40[b]–287, beginning:

حمد را نسبتی است باتو درست
بر در هر که رفت بر در تست

It treats of the most heterogeneous matters, principally of natural history, geography, botany, philosophy, religion, Ṣûfism, etc.; comp. the following headings (the greater part of them is missing):

اشارت بآنست که مصرهای نمایان نشانه ایست از مصرهای گذشتهٔ پنهان یعنی تمام شهرهای که نمایانست در روی زمین نمونه از شهرهای گذشته است, on fol. 74[a].

تعریف خاك مالان هند, on fol. 82[b].
حکایات چهار عنصر, on fol. 85[a].
دعوئ حشر, on fol. 86[b].
جواب وجود مطلق, on fol. 87[a].
فی بحث العلوم, on fol. 88[a].
نحو, on fol. 89[b].
منطق, on fol. 91[a].
حکمت, on fol. 92[b].
هیئت, on fol. 93[b].
حدیث تفسیر, on fol. 105[b].
بهاریات, غنچهٔ بادام, on fol. 112[a].
گل بادام, on fol. 112[b].
گل زرد آلو, on fol. 113[a].
شفتالو, on fol. 115[a].
امرود و نشپاتی (?), on fol. 115[b].
گل سیب, on fol. 116[a].
کیلاس و آلوچه, on fol. 116[b].
گل ارغوان, on fol. 117[a].
گل بهی, on fol. 118[a].
گل سنجد, on fol. 119[a].
گل گلاب, on fol. 120[a].
گل انگور, on fol. 120[b].
گل رعنا و گل زیبا, on fol. 121[a].
گل انار, on fol. 122[a].
گل مجازی منتهی بگل حقیقی خواهد شد, on fol. 136[b].

ساقی نامه, on fol. 137^a.
تعریف سین ساقی, on fol. 138^a.
تعریف الف ساقی, on fol. 138^a.
تعریف معنیٔ ساقی, on fol. 139^a.
تعریف زلف و خال رتعریف لب و دندان, on fol. 143^b.
تعریف جام بتفصیل, on fol. 148^a.
تعریف شیشه, on fol. 148^b.
تعریف خم, on fol. 150^a.
تعریف میخانه, on fol. 152^b.
تعریف شاهد حقیقی, on fol. 160^a.
در گهوارهٔ بستن, on fol. 164^a.
پستان در دهن گرفتن, on fol. 164^b.
ببازی آمدن, on fol. 166^a.
در مکتب نشاندن, on fol. 166^b.
تعریف علم, on fol. 170^b; etc. etc.

The last thirteen baits of this mathnawî run thus:

سال ما بود تا به بیست چنین
بعد از آن سر زد آفتاب یقین
پخته در بیست سال گشت سلوك
بعد از آن شاه یافت شاه ملوك
روی شاه ملوك را دیدم
بود شاه ملوك توحیدم
گشت این شاه فتح در لاهور
دائم آباد باد معدن نور
بود آن خانه جای اللّه داد
هشت جنّت بروش باد کشاد
خانهٔ او مراد داد مرا
سحر آن در برو کشاد مرا
قصّهٔ آن سحر گذشته پیش
وصف کرده فقیر کم یا بیش
آن سحر آنچه روی داد بمن
گل باغم شگفت صد خرمن
همه یاران خویش را گفتم
خوش شگفتند من که بشگفتم
بعد از آن آمدیم در کشمیر
بکشادیم خلق را زنجیر
شد تمامم رسالهٔ نسبت
بعد ازین قطع میکنم محنت
عدد بیت شش هزار آمد
صد کم از شش هزار و ده از صد
هر که دارد خیال تأریخش
ختمیه هست سال تأریخش

Accordingly this poem was composed A. H. 1055 = A. D. 1645, 1646, and was to contain 5890 baits; but in fact it is not so large, and we suppose there is a lacuna somewhere. Like Farîd-aldîn 'Attâr's جواهر الذات, this mathnawî resembles a litany in many places; comp., for instance, fol. 231^a (where sixteen verses begin with the same words, آن نگاه), fol. 234^a (ناز لیلی repeated nine times), ff. 242^b and 243^a (بود مجنون repeated eleven times), ff. 261^b and 262^a (fifteen baits beginning with عشق), etc. On fol. 70^a the first bait is a mere repetition of the last of the preceding page. On the back of the binding is printed 'Musnuwee Shumsood deen,' as if the MS. contained Jalâl-aldîn Rûmî's mathnawî!

Ff. 287, 2 coll., each ll. 12; large and distinct Nasta'lîk; illuminated frontispiece at the beginning of each poem; ff. 1^b, 2^a, 40^b, and 41^b richly embellished with gold; the original leaves are put into a modern margin of different colours; gilt edges; binding red and gold; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in. [Elliot 267.]

1297

Fragment of a Ṣûfic treatise, beginning: بدانکه خطّ روحانی ..... (torn away) آرزومندی معشوق است از برای آنکه کمال حسن خودرا در آئینهٔ دل عاشق مشاهده کند پس آرزومند ویست یعنی مناصب آنست که عاشق ومعشوق متعاشقان گویند' درینمعنی گفته اند.

هست آتش عشق از دو طرف مهر افروز
معشوقه گداز وخرمن عاشق سوز

Copied A. H. 1059 = A. D. 1649.

Outer (second) margin, ff. 1–4^b; Nasta'lîk. [Ouseley 302.]

1298

'Ilm-i-tauḥîd (علم توحید مجموعهٔ پنجاه رساله).

A large collection of treatises by different authors, mostly relating to the mystical doctrine, especially to the unity of God, written in Persian, with a few exceptions, which are composed in Arabic (for instance, the thirty-ninth and the fiftieth treatises). One index on the fly-leaves; another, but more careless one, on the last page. We quote the titles of the fifty treatises contained in this volume:

1. تفسیر توحید لا اله or تهلیلیّهٔ ملّا جلال دوانی الاّ اللّه للعلّامة الدوانی, on fol. 1^b, beginning: آفتاب جمال قدم از آن متعالیست که خفافیش ظلمت سرای حدوث الخ. It is incomplete, breaking off on fol. 8^b. Jalâl-aldîn Dawânî, the author of the لوامع الاشراق and other famous philosophic treatises, was born A. H. 830 = A. D. 1427, and died A. H. 908 = A. D. 1502, 1503; see Rieu ii. p. 442 sq.

2. صناعت میر ابو القاسم, on fol. 9^a, beginning: الحمد لولیّة الخ. Mîr Abû-alkâsim Fandarsakî flourished under Shâh 'Abbâs I, and died in Shâh Ṣafî's reign (A. H. 1038–1052 = A. D. 1629–1642); see Rieu ii. p. 815.

3. شرح رباعیّات دوانی, on fol. 33^b, beginning: حمدًا لاله غمر الخلق الاه الخ. Dawânî's commentary on his own rubâ'îs, see Rieu ii. p. 834^a, No. 11.

4. شرح رباعیّات ملّا جامی, on fol. 56^b, beginning: حمدًا لاله هو بالحمد حقیق الخ; see No. 894, 15 in this Catalogue.

5. لوائح جامى, on fol. 67b, beginning: لا احصى ثناء عليك كيف كلّ ثناء يعود اليك الخ; see No. 894, 16 in this Catalogue.

6. حقّ اليقين شيخ محمود شبسترى, a prose-treatise by the author of the Gulshan-i-Râz (see No. 1260 in this Catalogue), on fol. 78b, beginning: بسم اللّه الرحمٰن الرحيم و الحمد للّه ربّ العالمين و الصلوة على محمّد و آله ' اى پيداتر از هر پيدائى الخ. This treatise is copied, according to the date at the end, A.H. 1095=A.D. 1684.

7. رسالة الوجدانيّات و الذوقيّات لمولانا محمّد الدهدار, on fol. 91b, beginning: حمد و سپاس مر آفريدگارى را كه نهال وجود عالم الخ. Khwâjah Muḥammad Dihdâr, with the takhalluṣ Fânî, died A.H. 1016=A.D. 1607, 1608; see Rieu ii. p. 816a, and A. Sprenger, Catal., p. 393.

8. نفائس الارقام منه ايضا (by the same Muḥammad Dihdâr), on fol. 94b, beginning: جلّ ربّى لا اله الّا هو له الحمد فى الاولى و الآخرة الخ.

9. درّ يتيم منه ايضا (by the same), on fol. 96b, beginning: حمد و سپاس ازلى الاساس مر آفريدگارى را كه شان الخ.

10. رقائق الحقائق منه ايضا (by the same), on fol. 105b, beginning: تبارك اسمك اللهمّ يا من كلّ يوم هو فى شان وجلّ ذكرك الخ.

11. نفائس الارقام منه ايضا (another work with the same title and by the same author as No. 8, but different from that in contents), on fol. 117a, beginning: ثنا و ستايش مرخداوندى را كه دليلست ذات او بر ذات او الخ.

12. رسالهٔ نظام شاه منه ايضا or رساله بجهت نظام (by the same), on fol. 123a, beginning: حمد و سپاس بيقياس مر خدايرا الخ.

13. رساله در ذوق منه ايضا (by the same), on fol. 127b, beginning: لك الحمد و انت اهل له حمدًا يعلو حمد الحامدين الخ.

14. از مؤلّفات مير سيّد شريف, on fol. 131b, beginning: سؤالاتى كه حضرت امير زاده اسكندر كه حاكم شيراز بوده از حضرت سلطان عارفين سيّد شريف رحمه اللّه كرده اوّل در باب آفرينش الخ. Mir Sayyid Sharîf Jurjânî, the author of the صرف مير and various philosophical and metaphysical tracts, was born A.H. 740=A.D. 1339, 1340, and died A.H. 816=A.D. 1413, 1414; see Rieu ii. p. 522.

15. منظومه فى التحقيق از دهدار ايضا (another tract by Dihdâr), on fol. 134a, beginning: رو مگردان در مناجات از درش الخ.

16. شرح لمعات از شاه نعمت اللّه (a commentary on the well-known work of 'Irâki [see Nos. 1251–1254 in this Catalogue] by Shâh Ni'mat-allâh [the poet, who probably died A.H. 834=A.D. 1430, 1431]; comp. Rieu ii. pp. 634 and 831), on fol. 161a, beginning: الحمد للّه الذى نوّر وجه حبيبه بتجلّيّات الخ.

17. شرح مولانا احمد ابن موسى بر ترجيع بند شيخ اوحدى, on fol. 185a, beginning: الحمد للّه المحمود بالاسماء الحسنى المعبود بالصفات العلى الخ. Auḥadî died A.H. 738=A.D. 1337, 1338; see No. 785 in this Catalogue.

18. رسالهٔ جام جهان نماى, on fol. 207a, beginning: حمد و ثناى بى حدّ و شكر و سپاس بى حدّ سزاى ذاتى الخ; see another copy of the same anonymous tract above, No. 1291, 4 in this Catalogue.

19. رسالهٔ كشف اسرار در علم توحيد, on fol. 210b, beginning: الحمد للّه الذى تجلّى ذاته لذاته الخ.

20. تجلّيّات و عرفان ذات و صفات فى التوحيد, on fol. 215a, beginning: الحمد للّه الذى نوّر بانوار تجلّيّات ذاته و صفاته الخ.

21. كتاب لطائف توحيد و غرائب تفريد از شيخ سعد الدين, on fol. 223b, beginning: الحمد للّه ربّ العالمين و الصلوة و السلام على سيّد الخ. The author is probably Sa'd-aldîn Muḥammad bin al-Mu'ayyad al-Ḥummû'i, the great Ṣufi, who died A.H. 650=A.D. 1252, 1253; see Rieu ii. p. 755a.

22. شرح رباعئ حورائيّهٔ شيخ ابو سعيد ابو الخير مبسوط, on fol. 225a, beginning: شكر و سپاس و حمد بى قياس سزاوار حضرتيست كه ذات او از صفات امكان الخ. Shaikh Abû Sa'îd bin Abû-alkhair, the first great rubâ'î-writer of Persia, died A.H. 440=A.D. 1048, 1049; see Âtashkada, Ouseley Add. 183, No. 264.

23. اصطلاحات صوفيّه, on fol. 229a, beginning: الحمد للّه و السلام على عباده الذين اصطفى امّا بعد بدانكه نزد اهل كشف و شهود الخ.

24. شرح قصيدهٔ شيخ عطّار كه مطلعش اينست اى روى الخ, on fol. 232b, beginning: الحمد للّه ربّ العالمين .... بدانكه حق تعالى بنزديك محقّقان الخ. Commentary on a kasidah by Shaikh Farîd-aldîn 'Aṭṭâr, see Nos. 626–636 in this Catalogue.

25. رساله در بيان روح و پرواز آن, on fol. 238b, beginning: الحمد للّه الذى خلق نفس الانسان الخ.

26. رساله در بيان انوار تجلّيّات, on fol. 241a, beginning: الحمد للّه الذى بصّر عيون العارفين الخ. Dated A.H. 1095=A.D. 1684.

27. مختصر در شرح حورائيّه ايضا (see No. 22), on fol. 244a, beginning: قال الشيخ العارف المحقق المدقّق صاحب البسط والشهود الخ.

28. شرح or رسالهٔ شرح حديث النبى در سؤال عربى, on fol. 244[b], beginning: اى حديث ابى زرّين عقيلى پاك زحيّز و مبرّا ز مكان الخ; this treatise is by Jâmî; see above, No. 1291, 5.

29. شرح بيت امير خسرو لمولانا جامى, on fol. 245[a], beginning: يا من لا ربّ غيره و لا اله سواه الخ; see No. 894, 18 in this Catalogue.

30. رسالهٔ سؤال و جواب, on fol. 246[a], beginning: قال الله تعالى كنت كنزا الخ.

31. رسالهٔ شهوديّه, on fol. 248[a], beginning: هستى چنانكه هست هست الخ.

32. رساله فى الاقطاب والاوتاد والابدال, on fol. 249[b], beginning: حمد بى حدّ و ثناء نا متناهى بر حضرت الخ.

33. رساله در تعريف وجود, on fol. 260[b], beginning: بعضى گفته اند كه الوجود الخ.

34. شرح الشريعة اقوالى, on fol. 263[a], beginning: قال النبى الشريعة اقوالى و الطريقة افعالى الخ.

35. شرح غزل عطّار مسلمانان من الخ, on fol. 264[a], beginning: بدانكه سالك اين راه الخ. Commentary on a ghazal by Farîd-aldin ʿAṭṭâr.

36. شرح الفقر فخرى و الفقر سواد الوجه فى الدارين, on fol. 265[b], beginning: اكنون اين سخنان از روى ظاهر الخ.

37. سؤال در كلمات مشايخ, on fol. 266[a], beginning: اكنون عجز از آفات نفس است الخ.

38. رساله فى كلام المحقّقين, on fol. 267[a], beginning: ببايد دانست كه الف در كتاب صفت وجود مطلق الخ.

39. رسالهٔ غوثيّه, on fol. 268[a], beginning: الحمد لله . . . امّا بعد قال الغوث المتوحّش عن غير الله الخ.

40. رساله در علم حروف از شيخ سعد الدين, on fol. 269[b], beginning: الحمد لله ربّ العالمين . . . امّا بعد اين رساله از تصنيف الخ. See No. 21.

41. رساله ايضا (without any title), on fol. 272[b], beginning: حمد بى غايت و ثناء بى نهايت واجب الوجود را كه حقيقت خود را الخ.

42. رساله در تعريف حسن و or رساله فى حسن الوجه جمال, on fol. 273[b], beginning: الحمد لله ربّ العالمين . . . قال معدن الاسرار و منبع الانوار محمّد المختار الخ.

43. شرح رباعئ شيخ شهاب الدين السهروردى, on fol. 274[a], beginning: دى بر سر الخ. Shihâb-aldîn ʿUmar Suhrawardî died A.H. 632=A.D. 1234, 1235; see Rieu ii. p. 853[a].

44. شرح چند بيت اوّل از مثنوئ معنوى, on fol. 274[b], beginning: بشنو از الخ.

45. رسالهٔ شقّ القمر از ضياء الدين تركه, on fol. 275[b], beginning: الحمد لله . . . امّابعد روزى از روزها الخ. This Diyâ-aldîn Tarikah must be identical with Ṣâ'in-aldin ʿAli Tarikah of Iṣfahân, who died A.H. 835=A.D. 1432; see Rieu i. p. 42, where this and the following two treatises are ascribed to Ṣâ'in-aldin, and iii. p. 1078[a].

46. رساله در بيان معنئ ساعت نيز ازو (by the same), on fol. 278[a], beginning: گفتار در معنئ ساعت الخ.

47. رساله در معنئ حروف (by the same), on fol. 279[a], beginning: سپاس و ستايش پروردگاريرا الخ.

48. قواعد جفر جامعه (جامع) از حبيب الله ابن ضياء الدين, on fol. 284[a], beginning: سپاس و ستايش خداوندى را كه برشحهٔ از بحر وجود الخ. The author Habib-allâh is the son of the above-mentioned Diyâ-aldin Tarikah.

49. مقصد الاقصى ازعزيز (in the index از عبد العزيز) ابن محمّد نسفى, on fol. 286[a], beginning: الحمد لله . . . امّا بعد چنين گويد الخ. ʿAziz bin Muhammad alnasafî died A.H. 661=A.D. 1263, at Abarkûh; see Rieu ii. p. 834[b], and iii. p. 1095[a].

50. شرح رسالهٔ بابا طاهر همدانى, on fol. 302[b], beginning: الحمد لله الواحد الاحد الصمد الذى الخ. A writer with the name of Ṭâhir Hamadânî, whose lifetime we have as yet not been able to find out.

Ff. 345, ll. 21–25; irregular Nastaʿlîk, written on paper of different colours; size, 9⅞ in. by 6 in. [WALKER 94.]

1299

Tabṣirat-almuʾminîn (تبصرة المؤمنين).

An exposition of the Ṣûfic doctrine, by Muhammad Muʾmin alhusainî altabîb of Tankâbun, in the district of Âmul (see fol. 6[a], ll. 2 and 3, and fol. 7[b], l. 5), the same who was court-physician of Shâh Sulaimân (A.H. 1077–1105=A.D. 1666–1694), and wrote the work on Materia Medica, تحفة المؤمنين; see Rieu ii. p. 476 sq. It contains twelve faṣls and a khâtimah, beginning: الحمد لله الذى يهدى من يشاء الى صراط مستقيم و الصلوة على رسوله الامين الكريم الخ.

فصل اوّل در اثبات طريقت, on fol. 8[b].

فصل دوم در تحقيق ولايت و ردّ كلام اهل ظاهر و درجات ايمان و بيان پيرى و مريدى و جائز بودن رياضت و رهبانيّت و ترك حيوانى و لذّات نفسانى, on fol. 29[a].

فصل سيم در تحقيق عشق, on fol. 40[b].

فصل چهارم در دلائل ذكر خفى وجلى و تحقيق غنا و وجد و سماع و حال, on fol. 44[a].

فصل پنجم در بيان كشف و روياى و وحى و الهام و عروج و وجود اوتاد و اقطاب كرمات الخ, on fol. 63[b].

فصل ششم (here called باب) در وحدت وجود, on fol. 73[a].

فصل هفتم در بيان انوار و حجب, on fol. 76[a].

فصل هشتم در مشروعيّهٔ چلّه كه قسمى از اعتكاف است, on fol. 77[b].

فصل نهم در بیان شطح و طامات, on fol. 78[a].

فصل دهم در بیان روح اعظم, on fol. 80[b].

فصل یازدهم در فنا فی الله, on fol. 82[b].

فصل دوازدهم در جواب مطاعنی که حضرت شیخ الاسلام قدّس نسبت بهریك ازعرفا حقّه داده است, on fol. 84[a].

خاتمه در دلائل تشیّع وتأویل اقوال مشایخ کبار, on fol. 115[b].

No date.

Ff. 1–142, ll. 10; Nasta'lîk; size, $7\frac{1}{8}$ in. by $4\frac{7}{8}$ in. [Fraser 246.]

1300

An anonymous mathnawî on religious, philosophical, and mystical matters, intermixed with tales, and divided into seventy-eight bâbs, the first of which is not marked. Perhaps the introduction itself is considered as the first bâb. We quote here the headings of the other seventy-seven:

2. فی نعت رسول الله, on fol. 8[a]. 3. فی صفت ابو بکر صدّیق, on fol. 11[a]. 4. فی صفت عمر, on fol. 11[b]. 5. فی وصفت عثمان, on fol. 12[b]. 6. فی وصفت علی, on fol. 13[a]. 7. فی الایمان و الاسلام, on fol. 13[b]. 8. فی الوضوٌ, on fol. 14[b]. 9. فی الصلوة, on fol. 15[a]. 10. فی الزکوة, on fol. 16[a]. 11. فی الصوم (!) الرمضان, on fol. 16[b]. 12. فی الحجّ, on fol. 19[a]. 13. فی العلم, on fol. 19[b]. 14. فی التوحید, on fol. 21[a]. 15. فی الصدق, on fol. 22[a]. 16. فی وصف العشق, on fol. 22[b]. 17. فی الاخلاص, on fol. 29[b]. 18. فی التوبة, on fol. 30[a]. 19. فی الزهد, on fol. 31[b]. 20. فی الفقر, on fol. 32[a]. 21. فی الجهاد, on fol. 34[a]. 22. فی وصف المراقبة, on fol. 34[b]. 23. فی التقوی, on fol. 35[a]. 24. فی الذکر, on fol. 36[a]. 25. فی الاستغفار, on fol. 37[a]. 26. فی خلوت, on fol. 37[a]. 27. فی التفکر, on fol. 37[b]. 28. فی الخوف, on fol. 38[a]. 29. فی الرجا, on fol. 39[a]. 30. فی الصبر والحلم, on fol. 41[a]. 31. فی الشکر, on fol. 42[b]. 32. فی وفای عهد, on fol. 43[b]. 33. فی توکّل, on fol. 44[a]. 34. فی الرضا و العصیان, on fol. 46[a]. 35. فی التسلیم, on fol. 47[b]. 36. فی البلا, on fol. 48[a]. 37. فی القرب, on fol. 50[a]. 38. فی الانس, on fol. 50[b]. 39. فی المکاشفة, on fol. 51[a]. 40. فی الوجد و الشوق, on fol. 52[b]. 41. فی الفنا و البقا, on fol. 54[a]. 42. فی الصحبت, on fol. 57[a]. 43. فی الطلب, on fol. 59[b]. 44. فی صفت اولیاء الله, on fol. 61[a]. 45. فی الاحتیاج الی الشیخ, on fol. 63[a]. 46. فی الصوفی, on fol. 66[b]. 47. فی المحقّق و المقلّد, on fol. 67[a]. 48. فی المکاملات, on fol. 68[a]. 49. فی مدح النطق, on fol. 68[b]. 50. فی آفت اللسان, on fol. 69[b]. 51. No heading. 52. فی مذمّت اهل ..., on fol. 73[a]. 53. فی مذمّت اهل النفاق, on fol. 74[b]. 54. فی الحرص, on fol. 76[b]. 55. فی القناعة, on fol. 77[b]. 56. فی الطمع, on fol. 78[b]. 57. فی الحسد, on fol. 79[a]. 58. فی عداوة الشیطان, on fol. 80[a]. 59. فی مدح الطاعة, on fol. 81[a]. 60. فی مذمّت معصیّت ..., on fol. 83[b]. 61. فی العدل و الظلم, on fol. 84[b]. 62. فی احسن الخلق, on fol. 86[a]. 63. فی السخاية, on fol. 86[b]. 64. فی الادب, on fol. 87[a]. 65. فی الکبرو العجب, on fol. 88[b]. 66. فی آفت الریاست, on fol. 89[b]. 67. فی الرحمة و الشفقة, on fol. 91[a]. 68. فی التضرّع و البکا, on fol. 92[a]. 69. فی الدعا, on fol. 94[b]. 70. فی الخواس, on fol. 96[a]. 71. فی مذمّت الدنیا, on fol. 97[b]. 72. فی مذمّت النفس, on fol. 99[b]. 73. فی آفت الشهوة, on fol. 104[a]. 74. فی العقل, on fol. 105[b]. 75. فی القلب, on fol. 108[a]. 76. فی الروح, on fol. 112[a]. 77. No heading. 78. فی موت الابرار, on fol. 115[a].

Neither title nor author's name appear anywhere. No date of composition; no date of transcription.

First hemistich: ای خدای فضل تو حاجت روا.

Last hemistich: همچنین احمق بدزدد از هوا.

Ff. 1–118[b], 2 coll., each ll. 15 (sometimes 16); Nasta'lîk, by different hands; the original leaves are put into another margin; size, $7\frac{3}{8}$ in. by $4\frac{3}{8}$ in. [Elliot 250.]

1301

An anonymous treatise on Ṣûfism, specially on love in the Ṣûfie meaning of the word. Beginning: بعد از حمد خالق درود بیحدّ برآن ظهور که شهود قراءت مقصود صفاتست الخ بعد ازان کلمهٔ چند که از الهاماتست نه از عقلیّات از جوش هست نه از گوش از برای ذوقیّات یاران تحریر یافت که تا در عشق رهنمون شود الخ.

Title and author's name are not mentioned anywhere, nor has the treatise any division.

It is in the handwriting of Suhrâbbeg, the son of Muḥammad Ma'ṣûmbeg Balkhî. The colophon is imperfect, giving only the date of the month, not the year.

This MS. is written by the same man who copied Ouseley 387, ff. 83–107; Ouseley 307, ff. 31–44; and Ouseley 302 (see Nos. 1210, 1211, and 945 in this Catalogue), the latter of which is dated A. H. 1059 = A. D. 1649, Patna.

Colophon: دستخطّ فقیر حقیر سهراب بیك ولد معصوم بیك بلخی هر که دعوا کند دروع (!) گوی باشد بتأریخ دهم شهر برات در صاحب صوبهٔ ... نوّاب سعد خان بهادر ظفر جنگ اتمام یافت الخ.

A more modern hand has written on the first page عبد الله ساه الله شاه پیر محمّد; on the margin of fol. 88[a] the names حضرت شاه پیر محمد لکهنوی and حضرت فررخ شاه appear. On the margin of the last page a kiṭ'ah by 'Alî in the original handwriting.

Ff. 72–95, ll. 17; careless Nasta'lîk; size, $11\frac{3}{4}$ in. by 8 in. [Ouseley 398.]

1302

Two treatises on Ṣûfic love:

a. Nuzhat-al'âshiḳîn (نزهة العاشقین).

Ff. 59[a]–65[b]. A short treatise on love and lovers,

composed in prose with interspersed poetry by 'Alî bin Ḥâjj. Beginning: حمد وسپاس بیقیاس مر آفریدگاری را رسد که سینهٔ بیدلان مستمندانرا آئینهٔ اسرار عشق خود الخ چنین گوید فقیر بی بضاعت کم استطاعت بندهٔ محتاج علی بن حاجّ الخ. It is divided into five parts (قاعده).

b. Dastûr-al'ushshâḳ (دستور العشّاق).

Ff. 65^b–74^a. Another treatise of similar contents (در بیان عشق ومحبّت وحالات مراتب طائفه که قدم در این راه نهاده اند وشرائط عاشقان ومعشوقان). The author is not mentioned. The title occurs only in the colophon: تمّت رسالهٔ دستور العشّاق. Beginning: حمد وسپاس بیقیاس صانعی را که شمع جمال خوبان ودلبرانرا بنور حسن وملاحت بر افروخت ودل عشّاق الخ.

In both treatises *a* and *b* the subjects are illustrated by anecdotes; both are to be understood in a Ṣûfic sense.

Not dated; it may be older than a century.

Ff. 59–74, ll. 15; Shikasta; size, 7⅞ in. by 3¾ in.
[Ouseley 120.]

1303

A short collection of various mystical tracts.

1. Mystical speculations on the soul, both human and divine; beginning, on fol. 1^b, without any introduction: بدانکه نفس امّاره کافران راست که انّ النفس الامّارة بالسوء الخ. Some additions about the fourfold character of the human soul on the margin of ff. 2^a and 2^b; other additions and amplifications of the text on the margin of ff. 7^b–10^b and 27^a–28^a.

2. A treatise, styled رسالهٔ امانت اللّه, on the different scales of human existence, on fol. 30^b, beginning: حمد میگویم واحدی را که منزّهیست از غیر الخ.

3. Another mystical tract on God's essential nature, qualities, unity, etc., by another hand, on the margin of ff. 30^b–33^a, beginning: هو القادر هو الموجود الخ.

Besides, there are found some rubâ'is on fol. 1^a, rubâ'is and fards on ff. 29^b and 30^a, and Rekhta poetry on fol. 39^b.

No date.

Ff. 1–39, ll. 14; small, but clear Nasta'lîḳ; size, 4⅞ in. by 3½ in.
[Fraser 249.]

1304

Risâlah dar bahisht u dûzakh (رساله در بهشت و دوزخ).

A Ṣûfic treatise on Paradise and Hell by an anonymous author, compiled at the request of some dervishes, and beginning: الحمد للّه ربّ العالمین ... درویشان در خواست کردند که می باید که در بهشت و دوزخ رسالهٔ جمع کنید که حقیقت بهشت و دوزخ چیست الخ.

On the margin of ff. 38^a and 39^a a few traditions.

No date.

Ff. 32^b–39^b, ll. 13; Nasta'lîḳ; size, 7¼ in. by 4 in.
[Marsh 83.]

1305

Rubâ'iyyât.

A long series of rubâ'is, arranged alphabetically (but only going down as far as the rhyme-letter د), and illustrating the different branches of the mystical doctrine, with a long preface or دیباچه in four faṣls, also on Ṣûfic subjects. The preface begins with three mathnawî-baits, the first of which runs thus:

بسم اللّه الرّحمن الرّحیم - تیر شهاب است بدیو رجیم

The first rubâ'î begins on fol. 287^a:

المنّت للّه که بانعام خدا - از خلق رمیدم و شدم رام خدا

No date.

Ff. 274–436, ll. 18–21; Nasta'lîḳ; size, 9⅛ in. by 5 in.
[Ouseley Add. 129.]

III. Translations from Sanskrit.

1306

Tarjuma-i-Mahâbhârat (ترجمهٔ مهابهارت).

Persian translation of the Mahâbhârata, made by order of the emperor Akbar under the auspices of his prime minister Abû-alfadl, who wrote the preface on ff. 1–26, and dated it A. H. 995 = A. D. 1587.

For the origin and history of this translation we refer to an article of M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par ordre de l'empereur Akbar,' in the Journal Asiatique, 1825, t. vii. p. 110; and Â'în-i-Akbarî, translated by H. Blochmann, p. 104 (and p. 105, note 1), where Abû-alfadl himself gives the following account of the work: 'The Mahâbhârat, which belongs to the ancient books of Hindûstân, has likewise been translated from Hindî into Persian, under the superintendence of Naḳîb Khân, Maulânâ 'Abd-alkâdir of Badâ'ûn, and Shaikh Sulṭân of Thânisar. The book contains nearly one hundred thousand verses: His Majesty calls this ancient history *Razmnâmah*, the book of wars.' See also a full account of these translators in Rieu i. p. 57, from which we learn, on Badâ'ûnî's authority, that the order for the translation was given by Akbar in A. H. 990 = A. D. 1582, and that Naḳîbkhân completed in Sha'bân, A. H. 992 = A. D. 1584, August, the literal version which was afterwards turned into elegant prose by the poet Faidî, Abû-alfadl's brother. Badâ'ûnî, however, states in another passage (see Rieu iii. p. 1078^b) that Shaikh Sulṭân Thânisarî spent four years in completing the translation commenced by Naḳîbkhân, and a copy of the India Office Library, No. 3014, gives, on fol. 171^a, as date for the completion of the first Parva in the elegant and poetical version of Faidî, A. H. 997, 1st of Rabî'-alawwal = A. D. 1589, January 18. We have therefore to distinguish between two versions, bearing alike the name of Abû-alfadl, *one* in a simple prose-form without poetical embellishments, to which the usual copies and Nos. 1306–1312 in this Catalogue belong, and *another* in a highly poetical and flowery style, due to Faidî, a fragment of which is preserved in No. 1313 (and perhaps in No. 1314 too) of this Catalogue. A note in No. 761 of the India Office Library (on fol. 1^a) describes this second poetical version as مبسوط و بعبارت آرائی. A later metrical paraphrase

of the Mahâbhârata is due to Ḥâjî Rabîʿ Anjab (about A.H. 1157); see Rieu ii. p. 711[a].

Vol. I contains the first three Parvas (پرب). At the end of the second Parva, on fol. 235[b], occurs the date, the 12th Ṣafar of the twelfth year of Muḥammad Shâh, i.e. A.H. 1143=A.D. 1730, August 27.

Vol. II contains Parvas IV–VII. The fourth Parva is dated, on fol. 18[b], the 18th Muḥarram, A.H. 1099=A.D. 1687, November 24, by Sadânand (سدانند ولد نواهونمل پوری ساکن قصور); the fifth Parva is dated, on fol. 48[a], A.H. 1101=A.D. 1689, 1690, by the same Sadânand; the sixth Parva is dated, on fol. 163[a], the 9th Rajab, A.H. 1101, by سدانند ابن سہم چند پوری ساکن قصر قصور در حویلیٔ سلطانچند پوری; the seventh Parva is dated, on fol. 189[a], the 21st Rabîʿ I, A.H. 1101, by سلطانچند پوری.

Vol. III contains Parvas VIII–XIII. The following date occurs on fol. 43[a], the 5th Jumâdâ I, A.H. 1101, by سلطانچندپوری, at the end of the ninth Parva. The thirteenth Parva seems to be incomplete in many places.

Vol. IV contains Parvas XIV–XVIII. The following dates occur: *a.* on fol. 88[a], at the end of the fourteenth Parva, the 3rd Shawwâl, A.H. 1101, by سدانند ولد نواهومل پوری ساکن قصر قصور; *b.* on fol. 108[a], at the end of the fifteenth Parva, the 14th Shaʿbân, A.H. 1100=A.D. 1689, June 3, by the same Sadânand; *c.* on fol. 116[a], at the end of the sixteenth Parva, the 17th Shaʿbân, A.H. 1100, by Sadânand; *d.* on fol. 120[b], at the end of the seventeenth Parva, the 20th Shaʿbân, A.H. 1100, by Sadânand; *e.* on the last page, the 10th Shawwâl, A.H. 1101, by Sadânand.

Beginning of Abû-alfadl's preface:

ای هژده هزار عالم از شوق تو هست
سر در رہ جست جوی وجان بر کف دست

Sadânand's writing is irregular, and very often obscure, whilst the first volume is in many places illegible. In some places Sadânand has added his seal, with the inscription سدانند نیازمند. All four volumes are bound in splendid eastern binding.

No. 326, ff. 372; No. 327, ff. 189; No. 328, ff. 151; No. 329, ff. 222; written by different hands in bad Nastaʿlîk and Shikasta; size, 12 in. by 7¼ in. [OUSELEY 326–329.]

1307

The same.

Another, but defective copy of the same translation of the Mahâbhârata, originally in seven volumes, the first of which, containing the preface and Parva I, is unfortunately missing. Vol. II (No. 720) comprises Parvas II and III (on fol. 31[a]); vol. III (No. 722), Parvas IV and V (on fol. 21[b]); vol. IV (No. 721), Parvas VI and VII (on fol. 113[a]); vol. V (No. 723), Parvas VIII, IX (on fol. 75[a]), X (on fol. 91[a]), and XI (on fol. 93[b]); vol. VI (No. 724), Parvas XII and XIII (on fol. 227[a]); vol. VII (No. 725), Parvas XIV, XV (on fol. 73[a]), XVI (on fol. 81[a]), XVII (on fol. 91[a]), and XVIII (on fol. 93[a]).

Beginning of the second Parva: راویان اخبار این قصّه چنین روایت میکنند که چون الخ.

Parva II is dated by پرتاب رای, the 15th of Shaʿbân, A.H. 1220 (12th of the month Aghan in the Hindû year 1862=A.D. 1805, 8th of November); Parva III, the last of Aghan of the same Hindû year; Parva IV, the 3rd of Muḥarram, A.H. 1221=A.D. 1806, 23rd of March; Parva V, the 13th of Rabîʿ-alawwal, A.H. 1221 (month Jeth of the Hindû year=A.D. 1806, 31st of May); Parva VI, on the same day; Parva VII, the 23rd of Muḥarram, A.H. 1221=A.D. 1806, 12th of April; Parva VIII, the 3rd of Shaʿbân, A.H. 1221=A.D. 1806, 16th of October; Parva IX, the 17th of Rajab, A.H. 1221=A.D. 1806, 30th of September; Parva X, in the month Jumâdâ-althânî, A.H. 1221=A.D. 1806, August, September; Parva XI, in the month Sâwan, of the Hindû year 1862; Parva XII, in the month Kûʾâr, of the same Hindû year; Parva XIII, the 13th of Dhû-alkaʿdah, A.H. 1221 (month Pokh or Pûs in the Hindû year 1863=A.D. 1807, 22nd of January); Parva XIV, the 22nd of Shawwâl, A.H. 1221 (the same month in the Hindû year 1863=A.D. 1807, 2nd of January); Parva XV, the 23rd (or 28th) of Shawwâl, A.H. 1221; Parva XVI, the 5th of Muḥarram, A.H. 1221=A.D. 1806, 25th of March; Parvas XVII and XVIII, the 3rd of Shawwâl, A.H. 1221=A.D. 1806, 14th of December. A blank on fol. 196[a] of No. 724.

No. 720, ff. 109; No. 721, ff. 150; No. 722, ff. 87; No. 723, ff. 98; No. 724, ff. 292; No. 725, ff. 94; ll. 19–23; written by different hands, partly in careless Nastaʿlîk, partly in Shikasta. Sizes: No. 720, 10⅞ in. by 7¼ in.; 721, 10¾ in. by 7¾ in.; 722, 10¾ in. by 7⅞ in.; 723, 10⅞ in. by 7¾ in.; 724, 10⅝ in. by 7⅞ in.; 725, 10¾ in. by 7½ in. [BODL. 720–725.]

1308

The same.

A third copy of the same translation in three volumes, likewise incomplete and differing from the other copies in many respects.

Vol. I contains the preface and Parvas I–IV (on ff. 15[a], 102[a], 126[a], and 265[a]; fol. 237[b] and a part of fol. 237[a] are left blank). This volume is dated the 6th of Muharram, in the reign of ʿÂlamgîr II (the year is omitted).

Vol. II contains only Parva XII, but in a much larger and more extensive redaction than any of the preceding copies. No date. Fol. 199 must be inserted between ff. 192 and 193.

Vol. III contains Parvas XIII–XVIII, but in this order, that Parvas XIII–XV (on ff. 1[b], 89[b], and 111[b]) are immediately followed by Parva XVII (on fol. 121[a]), after which comes Parva XVI (on fol. 125[b]), and then Parva XVIII (on fol. 129[b]).

Parvas V–XI are entirely missing in this copy. The last part of it was finished at Lâhûr, in the sixth year of the reign of ʿÂlamgîr II (A.H. 1172–1173=A.D. 1759). Beginning of the whole work the same as in Ouseley 326.

No. 335, ff. 298; No. 336, ff. 199; No. 337, ff. 218; ll. 21; written by the same hand in Shikasta; size, 12⅝ in. by 8⅛ in. [BODL. 335–337.]

1309

The preface and the first Parva of the Mahâbhârata in the Persian translation, which bears the name of Abû-alfadl.

Beginning of the preface, on fol. 1[b]: ای هژده هزار عالم از شوق تو هست الخ.

Beginning of the first Parva (without a heading), on fol. 46^b: راویان اخبار هندوستان در کتب خود چنین نوشتند الخ.

No date. This MS. was bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 383, ll. 11–13; very unequal Shikasta; a few pages in diagonal lines; size, 7 in. by $4\frac{7}{8}$ in. [MS. Pers. E. 4.]

1310

The first Parva of the Mahâbhârata, in the same translation, without Abû-alfadl's preface. See, however, the following MS., Ouseley 158, fol. 91^b sq.

Colophon: تمام شد فنّ اوّل از کتاب مهابهارتهه که آنرا ادپرب گویند بتأریخ هجدهم ذی حجّة الحرام سنهٔ هشتم جلو— در مجمع الحسنات گجرات.

مقابله تمام شد چهاردهم محرّم سنهٔ ۸.

This incomplete date is to be compared with the colophon of Ouseley 225, fol. 173 sq., which is written by the same hand. Accordingly this MS. was copied at Aḥmadâbâd in Gujarât, the 18th of Dhû-alḥijjah, in the eighth year of Muḥammadshâh, i. e. A. H. 1138 = A. D. 1726, August 17; and the collation was finished the 14th of Muḥarram, A. H. 1139 = A. D. 1726, September 11, still in the same 8th year of Muḥammadshâh's reign, which extended from Dhû-alḳa'dah A. H. 1138 to Dhû-alḳa'dah A. H. 1139.

Ff. 208, ll. 13–17; Shikasta; Nasta'lîḳ on ff. 129–144; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [Ouseley 239.]

1311

Abû-alfadl's preface to the translation of the Mahâbhârata. It belonged originally to Ouseley 239, as paper, size, and handwriting are identical.

The beginning is different from the usual one: اسناد دعاء گنج العرش روایت میکند پیغامبر صلّی اللّه علیه وسلّم فرمود که این دعارا الخ.

Between ff. 1 and 2 there is a lacuna; the beginning of fol. 2^a corresponds to Ouseley 326, fol. 10^a, l. 8.

At the end: خطبهٔ تصنیف ابو الفضل بن مبارك.

Ff. 91^b–112^b, ll. 13–17; Shikasta; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [Ouseley 158.]

1312

The second Parva (Sabhâparva سبهاپرب) of the Mahâbhârata in the same Persian translation. Beginning: راویان اخبار این قصّه چنین روایت کرده اند الخ.

Dated the 17th of Dhû-alḥijjah, in the eighth year of Muḥammadshâh, i. e. A. H. 1138 = A. D. 1726, August 16, at Aḥmadâbâd in Gujarât. It is collated throughout; this collation was finished, according to a note on the last page, the 15th of Muḥarram of the same eighth year = A. D. 1726, September 12.

Colophon: تمام شد کار من نظام شد بتأریخ هفدهم ۱۷ شهر ذی حجّة الحرام سنهٔ ۸ جلوس محمّد شاه پادشاه غازی خلّد اللّه ملکه وسلطنته در بلدهٔ احمدآباد گجرات.

مقابله شد پانزدهم ۱۵ محرّم محترم سنهٔ ۸.

Ff. 173–231, ll. 13–17; Nasta'lîḳ and Shikasta; size, $9\frac{5}{8}$ in. by $5\frac{3}{4}$ in. [Ouseley 225.]

1313

Fragment of the other or more flowery translation of the Mahâbhârata, likewise made under the auspices of Abû-alfadl, and due to his brother, Faidî; see above, under No. 1306. It is introduced by thirty mathnawî-baits, the first of which runs thus:

آبرو بخش چشمهٔ سازسخن - آشنائی محیط بی سر و بن

The text of the first Parva begins, on fol. 2^b, l. 3: آورده اند که در ایّام پیشین بخرد نهادی بود دل از کائنات بر داشته و همّت بر طلب مقصود اصلی گماشته الخ.

The copy breaks off on fol. 120^a, and even the first Parva seems not to be quite finished.

Ff. 120, ll. 18; Nasta'lîḳ; size, $9\frac{5}{8}$ in. by $5\frac{3}{8}$ in. [Walker 87.]

1314

The fifth Parva (اودم پرب) of the Mahâbhârata, probably belonging to the same flowery version of Faidî. Like the preceding MS. it differs entirely from the usual prose-translation of Abû-alfadl. Beginning: بیشم پابن گفت پاندوان که بزرگترین اقوام بودند صحبت کدخداهی الخ.

At the end of Ouseley 392 (on fol. 170^a, l. 10) there follows a statement of the contents, praise of the Mahâbhârata, the number of the Slokas (6698), etc.

Dated the 24th of Shawwâl, A. H. 1041 = A. D. 1632, May 14.

Fol. 62 of Ouseley 391 is bound in the wrong place; the proper order would be: ff. 59, 62, 60, 61, 63.

No. 391, ff. 201; No. 392, ff. 172; ll. 16; large, clear Nasta'lîḳ; size, $10\frac{5}{8}$ in. by $6\frac{1}{4}$ in. [Ouseley 391, 392.]

1315

Tarjuma-i-Ramâyan (ترجمهٔ رماین).

An abridged poetical translation in Persian of the Indian epopee Râmâyaṇa, the author of which, as a comparison with No. 1367 in the India Office Library proves, was Shaikh Sa'd-allâh Masîḥ or Masîḥâ Kairânawi Pânîpati, who flourished, according to the Safînah (Elliot Coll. 400, No. 688), in Jahângîr's reign, and translated the story of Râma and Sîtâ into Persian; comp. also Rieu iii. p. 1078^b. It is dedicated to the emperor Jahângîr himself. After an introduction in high Ṣûfic style the tale begins, on fol. 17^a: آغاز رام و سیتا. Beginning of the introduction:

خداوندا زجام عشق کن مست
که از مستی فشانم بر جهان دست

Other Persian translations of the same epopee were made by Nakîbkhân, 'Abd-alḳâdir Badâ'ûnî, and Shaikh Sulṭân Thânisari under Akbar (completed A. H. 999), by Girdhar Dâs under Jahângîr (completed A. H. 1036, or

according to a copy in the India Office Library, No. 803, A. H. 1033), and by C'andraman, the son of Srî Râm (written A. H. 1097); comp. Â'in-i-Akbarî, translated by H. Blochmann, p. 105, and Rieu i. pp. 55–57.

This very badly written copy shows numerous blanks, where the original was either defective or the copyist could not read it.

No date; modern paper.

Ff. 186, ll. 15; careless, irregular Nasta'lîk; size, 9⅝ in. by 5⅞ in. [Ouseley 216.]

1316

Translation of the tenth Skandha of the Bhâgavata Purâṇa, or legend of Krishṇa, in Persian prose. It is imperfect at the beginning, the first thirty-five Adhyâyas and part of the thirty-sixth are wanting. Beginning: خود راس بکند وبرای بسند من ونامداران دیگر که دو سند از من آمد الخ. To every Adhyâya a short statement of the contents is prefixed; comp. Rieu i. p. 60, and J. Aumer, p. 140, No. 351, etc.

Dated A. H. 1185, 2nd of Sha'bân = A. D. 1771, November 10; in many places it is injured by the worms.

Ff. 162, ll. 16; very bad Shikasta; size, 9¾ in. by 6 in. [Ouseley 270.]

1317

Translation of the eleventh Skandha of the same Bhâgavata Purâṇa, in Persian prose. Title: سری کرشن جبوسهای اسکنده یازدهم از سری بهاگوت. Regarding its contents, comp. Wilson's translation of 'The Vishṇu Purâṇa,' preface, p. 27. Beginning: روزی سریکرشن جبو بخاطر آوردند که اوتار برای الخ.

Not dated; it seems to be collated throughout; in many places injured by the worms. This MS. and the preceding one seem to have been copied by the same hand.

Ff. 1–38, ll. 16; very bad Shikasta; size, 9¾ in. by 6 in. [Ouseley 388.]

1318

Ḥikâyât-i-Srî Vishṇu Purâṇa (حکایات سری بشن پوران).

Thirty-one select stories from the Vishṇu Purâṇa, or the dialogues between Parâśara and Maitreya, in Persian translation, beginning: پراشر بمیتری آغاز کرد که ای میتری آنچه بتو تلقین میکنم بجام دل بنوش الخ.

This copy was bought with the Schlagintweit Tibetan Collection in March 1885. Another complete copy in the India Office Library, No. 1844. No date. The whole of the Vishṇu Purâṇa was translated into English by H. H. Wilson, Works, vols. vi–x. The title, as given above, is taken from the following MS.

Ff. 163, ll. 13–15; Shikasta; size, 8¾ in. by 5½ in. [MS. Pers. E. 3.]

1319

The same.

This copy is defective at the beginning, and very badly written. It opens abruptly thus: تخت نشسته بوده درو در آمده در بغل جاگرفت...

Dated the 23rd of Rabî'-althânî, A. H. 1210 = A. D. 1795, November 6; copied for a مستر راطن.

Ff. 155, ll. 14; Shikasta; worm-eaten; size, 7 in. by 4⅛ in. [Bodl. 688.]

1320

Mufarriḥ-alkulûb (مفرّح القلوب).

A fragment of the Persian translation of the Hitopadeśa from the Sanskrit original, by Tâj-aldîn, or, as he is called here, Tâj-alghanî (No. 1335 in the India Office Library calls him even Tâj-i-Ma'âlî; in Aumer's copy his full name is given as Tâj-aldîn Muftî almalikî; in Rieu's, Tâj-aldîn bin Mu'in-aldîn Malikî), who dedicated this work to Sulṭân Naṣîr-aldaulah wa-aldîn, that is no doubt the emperor Humâyûn, Bâbar's eldest son, who ascended the throne of Dihlî A. H. 937 = A. D. 1530; comp. Notices et Extraits, vol. x. pp. 226–264; J. Aumer, p. 47; Rieu ii. p. 757; and A. F. Mehren, p. 29. This copy contains only a very small portion of the whole work, and breaks off already in the middle of the *second* tale, which begins on fol. 38b. Two complete copies are found besides in the India Office Library, Nos. 1335 and 3350. Beginning of this copy: سپاس بیقیاس مر حضرت پادشاهی را که مراتب اعلی داد و کلاه سپند گون خرد الخ.

A Hindûstânî translation, entitled اخلاق هندی, was published in Calcutta, 1803.

Ff. 44, ll. 13; Nasta'lîk; size, 7⅞ in. by 4½ in. [Fraser 109.]

1321

Gîtâ Sunbodani (گیتا سنبودینی).

A Persian paraphrase of the *Bhâgavad Gîtâ* with Persian commentary, translated, like the text, from the Sanskrit commentary *Subodhanî* (comp. Aufrecht, Catal. of the Sanskrit MSS. of the Bodleian Library, p. 3b, No. 25); see fol. 2b, l. 10. The Persian translator's name is left blank. Beginning: سپاس بیقیاس مر مبدعی را که ابداع وافنای این عالم بل صد هزار چنین عالم بیك کرشمه الخ.

Dated the 20th of November, 1822.

Ff. 155, ll. 15; clear Nasta'lîk; size, 9⅛ in. by 5⅞ in. [Bodl. 683.]

1322

Bhâgavad Gîtâ (بهاگوت گیتا).

Another Persian translation of the Bhâgavad Gîtâ without a commentary, in eighteen chapters, identical, we believe, with that in J. Aumer, p. 140, No. 351, fol. 44b sq. Two other translations, ascribed to Abû-alfaḍl, are described in Rieu i. p. 59. Beginning: چون ادای شکر نعمت حضرت الوهیّت و اظهار علوّ مدارج ومناقب خاصّان بارگاه صمدیّت الخ.

No date.

Ff. 69, ll. 12; Nasta'lîk; illuminated frontispiece; size, 6⅞ in. by 4¼ in. [Fraser 262.]

1323

The same.

Another copy of the same translation, beginning like the preceding copy. All the chapter-headings are left blank here. No date.

Ff. 55, ll. 15; careless Nasta'lîk; size, 8⅜ in. by 4¾ in. [Fraser 261.]

1324

Singhâsan battîsî (سنگهاسن بتّیسی).

The first Persian translation of the original Sanskrit work Sinhâsanadvâtrinśati, or the thirty-two stories of the throne, made by Ćaturbhûjdâs bin Mihrćand Kâyat, in the reign of Akbar, and entitled *Shâhnâma* (شاهنامه او سنگهاسن بتّیسی); see fol. 3^b, l. 12 sq. It contains all the thirty-two stories, and begins: سپاس باری تعالی جلّ جلاله و عمّ نواله الخ. Other Persian translations of the same work were made: *a.* by 'Abd-alkâdir Badâ'ûnî, likewise in Akbar's time, A. H. 982 = A. D. 1574, 1575; revised by the same, A. H. 1003 = A. D. 1594, 1595: comp. Muntakhab-altawârîkh i. p. 67, and Elliot, History of India, v. p. 513. *b.* By Bhârimal bin Râjmal Khatrî, in Jahângîr's reign, A. H. 1019 = A. D. 1610, 1611, a copy of which is preserved in No. 1250 of the India Office Library. *c.* By Ibn Harkarn, or, as one of the British Museum copies calls him, Bisbarâi bin Harigarbdâs Kâyath, under Shâhjahân (an amalgamation of Ćaturbhûj's and Bhârimal's versions); see Rieu ii. p. 763^a; India Office Library, Nos. 1229 and 2373, and the immediately following copy, Caps. Or. D. 4. *d.* By Kishandâs Bâsdew of Lâhûr, under 'Âlamgîr (a revised edition of the previous version, entitled کشن بلاس); see Rieu ii. p. 763^b. *e.* By Ćand ibn Mâdhûram; see A. F. Mehren, p. 29. *f.* An anonymous one, styled گل افشان; see Rieu i. p. 230^a. *g.* A most modern one, by Sayyid Imdâd 'Alî and Sîw Sahâi Kâyath, made for Mr. Edward Clive Bayley in 1845; see Rieu iii. p. 1006.

Among the Hindûstânî versions, the oldest is a translation into braj-bhâkhâ by Sundardâs, at the request of the emperor Shâhjahân; this was put into Urdû 1801, by Srî Lallû Jî Lâl Kawi, or Lallû Singh, in Devanâgari characters, and printed 1805. (Other editions, Calcutta, 1839; Âgra, 1843; Indore, 1849; London, 1869.) A metrical version of the same was published by Chaman, 1869, in Cawnpore. Another prose-version in Urdû was made by the Râjah Durga Praçad Shâh, and edited Âgra, 1862; comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., ii. p. 233, iii. pp. 90 and 178.

No date.

Ff. 69, ll. 14–15; unequally written in very careless Nasta'lîk; size, 8¾ in. by 4¾ in. [Walker 118.]

1325

Ibn Harkarn's, or rather Bisbarâi's Persian translation of the thirty-two stories of the throne (here styled 'the enchanted throne'), copied 1814 from a MS. in the Imperial Library of Paris (which was itself finished the 13th of Dhû-alhijjah, in the twenty-fourth year of Muhammadshâh's reign, A. H. 1154 = A. D. 1742, February 19), and accompanied with a French translation by the late Baron M. Lescallier. This translation has been published separately in New York, 1817.

The copy begins, without a preface, at once with the introductory story, thus: وقتی که سری مهادیو بر کیلاش پربت که مکان اوست نشسته بود الخ (comp. No. 1229 in the India Office Library, fol. 8^b).

Ff. 184; European handwriting; size, 12⅝ in. by 8 in. [Caps. Or. D. 4.]

1326

Kissa-i-Kâmrûp (قصّهٔ کامروپ).

The old Sanskrit tale of Kâmrûp, or as it is styled here in the beginning of the work itself, on fol. 3^b, l. 4: افسانهٔ راجه کامروپ و رانی کام لتا the romance of Râja Kâmrûp and Rânî Kâmlatâ. This Persian paraphrase is that of Himmatkhân bin Islâmkhân 'âlamgîrî (otherwise styled Ahmad bin Islâmkhân, etc.; comp. Garcin de Tassy, Histoire de la Littér. Hindouie, etc., iii. p. 203); see fol. 2^b, ll. 3 and 4, and fol. 3^b, l. 4, the same from which the English translation by W. Franklin, 'The loves of Camarūpa and Camalatā,' London, 1793, is made. In one of Rieu's copies, however (ii. p. 764), the version is ascribed to Muhammad Kâzim; see ibid. ii. p. 683. It is preceded by an introduction, beginning, on fol. 1^b: ستایش و نیایش نقشبندیست که بیك کن فیکون نقش ده هزار عالم را الخ. The story itself begins on fol. 3^b, l. 5, exactly in the same manner as the copies of the India Office, Nos. 1205, 1479, and 1699, and those in the British Museum: قصّه پردازان غرائب آثار و دستان طرازان سوانح روزگار که نخلبندان گلشن دانش الخ. Other Persian versions of the same story are by Muhammad Murâd (A. H. 1096 = A. D. 1685), by Hâjî Rabî' Anjab (A. H. 1157 = A. D. 1744), both in mathnawi-baits, and by Munshi 'Alî Ridâ; see Rieu ii. pp. 697, 711, and 803.

Dated the 14th of Shawwâl, A. H. 1109 (the forty-first year of 'Âlamgîr's reign) = A. D. 1698, April 25.

Ff. 108, ll. 15 (ll. 17 in the preface on ff. 1–3); careless Nasta'lîk; size, 8½ in. by 5 in. [Fraser 106.]

1327

The same.

Another copy of the same translation, beginning immediately with the story itself: قصّه پردازان غرائب الخ. The introduction is missing here. Instead of کام‌لتا is here always written کام‌کلا, and on the back of the binding as well as in the colophon کلاکام.

Copied A. H. 1207 (۱۲ ۷ ?, the third cipher is omitted) = A. D. 1792, 1793.

Ff. 106, ll. 16; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 6¼ in. [Elliot 201.]

1328

Tarjuma-i-Jog Bâshisht (ترجمهٔ جوگ باشِشت).

A Persian translation of the very rare and valuable didactical work *Yogavâsishṭha*, on Hindû gnosticism, originally written in Sanskrit and divided into six Prakaraṇas (پرکرن), the titles of which in Persian characters are as follow (comp. fol. 3^b, l. 19 sq.):

1. بیراك پرکرن (=vairâgyaprakaraṇam).
2. ممچهه پرکرن (=mumukshuvyavahâraprakaraṇam).
3. اتپت پرکرن (=utpattiprakaraṇam).
4. استهت پرکرن (=sthitiprakaraṇam).
5. اپشم پرکرن (=upaśamaprakaraṇam).
6. نربان پرکرن (=nirvâṇaprakaraṇam).

The first پرکرن begins on fol. 3^b, last line. On the contents of the whole work, comp. Weber, Sanskrit-Handschriften der Königl. Bibl. zu Berlin, 1853, pp. 187–194; Indische Studien i. p. 468; Aufrecht, Catal. of the Sanskrit MSS. of the Bodl. Libr., p. 353; Rieu i. p. 61, etc. Beginning: برهمنان هند را در وحدت ذات سبحانه تعالی و صفات کمال و مراتب تنزّلات او و نشاء کثرت وبیدائی عالم و عالمیان مذهب حکمای متقدمین است الخ.

Another Persian translation of the same work was made under the superintendence of Prince Dârâ Shukûh, A. H. 1066=A. D. 1655, 1656, copies of which are found in D. Forbes' Catal., p. 61; in the Bibliotheca Sprengeriana, No. 1661; in King's College, Cambridge (No. 28); and in the India Office Library, Nos. 1185, 1355, and 1859.

This copy was finished the 5th of Ramadân, in the fortieth year of Aurangzib's reign, A. H. 1108=A. D. 1697, March 28.

Ff. 131, ll. 24–27; written partly in Nastaʻlîk, partly in Shikasta; size, 12¼ in. by 7 in. [Walker 117.]

1329

Sirr-i-Akbar (سرّ اکبر).

A collection of Upanishads or Upnakhats (اُپنکهت), compiled and translated under the auspices of Prince Dârâ Shukûh, the son of Shâhjâhân, who was killed by order of his brother Aurangzib A. H. 1069=A. D. 1659; see Elphinstone, History of India, 5th edit., p. 610; Rieu i. p. 54, where this work is called سرّ الاسرار, etc. In the preface the prince's intercourse with the famous Ṣûfî Mullâ Shâh (who died A. H. 1072=A. D. 1661, 1662) in Kashmir, A. H. 1050=A. D. 1640, 1641, is mentioned. His enthusiasm for Ṣûfism, considered equal to heresy by orthodox Muslims, furnished the plea for his condemnation. According to Ṣûfic doctrines he considered not only the Ḳurân, but also the religious books of other confessions as proceeding from divine revelation; from a desire to get acquainted with Hinduism he ordered some Pandits of Banâras to compile this work, which was finished A. H. 1067=A. D. 1657. Comp. Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Barth, The Religions of India, p. 65 sq.; A. Weber, Indische Literaturgeschichte, 2nd edit., p. 171 sq., etc. etc. It was translated into Latin by Anquetil Duperron, Oupnekhat, etc., Argentorati, 1801. Beginning: حمد ذاتی که نقطهٔ بای بسم الله در جمیع کتب سماوی از اسرار قدیم اوست الخ.

This copy does not contain the whole; it ends in the Oupnekhat Porsch, Anquetil ii. p. 148 ('absolutum est Brahmen'). On ff. 1–67 the Sanskrit words occurring in the text are added on the margin in Devanâgari characters. This copy is not dated; it is very clearly and carefully written, and may be more than one hundred years old.

Ff. 253, ll. 11; clear Nastaʻlîk; size, 12⅜ in. by 9½ in. [Ouseley 368.]

1330

The same.

Another copy of the Upanishads, containing the whole collection, but defective at the beginning. There are two leaves missing, and the copy opens abruptly thus: مشترق بر می آید مردم بگفت وگو در می آیند الخ, corresponding to Ouseley 368, fol. 10^a, l. 6.

A full index of all the Upanishads in Latin characters is found on the two fly-leaves, written probably by Mr. W. H. Mill, in whose possession this MS. formerly was.

No date.

Ff. 307, ll. 17; very badly and illegibly written by different hands, mostly in Shikasta; size, 7¾ in. by 4⅝ in. [Bodl. 678.]

1331

The same.

A third copy of the same work, ending with the Oupnekhat Naraïn, Anquetil ii. p. 4.

Not dated; quite modern copy, written upon European paper.

Ff. 301, ll. 8; Nastaʻlîk; size, 9¾ in. by 7¾ in. [Ouseley 235.]

1332

Maʻlûmât-alâfâḳ (معلومات الآفاق).

A short extract from Sayyid Amîn-aldînkhân alḥusaini's Maʻlûmât-alâfâḳ, which is based, as it seems, on a Hindi work styled Âkar Sâghar (آکر ساگر). It gives an account of titles and epithets due to persons of high rank, adding remarks on several high offices (apparently of the Moghul empire in India), and concluding with statistical notes regarding the nineteen Ṣûbas (صوبه) of India, their income, the tankhwâhs, etc. Beginning: جزوی از اجزای کتاب مستطاب معلومات الآفاق که در هندی آکر ساگر نیز فرمود من تصنیف خانوالاشان سیّد امین الدین خان الحسینی فصل در بیان ضوابط القاب مستطاب پادشاهی وپادشاه زادهها وبیگمان ومتصدّیان الخ.

A somewhat larger fragment of the same work is noticed in Rieu iii. p. 1013^b, No. VI. The author flourished about A. H. 1123=A. D. 1711, see ibid. and iii. p. 1055^a.

Not dated; modern writing on European paper.

Ff. 24–35, ll. 15; Nastaʻlîk; size, 11⅞ in. by 7½ in. [Ouseley 387.]

IV. Rhymed Prose, Inshâs, Epistles and Collections of Official Letters, Poetics, Rhetoric, Riddles, and Calligraphy.

1333

Daḳâ'iḳ-alash'âr (دقائق الاشعار).

A very curious tadhkirah or poetical anthology by 'Abd-alwahhâb (which of the many writers of this name is meant here we cannot decide; the probability would be in favour of the author of the Tadhkira-i-Binażîr, Mîr 'Abd-alwahhâb Daulatâbâdî, about A. H. 1172 = A. D. 1758, 1759; see Rieu i. p. 374ª, No. 20; Bland, in Journal of the Royal Asiatic Soc., vol. ix. p. 172; A. Sprenger, Catal., p. 144, No. 11), styled, according to a notice of Sir Gore Ouseley on the inside of the binding, Daḳâ'iḳ-alash'âr or the subtilties of poetry. In the work itself, which begins, without preface or introduction, immediately with a table of contents on fol. 1ª, no title is mentioned anywhere. According to the index just mentioned, the collection was to consist of thirty bâbs, each containing large extracts from the diwâns of various poets; but of these only seventeen are marked in the text. All the rest are missing, and so is the index of the twenty-four bâbs of rubâ'is too, which is promised on fol. 1ª at the end of the first table of contents (بیست و چهار باب دیگر فهرست رباعیّات بجای خود نموده شود انشاء اللّه تعالی). The contents of the thirty bâbs, according to this table, are as follow:

1. در توحید باری عزّ وجلّ (on fol. 1ᵇ).
2. اندر نعت خاتم الانبیا علیه السلام (on fol. 11ª).
3. اندر حکمت و موعظت (on fol. 17ᵇ).
4. اندر قسمیّات (on fol. 38ᵇ).
5. اندر تسمیطات (on fol. 59ª).
6. اندر توشیحات ومصنوعات (on fol. 75ª).
7. اندر ترجیعات ودبهاریّات (on fol. 87ᵇ).
8. اندر اشعار جزل وقوافیٔ معلّق (on fol. 98ª).
9. اندر تشبیهات و اوصاف المتلوّن (on fol. 92ª, the leaves being misplaced in the text).
10. اندر جمع ومقیم ومسلسل و غیر مسلسل (wanting in the text).
11. اندر اشعار مردّف از هر نوع (on fol. 113ª).
12. اندر سؤال و جواب از چند نوع (on fol. 180ª).
13. در مکرّرات و تجنیسات (on fol. 189ᵇ).
14. اندر قوافیٔ مکرّر و ذو قافیتین (on fol. 194ª).
15. اندر صنع مرصّع و مصرّع (on fol. 206ª).
16. اندر ملمّعات و مترجمات (on fol. 211ª).
17. اندر صنعت مربّع و متلوّن (on fol. 217ª).
18. اندر اشعار مناظره (on fol. 221ª).
19. اندر اشعار لزومات.
20. اندر صفت حذف الف.
21. اندر اشعار منقّط و بی نقط و رقطا.
22. اندر صفت حروف مفرده.
23. اندر اشعار مشجّر و مصوّر و مقلوبات الخ.
24. اندر اشعار تهانیٔ عیدین.
25. اندر اشعار مراثی از هر نوع.
26. اندر معمّا و لغز و ملتمسات و مطایبات.
27. اندر هزلیّات و اهاجی.
28. اندر مقطّعات از هر نوع.
29. اندر غزلیّات.
30. اندر لغت فرس و مدخل نجوم و تعبیر منظوم.

(19–30 are entirely wanting in the text; on the tropical figures dealt with in the different chapters, comp. W. Pertsch, Grammatik, Poetik und Rhetorik der Perser, Gotha, 1874.)

Beginning of the first bâb, on fol. 1ᵇ:

جهانرا هم جهانبانیست پیدا بین و پنهان دان
که زیر حقّهٔ نیلی پدید آورد چار ارکان

The copy breaks off on fol. 275ª with the following bait:

اگرچه از میٔ عشق تو مست بودم خود
بیاد لعل تو جام شراب می جستم

There are besides considerable lacunas, viz. after ff. 86 (part of the sixth bâb), 88 (part of the seventh bâb), 92 and 101 (parts of the eighth and ninth bâbs and the whole of the tenth), 167, 228, 229, 236, and 274. There are blanks on ff. 2ᵇ and 214ᵇ; many corners are injured and many headings omitted; the order of the leaves is frequently wrong too, especially in the eighteenth bâb on Munâẓarât, where, for instance, fol. 221 must immediately be followed by ff. 230–234 and 236, etc.

List of the poets quoted in this work and their chief specimens:

Athîr-aldîn Akhsîkatî (see above, No. 620), on ff. 1ᵇ, 14ᵇ, 134ᵇ, 137ᵇ, and 269ᵇ.

Ḥakîm Anwarî (see above, Nos. 543–558), on ff. 3ª, 49ª, 121ᵇ, 123ᵇ, 126ª, 127ᵇ, 130ª, 136ª, 145ᵇ, and 264ᵇ.

'Alî Fatḥî, on fol. 4ª.

Nâṣir bin Khusrau (see Butkhâna, No. 3), on ff. 4ᵇ, 29ª, 67ª (a tasmîṭ of thirty-three strophes, each containing five hemistichs with the same rhyme, and a sixth, corresponding in rhyme to that of the sixth hemistich in all the other strophes), 191ᵇ, and 209ᵇ.

'Abd-alrâfi', on ff. 5ª (a tarji'band) and 197ª.

Khwâjah Sanâ'î (see above, Nos. 528–537), on ff. 5ᵇ, 17ᵇ, 85ª (a ḳaṣîdah, rhyming in ین ما . . . , containing a threefold trick; the initial letters of all the first hemistichs form an acrostic, i. e. the name of the ممدوح or hero of the poem: الشیخ الامام الرئیس نجم الشریعة شرف الائمّة ضیاء الاسلام فخر السنّة شجاع الدین نور الهدی ولی الدولتین تاج الفریقین ابو المفاخر محمّد بن محمّد بن علی; the final letters of the same form two Persian baits, and the initial letters of all the second hemistichs two Arabic couplets. Besides, from every ten baits there springs by taushîḥ the bait of a new ghazal, rhyming in ال. Unfortunately, the conclusion of this curious ḳaṣîdah is wanting; in its stead there follow the abrupt end of an anonymous poem and, on

fol. 86ª, a complete taushîḥ by Kalâmî, see Khulâṣat-alafkâr, No. 229, and Makhzan-algharâ'ib, No. 2144), 143ᵇ, and 201ᵇ.

Sa'di of Shîrâz (see above, Nos. 681–748), on ff. 6ᵇ and 225ª.

'Abd-alkâdir Nâ'î (so probably to be read instead of نانی, which is written here; see a poet of the same name above, No. 1203), on ff. 7ª, 16ª, 37ª, and 185ª.

Kamâl-aldîn Isma'îl of Iṣfahân (see above, Nos. 638–643), on ff. 9ª, 11ª (a tarji'band), 25ª, 87ᵇ (tarji'ât and bahâriyyât), 113ª, and 120ª.

Sayyid Dhû-alfakâr, i. e. Kiwâm-aldîn Dhû-alfakâr of Shîrwân (see Âtashkada, No. 131), on ff. 9ᵇ, 75ª (a kaṣîdah, called مفاتیح الکلام, 'the keys of speech,' representing a very curious kind of taushîḥ; some words from three and three or two and two baits together form a new mathnawi-bait, always of different metre and rhyme; for instance, from the first three baits:

چمن شد از گل صد برگ تازه دلبر وار
بهار یافت بهاری زباد در گلزار
نهال چون قد دلبر چمان شود در رقص
بسان فاخته چون بیدلان بنالد زار
ارم زروی تناسخ ببوستان آید
خزان خزان چو در آید بباغ باد بهار

springs the following mathnawî-couplet in the metre هزج سالم:

گل صد برگ دلبر وار چون در بوستان آید
بهاری باد در گلزار چون بیدل خزان آید'

The following three baits form a mathnawi-couplet in the metre رجز سالم and so on, so that all possible metres are represented in the course of the taushîḥ), 79ª (a kit'ah of nine baits, from which springs by taushîḥ another of three baits; when the taushîḥ is applied a second time the result is a rubâ'î, and when a third time, the only remaining portions of the four hemistichs give the name and epithet, لقب واسم, of the hero of the poem), 80ª (a kaṣîdah in طویل, which, as soon as each bait is read by means of the عکس, that is, from the end to the beginning backward, forms a new kaṣîdah in مضارع; there springs from it besides by taushîḥ one bait), 80ᵇ (a kaṣîdah, quite like the preceding one), 81ᵇ (a kaṣîdah which can be read in two different metres, in سریع and رمل, and is at the same time an acrostic, the initial letters of the lines forming the name: صاحب بلند همّت خواجه نظام الدین عمر کبریتی عزّ نصره'), and 82ª (likewise an acrostic-kaṣîdah, representing the name: ملك اسلام خسرو ایران غیاث الدین السمنانی عزّ نصره', and containing a threefold rhyme as well as a double radîf; see, for instance, the first bait:

ماه من درمان جان از شکّر گویا کند
آفتابش سایبان از عنبر سارا کند

the three rhymes being جان and شکّر,سایبان and عنبر, گویا and سارا, and the two radifs از and کند).

Jamâl-aldîn 'Abd-alrazzâk (see Butkhâna. No. 22), on ff. 12ᵇ (a tarji'band), 27ᵇ, and 142ᵇ.

Sayyid Ḥasan of Ghazna (see Butkhâna, No. 13), on ff. 15ª (a tarji'band), 39ª, 66ᵇ (a tasmîṭ of twenty-seven strophes, the first of which is a kiṭ'ah, whilst all the following strophes have three hemistichs with the same rhyme, and a fourth agreeing with that of the initial kiṭ'ah), 140ᵇ, 195ª, and 244ª.

Ẓahîr-aldîn Fâryâbî (see above, Nos. 582–584), on ff. 36ª, 130ᵇ, 131ᵇ, 134ª, and 257ª.

Imâmî (see above, Nos. 676 and 677), on ff. 36ᵇ, 106ᵇ. 109ª, 147ᵇ, 150ª, 153ᵇ, 189ª, 247ᵇ, and 250ª (a kaṣîdah, sent by the poet to Maulânâ Nûr-aldîn Mukaddam in Kirmân, and the poetical reply of the Shaikh).

Shihâb-aldîn Adîb Ṣâbir (see Butkhâna, No. 8), on ff. 40ª, 103ª. 189ᵇ, 244ᵇ, and 253ᵇ.

Ḥakîm Rûḥâni (see Khulâṣat-alafkâr, No. 108), on fol. 41ᵇ.

Badî' Saifî, on fol. 44ª.

Amîr Mu'izzi (see Butkhâna, No. 9), on ff. 62ᵇ (a tasmîṭ of ten strophes, exactly in the same manner as Nâṣir bin Khusrau's, on fol. 67ª), 110ᵇ, 139ª, 181ª, 187ª, 190ª, and 201ª.

Jauhari (see Makhzan-algharâ'ib, No. 486), on fol. 66ª (a tasmîṭ of the same form as Sayyid Ḥasan's, on fol. 66ᵇ).

Ḥakîm Kaṭarân bin Manṣûr (see Butkhâna, No. 40), on ff. 68ª (a tasmîṭ in the form of a mukhammas, nineteen strophes, each containing four baits; the eight hemistichs of the first have the same rhyme, which returns in the eighth hemistich of all the following strophes, the seven first hemistichs of which share again among themselves one and the same rhyme), 194ª (a tarji'), 209ª, and 245ᵇ.

Mas'ûd bin Sa'd bin Salmân (see above, No. 526), on fol. 69ª (four tasmîṭs in the same manner as Mu'izzi's and Nâṣir bin Khusrau's, on ff. 62ᵇ and 67ª; the first and second contain twelve strophes each, the third nine, and the fourth seven).

Farkhârî, on fol. 71ª (a tasmîṭ of the same form, eight strophes).

Naṣîr Adîb, on fol. 72ª (a similar tasmîṭ, fifteen strophes).

Asadî of Ṭûs, on ff. 73ª (a tasmîṭ in the form of Kaṭarân's mukhammas on fol. 68ª, thirteen strophes), 222ª (مناظرهٔ رمح و قوس), 230ª (مناظرهٔ آسمان و زمین), 231ᵇ (مناظرهٔ مسلمان و گبر), 233ª (مناظره با عرب کند بفضل عجم), and 236ª (مناظرهٔ شب و روز); comp. Dr. Ethé, 'Ueber persische Tenzonen' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses zu Berlin,' 1881, zweiter Theil, erste Hälfte, p. 48 sq., where three of these munâẓarât or strife-poems are published in text and metrical translation.

Badr-aldîn of Jâjarm (died A. H. 686=A. D. 1287; see A. Sprenger, Catal., p. 117, No. 48, and Âtashkada, No. 153), on ff. 74ª (a musaddas, similar in form to Kaṭarân's mukhammas, thirteen strophes), 112ᵇ, 215ª (a Persian poetical paraphrase of Abû-alfatḥ Busti's

celebrated Arabic kasidah; comp. H. Khalfa iii. p. 257, and iv. p. 533, where the beginning of that kasidah is quoted and Jâjarmî's Persian version mentioned; it contains fifty-nine baits. Busti died A. H. 430=A. D. 1039, and the Persian paraphrase was composed A. H. 656=A. D. 1258), and 220ª (a kasidah, from which, by inversion of the single baits, five rubâ'is spring).

Jamâl-aldîn of Samarkand, on fol. 82ᵇ (a kasidah, from which springs by taushîh of four and four, three and three, or two and two baits a new bait, representing a certain kind of metre. In this manner there are formed twenty-two baits, representing twenty-two metres).

'Abd-alwâsi'-aljabali (see above, Nos. 538–540), on ff. 92ª, 133ᵇ, and 251ª.

'Uthmân Mukhtârî (see above, No. 527), on ff. 97ª, 108ª, 149ª, 243ª, and 246ª.

Azrakî (see Butkhâna, No. 11), on fol. 98ª.

Hakîm Sûzanî of Samarkand (see above, Nos. 541 and 542), on ff. 102ᵇ, 146ᵇ, 202ᵇ (hazaliyyât), and 205ª.

Majd-aldîn Hamgar (see above, Nos. 678 and 679), on ff. 104ᵇ, 151ᵇ, 177ª, and 189ª.

Najîb-aldîn of Jarbâdkân (see above, No. 637), on ff. 107ᵇ, 118ᵇ, 122ª, and 125ᵇ.

Rafî'-aldîn of Lunbân (see Butkhâna, No. 44), on ff. 119ᵇ, 129ᵇ, 131ª, 153ª, and 211ᵇ.

Shams-aldîn Tabsî (see above, No. 621), on ff. 124ª, 126ᵇ, 138ª, 141ª, 146ª, 152ᵇ, 247ª, and 254ª.

Abû-alfaraj Rûnî (see above, No. 523), on ff. 128ᵇ, 136ᵇ, 143ª, 146ª, and 152ª.

Hakim Tartari, on ff. 138ᵇ, 183ª, 186ª, and 192ᵇ(?).

Rashîd-aldîn Watwât (see below, No. 1336), on ff. 140ª, 141ᵇ, 145ª, 193ª, 204ᵇ, and 206ª.

Khâkânî (see above, Nos. 560–581), on ff. 144ᵇ, 154ª, 168ᵇ, and 213ᵇ (ghazals).

Sa'îd-aldîn Harawi, on ff. 165ª and 175ª.

'Unsuri (see above, No. 521), on ff. 180ª, 200ᵇ, 208ª, 235ª, and 240ª.

Farrukhî (died A. H. 470=A. D. 1077, 1078; see A. Sprenger, Catal., p. 15, No. 3), on fol. 183ª.

Farîd-aldîn Kâtib (see Makhzan-algharâ'ib, No. 1833, and Khulâsat-alafkâr, No. 206, where he is called by mistake Fakhr-aldîn Kâtib), on fol. 184ᵇ.

Adîb Tabarî, on fol. 191ª (probably also on fol. 192ᵇ, where ملك الشعرا حكيم طبرى appears).

Bahrâmî (or as A. Sprenger, Catal., p. 3, No. 25, calls him, Bihrâmî; see Makhzan-algharâ'ib, No. 273), on fol. 194ª.

Sirâjî, on fol. 197ª.

Burhân-aldîn Bazzâz, on fol. 198ª.

Fakhr-aldîn (under Sultân Malikshâh), on ff. 199ª and 221ª (مناظرهٔ نى و آهن, published in text and metrical translation in Dr. Ethé's 'Ueber persische Tenzonen,' pp. 118–122; see above, under 'Asadi').

Saif-aldîn A'raj of Isfarang (see above, Nos. 644 and 645), on fol. 203ᵇ.

Bint Ka'b (the daughter of Ka'b), on fol. 204ª.

Sayyid 'Izz-aldîn (see Âtashkada, No. 132, and Makhzan-algharâ'ib, No. 1540), on ff. 207ª and 219ª (two kasidas which can be read both forward and backward and form a complete new poem, if all the first hemistichs, written in red, are put together).

Akdâ-alkudât Nizâm-almillah wa-aldîn, on fol. 212ᵇ.

Badr 'alâ-aldîn Sâhib-diwân, on fol. 213ᵇ.

Mahmûd Khattât (the penman), on fol. 217ᵇ (a murabba', which can be read in five different ways, and five different rhymes too; after which follow, on ff. 218ª and 218ᵇ, another murabba' of the same description and some baits in the metre طويل, when read in the usual way, but in مضارع, when read in an inverted order).

Jalâl-aldîn of Samarkand (perhaps identical with the above-quoted Jamâl-aldîn of Samarkand, as there may be a mere mistake in spelling either here or above), on fol. 220ᵇ (a kasidah of the same description as Jâjarmî's, on fol. 220ª, containing five rubâ'is, each with the same rhyme running through all the four hemistichs).

Najm-aldîn Râzi (see Makhzan-algharâ'ib, No. 2705), on fol. 223ᵇ.

Shujâ'î, on fol. 224ª.

Humâm-aldîn of Tabriz (see above, No. 751), on fol. 224ª.

Ghadâ'irî (of Rai, see Khulâsat-alafkâr, No. 186), on fol. 238ᵇ.

Ff. 275, 2 coll., each ll. 23, surrounded by double small gold stripes; and a third at the side, ll. 16; the original leaves have been put into a margin of modern white paper; Nasta'lîk; size, 11½ in. by 8¼ in. [Elliot 37.]

1334

Makâmât-i-Hamidi (مقامات حميدى).

The Makâmât-i-Hamidi, being imitations of Harîrî's famous compositions of the same title in Persian. Their form is the سجع (rhymed prose), richly interspersed with verses. They are twenty-five in number (the proper titles of which are omitted in this copy), as the author says at the end of the preface (on fol. 3ᵇ), بدانكه اين مقامات بيست وپنج مقام است وهر يكى را لقبى است, no lakabs being found anywhere.

The author is Kâdi Hamid-aldîn Abû Bakr bin 'Umar bin Mahmûd albalkhi; see H. Khalfa vi. p. 57, who states that his makâmât were twenty-three in number, and gives as date of their composition A. H. 551, Jumâdâ II=A. D. 1156, July, August; he died A. H. 559=A. D. 1163, 1164; comp. Rieu ii. p. 747, and iii. p. 1003; A. F. Mehren, p. 30.

The date, when the book was composed, occurs on fol. 26, l. 1. As to the number of the makâmât, according to the statement in the preface, they ought to be twenty-five. Only the first six are numbered; the beginning of the rest of them is marked by the words المقامت or حكايت; of such parts there are found twenty-four agreeing with the lithographed edition, and the khâtimah may perhaps be considered as the twenty-fifth.

Beginning: الحمد لله الذى شرّفنا بالعلم الراسخ وعرّفنا بالدين الناسخ وعلّمنا حقائق الأحكام الخ.

Beginning of the first makâmah: حكايت كرد مرا دوستى كه در سفر جليس وهمدم ودر حضر انيس بود وهمغم الخ.

At the end he gives two kaṣîdas, one in Arabic, the other in Persian, in both of which the names of all the khaliphs are contained. Then follows the khâtimah, beginning: فی خاتمت المقامات وتتمّت المقالات چون این مقامه تحریرافتاد ووقت وحال از نسق اوّل تغیر افتاد الخ.

A biography of Ḥamid-aldin is found in the Haft-Iklim (see above, No. 418, Ouseley 377, fol. 218ª, s.v. بلخ). He was a friend of the poet Anwarî and of the Saljûḳ Sulṭân Sanjar (died A. H. 552 = A. D. 1157).

These maḳâmât were lithographed at Delhi and at Cawnpore, A. H. 1268; another edition, Lucknow, 1879; see Rieu, loc. cit., and iii. p. 1093; Zenker ii. p. 50.

This copy was made by Sayyid Luṭf-allâh, and finished A. H. 1197, the 27th of Muḥarram = A. D. 1783, the 2nd of January, in the twenty-fourth year of the reign of Shâh ʿÂlam.

Colophon: تمّت بالخیر هذه الکتاب المسمّی بمقامات حمیدی فی یوم الخمیس فی التاریخ سبع عشرین من المحرّم الحرام شهور سنهٔ ۱۱۹۷ الخ سنهٔ ۲۴ جلوس شاه عالم غازی کتبه الفقیر الحقیر خادم الفقرای سیّد لطف اللّه عفی اللّه عنه.

Ff. 104, ll. 15; Nastaʿlîḳ; size, 9 in. by $7\frac{1}{2}$ in. [Ouseley 259.]

1335

Maktûbât (مکتوبات).

Twenty-five epistles by the famous saint and founder of the Ḳâdiri order, Mirân Sayyid Muḥyi-aldîn ʿAbd-alkâdir alḥusaini algîlâni, with the honorary epithet of Ghauth-alaʿẓam (who died A. H. 561 = A. D. 1166), beginning: مکتوبات حضرت قطب الواصلین و غوث المحقّقین محبوب ربّانی الخ.

Dated the 2nd of Muḥarram, A. H. 1039 = A. D. 1629, August 22, by Ḥâfiẓ Nadir of Balkh.

Ff. 47-62, ll. 16; Nastaʿlîḳ; size, $8\frac{3}{8}$ in. by $4\frac{1}{2}$ in. [Laud 205.]

1336

Aḳsâm-albuḥûr (اقسام البحور).

A short rhymed treatise on Persian metres, by the famous poet Rashid-aldin Muḥammad bin Muḥammad Waṭwâṭ (died A. H. 578 = A. D. 1182, 1183; see Butkhâna, No. 16; Khulâṣat-alafkâr, No. 112; Rieu ii. p. 553), beginning: الحمد للّه ربّ العالمین الخ. It contains twenty-eight rubâʿîs in explanation of the following twenty-seven metres:

1. بحر الهزج السالم; 2. الهزج المسدّس المحذوف; 3. الهزج المکفوف; 4. الهزج الاخرب; 5. الهزج المسدّس; 6. بحر رمل المکفوف; 7. الاخرب; 8. الرمل المخبون; رمل; 9. بحر الرجز السالم; 10. رجز المخبون; مخبون المسدّس; 11. بحر السریع; 12. بحر القریب; 13. قریب الاخرب; 14. بحر المنسرح; 15. منسرح المرقّل; 16. بحر الخفیف; 17. بحر المضارع; 18. مضارع الاخرب; 19. نوع من المضارع; 20. بحر المقتضب; 21. بحر المجتث; 22. بحر المتقارب; 23. (i. e. جدید) بحر المحدث; 24. بحر الطویل; 25. بحر المدید; 26. بحر البسیط; 27. بحر الکامل. In addition to these there is a general rubâʿî, بر وزن هزج.

Copied A. H. 981 = A. D. 1573, 1574, at Kâbul.

Margin-column, ff. 60ᵇ-62, ll. 36-48; Nastaʿlîḳ. [Elliot 388.]

1337

Rasâʾil-alʾijâz (رسائل العجاز).

The famous work on epistolography and elegant prose-writing, by Amîr Khusrau of Dihli (died A. H. 725 = A. D. 1325; see above, Nos. 753-779), consisting of a preface, an introduction (دیباچه on fol. 9ª), and five risâlas, each subdivided into several khaṭṭs, every khaṭṭ containing several ḥarfs. The title of the work occurs several times, for instance, on fol. 9ª, l. 4; fol. 46ª, in the colophon, etc. Comp. Rieu ii. p. 527, and Elliot, History of India, iii. p. 566.

Risâlah I (من المفردات و المرکّبات تشتمل علی عشرة خطوط), on fol. 13ª, in ten khaṭṭs, on ff. 13ᵇ, 17ª, 20ª, 24ª, 24ᵇ, 29ª, 31ª, 38ᵇ, 40ª, and 44ª.

Risâlah II (فی المرتّبات من المکتوبات تشتمل علی عشرة خطوط), on fol. 47ª, also in ten khaṭṭs, on ff. 47ᵇ, 57ᵇ, 65ᵇ, 74ᵇ, 85ª, 89ᵇ, 93ª, 99ª, 109ª, and 124ᵇ.

Risâlah III (فی اللطائف من المصنوعات تشتمل علی خطّین), on fol. 137ª, in two khaṭṭs, on ff. 137ª and 150ᵇ.

Risâlah IV (فی البدائع من المصنوعات تشتمل علی خمسة خطوط), on fol. 164ᵇ, in five khaṭṭs, on ff. 164ᵇ, 171ᵇ, 187ᵇ, 206ª, and 249ᵇ.

Risâlah V (فی السوابق من المنشات تشتمل علی ستّة خطوط), on fol. 253ᵇ, in six khaṭṭs, on ff. 253ᵇ, 267ᵇ, 272ª, 273ª, 276ᵇ, and 278ᵇ.

All the margins are covered with glosses and explanations, besides many interlinear paraphrases, especially of Arabic terms, in the text. Beginning: هذا الکتاب بفضل اللّه ذی الکرم الخ.

Lithographed at Lucknow, 1876, under the title اعجاز خسرو.

This copy was finished the 2nd of Ṣafar, A. H. 1229 = A. D. 1814. January 24.

Ff. 1-304, ll. 23; Nastaʿlîḳ; illuminated frontispiece; size, $14\frac{1}{2}$ in. by $8\frac{3}{4}$ in. [Elliot 413.]

1338

Nuzhat-alkuttâb wa tuḥfat-alaḥbâb (نزهة الکتّاب و تحفة الاحباب).

Materials for the adornment of letters and other refined writings, in four ḳisms, viz.: *a*. 100 appropriate verses from the Kurân; *b*. 100 traditions of the prophet; *c*. 100 sayings of holy and wise men; and *d*. 100 Arabic baits with a poetical Persian paraphrase, compiled by Al-Ḥasan bin Maulânâ ʿAbd-almajid aljuwallî (الجُوَلّی Ḥ. Khalfa reads alkhuwayyi, الخُوَیّی) almuẓaffarî, at the request of a grandson of Amîr Cûpân, the founder of the semi-independent dynasty of the Cûpânians (put to death by Abû Saʿîd bin Uljâîtû's wazîr Ghiyâth-aldin in Muḥarram, A. H. 728 = A. D. 1327,

Nov., Dec.), whose name is given as follows: مظفّر الدولة و الدين سپهدار ديار اوجى ابو الحرث يولق ارسلان بن السّعيد الشهيد حسام الدين الفتورك بن امير چوبان. Comp. Ḥ. Khalfa vi. p. 331, No. 13716.

The four above-mentioned ḳisms are found here on ff. 193ª, 197ᵇ, 203ª, and 209ª. Beginning: الحمد للّه الذى تفتّى على عباده بمواهب الانعام الخ.

Many marginal and interlinear glosses. Copied at the end of Dhû-alḥijjah, A. H. 999 = A. D. 1591, middle of October, by Ḥusain bin Maḳṣûd.

Ff. 191–215, ll. 16; careless Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 6 in. [Laud 50.]

1339

Anîs-al'âshiḳîn (انيس العاشقين).

The friend of lovers, usually styled انيس العشّاق, a description of all the charms of female beauty and their metaphors, generally used in Persian poetry, by Ḥasan bin Muḥammad, entitled al-Sharaf, and known as al-Râmi. It is dedicated to Mu'izz-aldîn Abû-alfatḥ Shaikh Uwais Bahâdurkhân, and contains nineteen chapters, which are enumerated in Flügel i. p. 414; comp. also Rieu ii. p. 814; Ḥ. Khalfa i. p. 487; and Aumer, p. 122. As Shaikh Uwais, of the Îlkânî dynasty, reigned A. H. 757–776 = A. D. 1356–1375, the date of composition given in Ḥ. Khalfa, viz. A. H. 826 = A. D. 1423, must needs be incorrect. This copy begins thus: اين ابيات بتحرير خامهٔ دو زبان نسخه الخ. The first bâb (در صفت موى) begins on fol. 2ª, last line.

This treatise has been translated and annotated by C. Huart, Bibliothèque de l'école des Hautes Études, fasc. 25.

No date.

Ff. 52, ll. 11; Nasta'lîk; illuminated frontispiece; size, 6½ in. by 3¾ in. [Fraser 54.]

1340

Ḥadâ'iḳ-alḥaḳâ'iḳ (حدائق الحقائق).

A treatise on poetics and rhetoric, with poetical specimens, by the same Al-Sharaf bin Muḥammad alrâmî (the name اشرف بن محمّد الرّامى, given to him on fol. 1ᵇ, ll. 1 and 7, is no doubt a mere mistake for الشرف بن محمّد الرّامى); comp. Rosen, Manuscrits Persans, p. 282, where it is more correctly styled حقائق الحدائق. This little work was compiled at the request of the same Shaikh Uwais bin Amîr Shaikh Ḥasan Buzurg (here called ابن حسن شاه اويس), and divided into two ḳisms, the first of which comprises fifty bâbs, the second ten (قسم اوّل پنجاه بابست باصطلاح استادان سابق با تصرّفى چند قسم ثانى ده باب بتصرّف بعد از حمد بيحدّ و سخنوران متأخّر). Beginning: صلوات بيعدّ چنين گويد اقلّ الشعرا اشرف بن محمّد الرّامى احسن اللّه عواقبه كه مدّتى مديد و عهد بعيد سخن‌پرورى و ثنا گسترى بندگئ حضرت فلك رفعت نور صدقهٔ شاهى الخ. Rashîd-aldîn Waṭwâṭ's well-known rhetorical work حدائق السحر, on which this treatise is based, is quoted on fol. 1ª, last line. The second ḳism begins on fol. 18ᵇ, l. 15.

Ff. 1–24, ll. 19; Nasta'lîk; size, 12⅛ in. by 9½ in. [Ouseley Add. 4.]

1341

Maṭla'-al'âshiḳîn (مطلع العاشقين).

A collection of descriptive verses from various poets on all the different parts of the human figure, on flowers, night, candle, wine, fire, bath, moon, arrow, bow, shadow, mirror, etc. etc., in forty-seven chapters (the index on fol. 2ᵇ gives forty-nine, but the forty-ninth is without any heading, and the forty-eighth is quite the same as the first, viz. در روى), beginning with a short preface in prose: سپاس بى قياس قادرى راكه عاشقان بى طالع را الخ.

The compiler is Ḥusain alḥusainî Ṭabsî (see fol. 1ᵇ, l. 9); comp. A. Sprenger, Catal., p. 431.

No date.

Ff. 1–48, 2 coll., each ll. 14; Nasta'lîk; size, 6⅜ in. by 4⅜ in. [Sale 25.]

1342

Mukhtaṣarî dar 'ilm-i-'arûḍ (مختصرى در علم عروض).

A short treatise on prosody, by Khalîl ibn Ibrâhîm alkhujand, dedicated to Amîrzâda Ibrâhîm Sulṭân (see ff. 37ª, l. 9, and 37ᵇ, l. 4), who is no doubt identical with Shâhrukh's son of the same name (born A. H. 796 = A. D. 1394, died A. H. 838 = A. D. 1435). Beginning: حمد بى حدّ و ثناى بى عدّ مر حضرت ذو الجلالى راكه قوافى الخ. The author may perhaps be the same who wrote the arithmetical work مفتاح الكنوز in the days of Sulṭân Muḥammad II (A. H. 855–886 = A. D. 1451–1481); see Rieu ii. p. 449. This little work contains three faṣls, and is styled in the heading simply رساله فى العروض.

Copied (probably soon after its completion) A. H. 815 = A. D. 1412, 1413.

Ff. 36ᵇ–51, ll. 13; Nasta'lîk; small illuminated heading; size, 6¾ in. by 4½ in. [Fraser 171.]

1343

Kitâb-i-Ḥusn u Dil (كتاب حسن و دل).

An allegory in rhymed prose (سجع), by Maulânâ Yaḥyâ Sibak Alfattâḥi Alnîshâpûri, who died A. H. 852 = A. D. 1448; see Rieu ii. p. 741; Ḥ. Khalfa iii. p. 67, etc. Beginning: الحمد للّه الخ امّا بعد چنين گويد مخترع اين حكايت ومبدع اين روايت كه در شهر يونان پادشاهى بود كه عقل نام او وتمام ديار مغرب مسخّر احكام او الخ. This king had a son called Dil; to him he gave a town called Badan to rule in; in this town there was a citadel of the name Gunbad-i-dimâgh. People read to the prince chronicles, in them a notice of that fountain which contains the water of life, giving eternal life to those who drink it. Dil wants to go to this fountain, but nobody knows where it is. Finally he complains of his sorrows to one of his officers called Naẓar, the police-prefect of Badan. This Naẓar promises

to get information for him; he sets out travelling in search of the fountain, etc.

It was translated into English by W. Price, Husn-oo-dil, a pleasing allegory, etc., London, 1828.

This copy is dated A. H. 897=A. D. 1492. by 'Abd-alrahmân; most beautifully written, with an illuminated frontispiece. On the first page is a note, according to which this copy was made for the Turkish Sultân Bâyazid II (A. H. 886–918). It runs thus: برسم خزانة السلطان الاعظم الاعلم السلطان بن السلطان ابو النصر بايزيد خان بن محمّد خان الخ. This note has suffered from rubbing.

Ff. 36, ll. 9; Nasta'lîk; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.
[OUSELEY 91.]

1344

Shabistân-i-Khayâl (شبستان خيال).

The dormitory of fancy, also styled شبستان نكات وگلستان لغات (see Rieu ii. p. 741), a very subtle treatise in prose and verse on all the objects which occur in the inner and outer world, chiefly in the form of puns, by the same Fattâhi of Nishâpûr, composed A. H. 843=A. D. 1439, 1440. It is divided into eight chapters, the contents of which are fully enumerated by Fleisher, Catal. Lips., p. 399; comp. G. Flügel i. p. 587. A Turkish commentary on this little work was composed by the famous Surûrî, see ibid. p. 588. The first chapter of the Shabistân, 'On the faith and Islam' (فى الايمان و الاسلام), was edited, translated into German and expounded on the basis of Surûrî's commentary, by H. Ethé: 'Das Schlafgemach der Phantasie, erstes Kapitel: Vom Glauben und Islam,' Leipzig, 1868. Beginning: حمد خدايرا كه چشمهٔ ميم حمدش دربائيست در حدّ كمال كرم الخ.

Chapter I on fol. 15ª; II on fol. 26ᵇ; III on fol. 33ᵇ; IV on fol. 40ᵇ; V on fol. 46ª; VI on fol. 57ᵇ; VII on fol. 67ª; VIII on fol. 89ª.

Dated the 24th of Muharram, A. H. 1077=A. D. 1666, July 27.

Ff. 97, ll. 15; Nasta'lîk; a little worm-eaten; size, $8\frac{1}{4}$ in. by $4\frac{5}{8}$ in.
[OUSELEY ADD. 81.]

1345

Muntakhab-i-Hulal-i-mutarraz (منتخب حُلَل مطرّز).

Extracts from Maulânâ Sharaf-aldîn alyazdî's work on riddles and enigmas, styled حلل المطرّز; comp. H. Khalfa iii. p. 108, No. 4614. The author, best known by his Zafarnâma (see above, Nos. 153–158), died A. H. 858=A. D. 1454. He made himself an extract from his work, but the beginning of that extract, as quoted by H. Khalfa, does not agree with our copy, which opens thus: الحمد للّه ربّ العالمين ..... امّا بعد بدانكه اين بعضى قواعد است از مهمّات فنّ معمّا كه از كتاب حُلَل مطرّز مولانا المحقّق الخ.

It is divided into two حلّه and a خاتمه:

حلّهٔ اولى در بيان تحصيل مادّهٔ حرفى بحسب صورت كتابى الخ, on fol. 50ᵇ.

حلّهٔ ثانيه در بيان قواعدى كه مبتنيست بر مجلاّى معنوى عددى حروف و كنوز رموز لطائف الخ, on fol. 53ª.

خاتمه در شرح ماهيّت معمّا و لغز و فرق ميان ايشان, on fol. 75ª.

On Jâmî's well-known extract from the same work, entitled حليهٔ حلل, see above, No. 894 (32) sq.

Copied by Muhammad alhâfiz almurshidî, probably about A. H. 868=A. D. 1463, 1464.

Ff. 50ᵇ–79ª, ll. 17; Naskhî; size, $6\frac{5}{8}$ in. by $3\frac{3}{4}$ in.
[MARSH. 683.]

1346

Jam'-i-Mukhtasar (جمع مختصر).

The well-known extract from Wahid Tabrizi's treatises on prosody and rhyme, styled منشآت در علم عروض, beginning: سپاس بى قياس واجب التعظيمى را كه بتشريف انسان الخ.

Copied from an eastern MS., dated A. H. 869=A. D. 1464, 1465. Comp. J. Aumer, p. 121; Catal. des MSS. et Xyl., p. 436; Pertsch, p. 14; G. Flügel i. p. 206; Rieu ii. p. 789.

Ff. 10ª–44ª, ll. 20–21; European handwriting; size, $7\frac{1}{2}$ in. by $5\frac{5}{8}$ in.
[CLERIC. 11.]

1347

Another copy of the same.

According to the preface of this copy: امّا بعد بدانكه اين مختصريست از منشات وحيد تبريزى در علم عروض و قافيه و صنائع شعر كه از براى برادرزادهٔ خود تاليف كرد تا بدين مقدّمه در اوزان مدخل كند و حدود و قافيه بشناسد و صنائع شعر بداند و اين جمع مختصر نام نهاد الخ, this epitome was made by the author himself for his nephew. Beginning the same as in the preceding copy.

Copied in the beginning of the month Rabî'-alâkhar, A. H. 1022=A. D. 1613, May.

Ff. 94ᵇ–108ᵇ, ll. 19; Nasta'lîk; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in.
[SALE 41.]

1348

Manâzir-alinshâ (مناظر الانشا).

A work on epistolography, composed by the famous wazîr of Sultân Muhammadshâh Bahmanî of the Dakhan (A. H. 867–887), Mahmûd Gâwân bin Shaikh Muhammad Gîlânî, with the honorary title of Khwâjah-i-Jahân, who was beheaded A. H. 886=A. D. 1481; comp. G. Flügel i. pp. 237–240, where a full account of this work is given, and Rieu ii. p. 528. It is divided into a mukaddimah, two makâlas, and a khâtimah, for the headings and subdivisions of which we refer to Flügel. Mukaddimah on fol. 4ᵇ, last line; first makâlah on fol. 32ᵇ; second makâlah on fol. 71ª; khâtimah on fol. 93ᵇ. The author's name appears on fol. 2ª, l. 2; the title on fol. 4ᵇ, l. 1. Beginning: يا مبدى الانشا ببسط نور الوجود الخ.

This Inshâ concludes on fol. 98ᵇ, and is dated the 10th of Rajab, A. H. 1225=A. D. 1810, August 11, by Râm Pir Shâd, an inhabitant of Allâhâbâd. Ff. 99 and 100

are left blank, and on ff. 101^b–103^a there is added in the same handwriting a letter, addressed by Prince Abû-alfath Muhammad Safawi to the emperor Akbar II of Dihli (A. H. 1221–1253): تعریف نامه که خاقان دارا دربان ابو الفتح سلطان محمّد صفوی در رحلت قاآن بی دل فردوس منزل شاه عالم (که) بشاهنشاهی ظل اللّه معین محمّد اکبر شاه ثانی پادشاه غازی گورگانی نوشته است،.

Ff. 1–103, ll. 15; Nasta'lik; some pages injured by worms; size, $13\frac{3}{4}$ in. by $8\frac{1}{4}$ in. [Ouseley Add. 41.]

1349

Riyâd-alinshâ (ریاض الانشا).

Another compilation by the same Mahmûd bin Muhammad Gilâni, entitled 'the gardens of letter-writing,' and containing a collection of eminent and exemplary letters, mostly addressed to very distinguished persons, beginning: یا من توحّد ببدائع الابداع و الانشا و تفرّد باجزاء قلم الخ; see title and author's name on fol. 110^b, l. 5, and fol. 112^b, l. 7. For details we refer to G. Flügel i. pp. 261 and 262; Rieu iii. p. 983; Krafft, p. 26; Catal. des MSS. et Xyl., p. 416. Numerous valuable glosses and paraphrases on the margin of the first forty-two leaves.

Ff. 105–304, ll. 15–17; Nasta'lik, written by three different hands, the last of which seems to be the same as in the preceding work; size, $10\frac{3}{4}$ in. by $8\frac{1}{4}$ in. [Ouseley Add. 41.]

1350

Risâlah fi-al'arûd (رساله فی العروض).

Jâmi's treatise on metrical art, see above, No. 894 (33) sq. Beginning: شکر و سپاس وافر قادری را که حرکت سریع دوائر افلاك را سبب الخ.

Copied by 'Abd-alwahid Rânkûi (رانکوی), A. H. 1011 = A. D. 1602, 1603.

Ff. 129^b–153, ll. 11–14; Nasta'lik; size, $6\frac{1}{2}$ in. by $3\frac{5}{8}$ in. [Fraser 168.]

1351

Risâlah dar tahkik-i-hakikat u majâz (رساله در تحقیق حقیقت و مجاز).

A rhetorical tract on the use of tropes and tropical figures, with its full title: رساله در تحقیق حقیقت و مجاز برّی از املال اطناب و اخلال ایجاز بتفصیل اقسام استعارهٔ وافی در تکمیل ابداع اسوله و اختراع اجوبه کافی. The explanation of the استعاره or metaphor is the chief purpose of the treatise. As author appears on the fly-leaf, Maulânâ 'Isâm-aldin.

No date.

Ff. 19, ll. 17; Nasta'lik; size, $8\frac{1}{8}$ in. by $5\frac{3}{8}$ in. [Fraser 257 bis.]

1352

A Turkish tract on Persian prosody and metrical art, by 'Ali bin Husain alamâsi, beginning: الحمد للّه ... امّا بعد ایا سلیم الطبیعة شریف النّسب یسّر اللّه علیك طریق العلم و الادب، بلکل و آگاه اولغل بو فن عروض و علم میزان حلیهٔ ظرفا و پیرایهٔ شرفا در شعر ایتمکا الخ. All the examples are taken from Persian poets.

Ff. 110^b–120, ll. 17; Nasta'lik; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in. [Sale 41.]

1353

Risâlah fi-almu'ammâ (رساله فی المعمّا).

The famous treatise on riddles and logogriphs, by Husain bin Muhammad alhusaini alshirâzi alnîshâpûri, or as his pupil and commentator, Sâdik Rukni (see below, No. 1356), calls him, Amir Kamâl-aldin Muhammad Husain of Nîshâpûr, who lived at the court of Sultân Husain Mirzâ, and died A. H. 904 = A. D. 1498, 1499; comp. Rieu ii. p. 650; H. Khalfa v. p. 638; Catal. Codd. Orient. Lugd. Bat. i. p. 360; W. Pertsch, p. 117; J. Aumer, p. 43, etc. It was composed at the request of Mir 'Alishir; see Garcin de Tassy, Journal Asiatique, 1847, vol. x. p. 357. Beginning:

زحرفی که آن برزبان میرود - سپاس و ثنای حق اولی بود
امّا بعد معروض آنکه فقیر حقیر حسین بن محمّد الحسینی را چند معمّای بود که الخ. These introductory verses are different from those quoted in H. Khalfa, Rieu, etc.; but a comparison with the two following copies proves that both works are in every other respect identical.

Dated by Yûsuf bin Muhammad of Marw A. H. 920 = A. D. 1514. The copy is very carefully made, with ornaments both at the beginning and end.

Ff. 51, ll. 11; small Nasta'lik; size, $6\frac{1}{4}$ in. by $3\frac{3}{8}$ in. [Ouseley 143.]

1354

Another copy of the same.

Another, somewhat larger copy of the same work, copied A. H. 1097 = A. D. 1686. The beginning is here identical with that in H. Khalfa, Rieu, etc.:

بنام آنکه از تألیف و ترکیب - معمّای جهانرا داد ترتیب

Ff. 76^b–134^b, ll. 15; Nasta'lik; no ornaments; size, 9 in. by $4\frac{5}{8}$ in. [Elliot 258.]

1355

The same.

The same work, not dated. Beginning the same as in the preceding copy.

Ff. 1–47, ll. 19; Nasta'lik; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in. [Seld. sup. 32.]

1356

Sharh-i-Rukni (شرح رکنی).

A commentary on the preceding work, by Sâdik Rukni, a pupil of Husain bin Muhammad. He added a commentary on his master's riddles on the ninety-nine names of God, نود ونه نام (see Aumer, p. 37, No. 115), on ff. 2^b–18^a, and at the end a notice on the logogriph (لغز), and the chronostichon (تأریخ). As the chronostichon of his own work he gives شرح رکنی بنویس, i. e. A. H. 916 = A. D. 1510, 1511, not more than

twelve years after Husain's death. Beginning: بنام آنکه از تألیف وترکیب معمّای جهان را داد ترتیب الخ امّا بعد معروض آنکه حقیر صادق رکنی در ایّام زندگانی وزمان جوانی به معمّا میلی تمام داشتم ازآن در ملازمت جناب سیادت پناهی فضیلت دستگاهی امیر کمال الدین محمّد حسین المشهور به میر حسین نیشاپوری کسب علم معمّا میکردم ومعمّائی که گفت یاد میگرفتم وآنچه خود نمی یافتم شرح حلّ آن ازیشان میشنیدم الخ.

A Turkish commentary on the same treatise of Husain, by Surûrî, made A. H. 965 = A. D. 1557, 1558, is noticed in Rieu ii. p. 650.

Not dated, but this copy cannot have been made long after the composition of the work.

Ff. 160, ll. 13; Nasta'lîk; size, $7\frac{1}{2}$ in. by $4\frac{3}{8}$ in. [Ouseley 8.]

1357

Sahîfa-i-Shâhî (صحیفهٔ شاهی).

The royal book, a compendium of epistolography, or large collection of formulas and specimens for all emergencies in letter-writing and all the different branches of this subtle art, composed by the well-known Husain bin 'Alî alwâ'iż alkâshifî, the author of the Raudat-alshuhadâ, the Anwâr-i-Suhailî, the Lubb-alulbâb (see above, Nos. 134. 431 sq., and 661), etc. (died A. H. 910 = A. D. 1504), on the basis of his own celebrated work, the مخزن الانشا (see Rieu ii. p. 528) and of the رقم محاورات, and dedicated to Sultân Husain Mirzâ; comp. fol. 2ᵃ, ll. 2, 4, and last. It is divided into an 'Unwân (عنوان) and three Sahîfas, with many subdivisions, as سطر, قسم, طبقه, حرف, کلمه, نوع, etc. etc.

'Unwân (در بیان آنچه کاتب را ضرورتست), on fol. 2ᵇ.

First Sahîfah (در خطابیّات), on fol. 3ᵃ, in twelve سطر, viz. 1. در افتتاح ; 2. در بیان صفات منشورهٔ ; در ذکر 5. در بیان ادعیه 4. ; در القاب 3. ; منظومه ; در بیان عرض اخلاص 7. ; در ادای تحیّات 6. ; کاتب 8. در شوقیّات ; 9–11 without headings, some pages being left blank; 12. در عنوان مکاتبت.

Second Sahîfah (در جوابیّات, according to the next copy), on fol. 86ᵇ, in seven سطر or رکن, viz. 1. در افتتاح ; 2. در مقدّمه ; 3. در وصف ; 4. در تتمّه ; 5. در تعریف ; 6. مکتوب ; 7. در تعظیم آن ; در نتیجهٔ مقابلهٔ شکر.

Third Sahîfah (در مقدّمات خطابی یا جوابی, according to the following copy), on fol. 101ᵃ, in eight سطر. But of the eight سطر of this Sahîfah there are found in this copy, as well as in the following one, only *three*, viz. 1. در ملتمسات کلّیّه ; 2. در اعتذارات واقسام آن ; 3. در شکر گذاری بر اصناف رعایت ; 4–8,—which ought to contain, according to the preface of the third Sahîfah, the following matters: 4. شکایت مکّاره وآفاق ومشتاق ; 5. محاورات از اهل سفر و حضر با یکدیگر ; 6. وبلیات نهانی واقسام ; 7. مخاطبات و معاتبات اهل محبّت ; 8. تعازی وشعب آن ; آن,—are entirely missing in both copies. It is very likely that the author himself did not complete his task, as he finished his previous work, the مخزن الانشا, only three years before his death, in A. H. 907, and this copy appears to be the first rough sketch only of the intended compendium.

Beginning:

ای بنامت صحیفهٔ شاهی - شده مشهور ماه تا ماهی
نقش نام تو زیب خامهٔ من - نامور از تو گشت نامهٔ من

No date.

Ff. 122; chiefly consisting of tables, intermixed here and there with short explanatory and introductory remarks, and extremely varying in the number of lines as well as of columns; irregular Nasta'lîk; size, $10\frac{1}{8}$ in. by $6\frac{1}{4}$ in. [Fraser 50.]

1358

Another copy of the same.

Another quite modern copy of the same work, finished A. H. 1225 = A. D. 1810, by Râm Partâb of Allâhâbâd.

'Unwân on fol. 2ᵇ, Sahîfah I on fol. 2ᵇ, II on fol. 88ᵃ, III on fol. 104ᵃ. The last five سطر missing, as in the preceding copy.

Ff. 1ᵇ–116ᵃ, ll. 21–23; Nasta'lîk; ff. 74 and 87ᵇ left blank; size, $13\frac{3}{4}$ in. by $8\frac{1}{2}$ in. [Elliot 166.]

1359

A risâlah in the form of a mathnawî on the art of writing (شرح آداب خط, on fol. 18ᵃ, l. 5), by an anonymous author; it was finished at the beginning of A. H. 920 (fol. 18ᵃ, l. 3) = A. D. 1514, February. Beginning:

ای قلم تیز کن زبان بیان - بهر حمد خدای هر دو جهان

The author, who apparently was a Shî'ite, then proceeds to explain the art of writing, the qualities of ink, paper, the sealing, the cutting of the kalam, etc.

Copied by Mahmûd bin Shaikh 'Umar درکزینی. On the last page a kit'ah by Shaikh Abû Sa'îd bin Abû-alkhair, beginning:

دنیا طلبی بجانب روم گذر

Sir W. Ouseley says that this MS. belonged to Nâdir Shâh, and that his name is written in the illumination of the first page; but we must add, that the hand which wrote this name is later than that which wrote the whole.

Ff. 1–18, ll. 9; small Nasta'lîk; richly ornamented; size, $6\frac{1}{4}$ in. by $3\frac{3}{8}$ in. [Ouseley 139.]

1360

Sharafnâma (شرفنامه).

Specimens of letters, illustrating the science of Inshâ or epistolography, compiled by Shihâb-aldin 'Abdallâh ibn Muhammad almarwârîd of Kirmân, with the takhallus Bayânî, who was one of Sultân Husain Mirzâ's Amirs, and died A. H. 922 = A. D. 1516; see Rieu iii. p. 1094ᵃ; Khulâsat-alafkâr, No. 51; Makhzan-algharâ'ib, No. 303, etc. It begins:

ای کرده بکلك صنع ترکیب بشر
زانشاء تو نقش بسته اجسام صور الخ

This work is probably identical with the *Tarassul* or epistolary mentioned among the author's compositions in Rieu, loc. cit. The first letter is by Amîr Ḳâsim Haidar. No date of composition appears. A few rubâʿîs by the same ʿAbdallâh Marwârîd are mentioned in G. Flügel iii. p. 454, l. 30.

Not dated.

Ff. 216, ll. 15; large Nastaʿlîḳ; size, 8⅝ in. by 5 in. [Hyde 26.]

1361

Sharafnâma (شرفنامه).

A treatise on epistolography, with the same title as the preceding work, by ʿAlî Sharaf, containing specimens of letters, issues, orders, etc. Beginning: حمدی که فتوح آن موجب روح روح روان و سبب وصول فیض بدل و جان الخ.

Dated by Mustafâ alḥusainî the 22nd of Dhû-alḥijjah, A. H. 1124=A. D. 1713, 20th of January, at Gujarât.

Ff. 103, ll. 7; Shikasta; size, 9⅛ in. by 5¾ in. [Fraser 53.]

1362

Nigâristân (نگارستان).

An imitation of the Gulistân and Bahâristân, composed by Aḥmad bin Sulaimân ibn Kamâlpâshâ, A. H. 939=A. D. 1532, 1533, one year before his death. The chronogram of the year of the composition is نگارستان بی مانند (see fol. 12b, l. 8). It is dedicated to Ibrâhîm Pâshâ, the wazîr of Sulṭân Sulaimân (see fol. 11b, l. 11). Beginning: منتّهای بی منتها خدای بی همتا را عزّ وجلّ که در تشیید بنای حکمتش عجل است الخ.

Contents:

Introduction, on fol. 1b.

First book (باب), در سیرت پادشاهان, on fol. 12b.

Second book, در زیّ درویشان, on fol. 78a.

Third book, در فضیلة قناعت, on fol. 102a.

Fourth book, در فضائل خاموشی, on fol. 134a.

Fifth book, در عشق جوانی, on fol. 149b.

Sixth book, در ضعف پیری, on fol. 167b.

Seventh book, در تأثیر تربیّت, on fol. 175a.

Eighth book, در آداب اصحاب صحبت, on fol. 181a.

See H. Khalfa vi. p. 382; G. Flügel iii. p. 285; Fleischer, Catalogus Dresd., p. 8, No. 58; Catalogus Codd. Or. Lugd. Batav. i. p. 358. It is not to be confounded with a similar work of the same title, by Muʿînî al-Juwainî, composed A. H. 735 (see Rieu ii. p. 754), nor with Aḥmad al-Ghaffârî's Nigâristân (see above, Nos. 337–340).

This copy is interlined with gold, and has a gold vignette on the first page with the following title: کتاب نگارستان تألیف علامهٔ دهر وفهّامهٔ عصر امام المحقّقین وهمام المدقّقین مولانا شمس الملّة والدین احمد بن کمال پاشا الرومی مفتیٔ ممالك الاسلام رحمه اللّه تعالی در نظیرهٔ بهارستان وگلستان.

According to the colophon on fol. 193a the copy was finished by Muḥammad bin ʿAbdallâh in Constantinople, A. H. 1003, on the 23rd of Dhû-alḥijjah=A. D. 1595, the 29th of August: تمّ هذا الکتاب المستطاب بعون اللّه الملك الوهّاب عن ید اضعف عباد اللّه محمّد بن عبد اللّه فی بلدة قسطنطنیّة فی سرای سرور سلطان محمّد خان ادام اللّه تعالی عمره وسلطنته بالعدل والاحسان الی آخر الدوران فی داره الخزینة المعمورة فی یوم الاثنین الثالث والعشرین من عشر (read شهر) ذی الحجّة فی سنة ثلث والف من هجرة سیّد المرسلین وخاتم النبیّین الخ.

Ff. 193, ll. 21; neat and clear Naskhî; size, 7⅞ in. by 5 in. [Ouseley 108.]

1363

Another copy of the same work.

Introduction on fol. 2b. First book on fol. 12a, second book on fol. 81a, third book on fol. 104b, fourth book on fol. 137a, fifth book on fol. 153b, sixth book on fol. 172b, seventh book on fol. 179b, eighth book on fol. 185b. Beginning of the introduction the same as in the preceding copy. On ff. 1b and 2a there is added a part of another introduction to the Nigâristân, of mixed poetry and prose like the work itself, beginning: سپاس محمدت اساس قطعهٔ پادشاهی که پادشاهانرا الخ. At the end, on fol. 197a, there are also some baits added.

No date, but the copy is very fair, and at least as old as the preceding one.

Ff. 197, ll. 21; illuminated frontispiece on fol. 2b; Nastaʿlîḳ; a vignette and some seals on fol. 2a; size, 6⅝ in. by 4 in. [Elliot 278.]

1364

Badâʾiʿ-alinshâ (بدائع الانشا).

A work on the art of letter-writing, with forms of letters of every description and other specimens of a high rhetorical prose-style, compiled for the benefit of his son Rafiʿ-aldîn Ḥusain and other scholars of this branch of science, by Maulânâ Yûsufî, a munshî of Humâyûn, who is probably identical with the physician Yûsuf bin Muḥammad of Harât, the author of many medical works (see Rieu ii. pp. 475 and 529, iii. p. 1089a), A. H. 940=A. D. 1533, 1534. The value of the letters in the title doubled gives the date of the composition: تکرار کنی چو نام اورا یکبار - شك نیست که رهبری بسال اتمام. Beginning: زینت عنوان هر نامهٔ نامی وزیور دیباچهٔ هر صحیفهٔ کرامی الخ.

The author divides the Inshâ into two parts, توقیعات and محاورات; the latter are subdivided into مرافعات when the person addressed is of higher rank than the writer, رقاع when he is of lower rank, and مراسلات when he is of the same rank as the writer. Then follow patterns of letters and replies, arranged according to the rank of the persons to whom they are directed; at the end, an account of the different titles. Many interlinear Persian paraphrases of Arabic words occur in the text, also some marginal glosses.

Dated the 20th of Muḥarram, A. H. 1007=A. D. 1598, August 23.

Ff. 150, ll. 15; careless and inelegant Nastaʿlîḳ; size, 8¾ in. by 5 in. [Bodl. 118.]

1365

The same.

Another copy of the same work, beginning like Bodl. 118. Many interlinear glosses and explanations. This copy was finished by Maḥmûd the 14th of Rajab, A. H. 1120=A. D. 1708, September 29.

Ff. 120, ll. 15; very careless Nasta'lîḳ; size, 9 in. by 4¾ in. [Walker 61.]

1366

The same.

A third copy of the same, not dated. Many explanations of Arabic terms are interspersed between the lines on ff. 1–48.

Ff. 133, ll. 13; Nasta'lîḳ; size, 9 in. by 5 in. [Ouseley 68.]

1367

A fragment of the same.

A short fragment of the same Inshâ, only comprising ten leaves, beginning like the preceding copies.

Ff. 32b–41, ll. 19; small, but very clear Nasta'lîḳ; size, 8¾ in. by 5 in. [Fraser 56.]

1368

Fragment of another Inshâ-book.

A large fragment of another detailed work on letter-writing, defective at the beginning, without any title or author's name. It consists, like the بدائع لانشا, of all kinds of letters, arranged according to the different طبقات, that is, positions, classes, and ranks of the writers and those to whom they write. Many interlinear and also short marginal paraphrases of single words in English by a European hand (perhaps Mr. Fraser); a few Persian paraphrases also on the margin.

Ff. 42–191, ll. 15–16; Nasta'lîḳ; size, 9 in. by 5 in. [Fraser 56.]

1369

Dar ilm-i-khaṭṭ (در علم خطّ).

Two treatises on the art of writing Persian characters, one in prose and the other in mathnawi baits, by Maulânâ Majnûn bin Muḥammad Rafîḳî (see fol. 1b, ll. 1, 2; fol. 3b, l. 8; and fol. 16a, l. 5), better known as Mîr 'Alî alkhâṭib, the accomplished Nasta'lîḳ writer, who died shortly after A. H. 950=A. D. 1543, 1544; see Rieu ii. p. 531.

The *first* or prose treatise is styled خطّ و سواد (not رسم الخطّ, as is stated on the top of fol. 1a, since that title belongs to the second treatise), see fol. 4a, l. 11, and begins on fol. 1b: حمد و سپاس استاديرا كه كاتب لوح وقلم بيچون و حافظ الخ. It is divided into the following six short bâbs: 1. در بيان خطوط و سطح; 2. دربيان ادوات كاتب; 3. در ذكر استادان و مخترعان; 4. در تشكّل هريك از حروف; 5. در بيان قواعد خطّ; 6. درحسن خطّ. This part is dated the 29th of Jumâdâ-alawwal, A. H. 1089=A. D. 1678, July 19.

The *second* or poetical treatise is styled رسم الخطّ, which must have been written before the خطّ و سواد, as it is alluded to in the preface of the latter. The title is a chronogram, and gives, in our opinion, the date A. H. 940=A. D. 1533, 1534; Rieu, loc. cit., however, takes the numerical value of رسم خط only (*without* the article, as it is written in the first hemistich of the chronostichon), and consequently arrives at the date A. H. 909 = A. D. 1503, 1504. It begins, on fol. 14a, with a ستايش حق سبحانه, thus:

بيا اى خامه انشاى رقم كن - بنام كاتب لوح و قلم كن

This part is dated the 15th of Rajab, A. H. 1093=A. D. 1682, July 20.

Ff. 1–32, ll. 14; Nasta'lîḳ; size, 9⅞ in. by 6 in. [Fraser 48.]

1370

A third treatise on the same subject, by the same Majnûn bin Muḥammad Rafîḳî, in mathnawi baits, beginning with the حرف الف, thus:

ازواضع خطّ نسخ و تعليق - بشنو سخنى زروى تحقيق

see Rieu ii. p. 532, where the title is given as: رسالهٔ وضع نسخ و تعليق.

No date.

Ff. 8, ll. 11; Nasta'lîḳ; illuminated frontispiece; size, 4⅞ in. by 2⅞ in. [Fraser 59.]

1371

Ṣanâ'i'-alḥusn (صنائع الحسن).

A treatise on the various embellishments of poetical composition, figures, tropes, etc., illustrated by quotations from the most famous and ancient Persian poets, by Maulânâ Fakhrî ibn Muḥammad Amîrî of Harât, the author of the جواهر العجائب (composed before A. H. 974); see above, No. 362, and A. Sprenger, Catal., p. 9 sq. This treatise is dedicated to Shâh Ḥasan, that is, Mîrzâ Shâh Ḥasan Arghûn bin Shâhbeg, who ruled over Sind A. H. 928–962=A. D. 1522–1555. Fakhrî probably spent some time at the court of that liberal prince, just as his contemporary Hâshimi, the author of the مظهر الآثار, did; see Rieu ii. p. 802b. Beginning: صنائع ثناء بى غايت و بدائع حمد بلا نهايت مرصانعى را كه تركيب الخ. In the preface the author enumerates the following authorities: Khwâjah Naṣîr of Ṭûs (died A. H. 672); Rashid Watwâṭ (see above, No. 1336); Waḥîd Tabrîzî (see above, Nos. 1346 and 1347); Sharaf bin Muḥammad alrâmî (see above, Nos. 1339 and 1340); Maulânâ Ḳuṭb-aldîn 'allâmah; Shams-i-Ḳais, the author of the مفتاح and the اخفش نحوى (a third work by the same, حدائق المعجم, is mentioned, Rieu ii. p. 814b); Mîr 'Aṭâ-allâh of Mashhad, who composed a رسالهٔ بدائع الصنائع for Mîr 'Alîshîr; and Ḥusain Wâ'iẓ Kâshifî (see above, Nos. 1357 and 1358).

Copied A. H. 981=A. D. 1573, 1574.

Margin-column, ff. 9–60b, ll. 36–48; Nasta'lîḳ. [Elliot 388.]

1372

Another copy of the same treatise.

Beginning as in the preceding copy. Dated A. H. 1169 = A. D. 1755, 1756, at Dihlî.

Ff. 182–245, ll. 13–14; Nasta'lîḳ; size, 8½ in. by 5½ in. [Ouseley Add. 74.]

1373

Mu'ammayât-i-Maulânâ Ghiyâth Fikrî (معمّیات مولانا غیاث فکری).

A collection of riddles and chronograms by Maulânâ Ghiyâth Fikrî, beginning with a riddle on the name of علی: حدّ چشمم نیست تا منزل شود آنماه را - خوش بود منزل درون دل شود آنماه را.

This little work was compiled A. H. 964 = A. D. 1556, 1557; see fol. 22b, ll. 6 and 7: تأریخ سال حال است که 'نهصد و شصت و چهار باشد'.

Ff. 36, ll. 12; Nasta'lîḳ; one half of the last leaf torn away; size, 5¾ in. by 3¾ in. [Fraser 95.]

1374

Another collection of short riddles, composed by 'Abbâs Ḳulikhân Shâmlû, the governor of Khurâsân and son of Ḥasanbeg or Ḥasan Ḳulîkhân, who was his predecessor in the same office and a well-known poet. Ḥasan died A. H. 1050 = A. D. 1640, 1641; his son 'Abbâs, the author of this little work, about A. H. 1090 = A. D. 1679; see Rieu ii. pp. 682a and 817b, iii. p. 1091a. It opens with three riddles (باسم الله, باسم محمّد, باسم علی), which are followed by a preface in prose, beginning: بعد از کشایش معمّای مجمع الاسماء توحید باری تعالی الخ. The collection itself begins, on fol. 3b, with two riddles on God, one on Muḥammad, one on 'Ali, and one on Ḥusain.

No date. Modern copy.

Ff. 34, ll. 9; Nasta'lîḳ; size, 7⅛ in. by 4⅝ in. [Elliot 245.]

1375

A third, very short collection of riddles, beginning: در میان سروقدّ آن زمان - آفت بیحد بود سروش همان

Copied A. H. 1097 = A. D. 1686.

Ff. 135a–139b, ll. 15; Nasta'lîḳ; size, 9 in. by 4⅝ in. [Elliot 258.]

1376

Ḳawânîn-i-Khuṭûṭ (قوانین خطوط).

A treatise on penmanship (در صنعت or در فن خطّ کتابت), by Maḥmûd bin Muḥammad, compiled after A. H. 969 = A. D. 1561, 1562, the last date mentioned here on fol. 44b, and beginning: شکر و سپاس مرصانعی راکه چمن قرآن را بـه گلدستهٔ ریاض نون و القلم ازلی مزیّن گردانید الخ, and divided into five maḳâlas, viz. 1. در تراشیدن قلم و اختلافات آن; 2. در شناختن قلم; 3. در گرفتن قلم و راندن و حرکات انگشت; 4. در مرکّبات; 5. قواعد خطّ بر طریق نقطه و دائره; and a khâtimah. This khâtimah, on ff. 21a–46b, forms the largest and most interesting part of the whole copy, viz. a short historical account of the most famous Persian calligraphers (در ذکر اوستادان خطوط), beginning with Abû 'Alî Muḥammad bin 'Alî ibn Maḳlah, who twice became wazir of the 'Abbâside Khalif Muḳtadir, A. H. 324 and 326. The last name, which is marked here on fol. 44b, is Maulânâ Sulṭân 'Alî, i. e. Alî of Mashhad, who died A. H. 919 = A. D. 1513, 1514; see Rieu ii. p. 573. The names of the following ones on ff. 45 and 46 are left blank.

This treatise is followed, on ff. 47a–56, by another one in mathnawî baits on the same subject, with a prose preface, but anonymous and incomplete at the end. It begins: بعد از ادای حمد خالق لوح و القلم الخ, and contains the following chapter-headings: در بیان نستعلیق - در بیان جمع کردن لوحهای مردان - در بیان ملاحظهٔ خطّ و دانستن قواعد - در بیان مفردات - در بیان قواعد حروف - در بیان قلمتراش - در بیان خوشنویسی - در بیان منقبت مرتضی علی - در بیان 'قواعد نستعلیق'. In this last chapter the copy breaks off with the third bait.

Ff. 56, ll. 8; large and distinct Nasta'lîḳ; size, 5⅝ in. by 4¾ in. [Walker 28.]

1377

Laṭâ'if-alinshâ (لطائف الانشا).

A compendium of epistolography, dealing with all the branches of Inshâ or the art of letter-writing as practised by the three principal Muhammadan nations, the Persian, Turkish, and Arabic. It was compiled by an anonymous author, and dedicated to the Turkish Sulṭân Sulaimânshâh bin Sulṭân Salimkhân bin Sulṭân Bâyazîdkhân, who reigned A. H. 926–974 = A. D. 1520–1567; see fol. 7b, ll. 3 and 4. The introduction, all the headings, and the majority of specimens are in Arabic; the explanatory text is mostly in Persian, in the second maṭlab, however, in Turkish. The work is divided into a muḳaddimah and three maṭlabs (see the index on ff. 4a and 4b, and the title on fol. 8b, l. 3), and begins thus: الحمد لله الملك المنّان و المهيمن و الديّان الذى خلق الانسان الخ.

Contents:

Muḳaddimah, on fol. 8b: Exposition of the meaning, practice, and regulations of the art of Inshâ (فی توضیح احوال هذا الفنّ و ادائه و ضوابطه اشعارًا و معرفة روابط قواعد هذا الصناعة ایجازًا لا اِکْثارًا).

First maṭlab, on fol. 17a: Persian epistolography (فی رسائل الفرسيّة), subdivided like the other two maṭlabs into two parts, *official* writings (فی سلطانيّات) and *friendly* or *familiar* writings (فی الاخوانيّات). The former contains nine faṣls, viz. 1. فی الربیعیّات, spring poems, combined with a eulogium of the Sulṭân; 2. فی الشتائيّات, winter songs, likewise ending in a panegyric of the monarch; 3. فی المخاطبات, addresses;

4. فی المجاوبات, replies (these two fasls are not marked in the text); 5. فی التهانی, congratulations; 6. فی التعازی, condolences; 7. فی الالتماس, requests; 8. فی عرض الحال الی عتبة العليّة, petitions to the Sublime Porte; 9. فی الفتحيّات, reports of victories. The latter part (beginning on fol. 69a) contains five fasls, viz. 1. فی المخاطبات; 2. فی المجاوبات; 3. فی التهانی; 4. فی الالتماسات (the last three are not marked in the text); 5. فی الربيعيّات.

Second matlab, on fol. 87b: Turkish epistolography (فی مكاتب التركيّة الروميّة). The *official* part contains four fasls, viz. 1. فی المخاطبات; 2. فی المجاوبات; 3. فی التهانی; 4. فی التعازی. فی عرض الاشتياق. The *non-official* part (beginning on fol. 108b) contains the same four fasls.

Third matlab, on fol. 126b: Arabic epistolography (فی طوامير العربيّة). The *official* part in three fasls, viz. 1. فی مخاطبات; 2. فی الجواب; 3. فی التهنية. The *non-official* likewise in three fasls, viz. 1. فی الخطابيّات; 2. فی الجواب; 3. فی التماس الحضور.

Copied A. H. 1062 = A. D. 1652.

Ff. 144, ll. 15; Naskhî; size, 8½ in. by 5¾ in. [Sale 1.]

1378

Mukâtabât-i-'allâmî (مكاتبات علّامی).

The letters of Akbar's prime-minister, Abû-alfadl, who was assassinated A. H. 1011 = A. D. 1602, see above, Nos. 200–216 (Akbarnâma), and Nos. 438–440 ('Iyâr-i-dânish); collected by 'Abd-alsamad bin Afdal Muhammad, A. H. 1015 (the title as given above is a chronogram) = A. D. 1606, 1607. This collection is sometimes styled Mukâtabât-i-Abû-alfadl or Inshâ-i-Abû-alfadl, and contains *three* bâbs, kisms, or daftars, viz.:

1. Letters, written in Akbar's name (مكاتبات و فرامين كه از زبان حضرت شاهنشاهی بملوك ايران و توران و امرای عاليشان رقم زدهٔ كلك معنی سنج گردانيده اند), beginning, on fol. 1b, with the usual preface: گونا گون نيايش مر داوريرا كه وجود بشر را از كارخانهٔ عنايت كسوت حيات پوشانيده الخ.

2. Letters written by Abû-alfadl himself to Akbar and to Amirs (عرائض و خطوط كه خود بحضرت خاقان زمان و خوانين بلند مكان نگارش فرموده اند), beginning, on fol. 66b: عرضداشت كمترين بندهای ابو الفضل الخ.

3. Miscellaneous letters and other pieces of refined prose writing (خطب و اختتام و انتخاب كتب و بياضها و نثرهای ديگر كه بعضی مطالب و مقاصد در حيّز عبارت آورده اند). The beginning of this daftar is not marked here, but its contents are found complete.

The Persian headings, as given here, are taken from the index of Fraser 117 (fol. 2a, l. 16 sq.). Comp. on these letters, Rieu i. p. 396; G. Flügel iii. p. 286; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18 and 124, etc. The Inshâ-i-Abû-alfadl has been printed at Calcutta, 1810; Lucknow, A. H. 1262 and 1280.

This copy is dated the 21st of Muharram, A. H. 1163 (second year of Ahmadshâh's reign) = A. D. 1749, December 31, by Shaikh Hifz-allâh Nârnaul.

Ff. 186, ll. 15; careless Nasta'lîk, often resembling Shikasta; collated throughout with marginal corrections; size, 8¼ in. by 6 in. [Bodl. 777.]

1379

The same.

Beginning: گوناگون نيايش مر داوری را سزد كه وجود الخ. The subdivision into three daftars is not marked here. No date. Twelfth century of the Hijrah. Bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 250, ll. 13; very large Nasta'lîk; illuminated frontispiece, every page surrounded by variegated stripes; size, 11¼ in. by 6⅜ in. [MS. Pers. D. 4.]

1380

The same.

Beginning as in the preceding copy. No subdivision. No date. Occasionally various readings and notes on the margin. Large waterspots.

Ff. 271, ll. 15–18; Nasta'lîk, written by different hands; size, 8⅜ in. by 6 in. [Fraser 117.]

1381

The same.

As title appears here, on fol. 1a: انشاء ابو الفضل. Beginning as usual. No date.

Ff. 514, ll. 11; very large and distinct Nasta'lîk, written by two hands (the first on ff. 1–354 and 427–514, the second on ff. 355–426); size, 9 in. by 6 in. [Ouseley Add. 120.]

1382

An incomplete copy of the same.

This copy breaks off with the words بتكليف چندی را بر سازند, corresponding to fol. 327a, l. 8, in the preceding copy (Ouseley Add. 120).

Ff. 164, ll. 15; large Nasta'lîk; the last pages injured; size, 9½ in. by 6¼ in. [Ouseley Add. 152.]

1383

A fragment of the same.

This fragment contains about a third of the whole, and has neither beginning nor end. It opens abruptly thus: و گلبن بهشت را بگل خرزهره آرايش الخ, corresponding to MS. Pers. D. 4, fol. 2b, lin. penult. It breaks off in one of the letters addressed to the Khân-khânân.

Ff. 75, ll. 15; the main portion, ff. 8–75, is written in a mixture of careless Nasta'lîk and Shikasta; ff. 1–7 are by another hand, in good, clear Nasta'lîk; worm-eaten; size, 9 in. by 5¼ in. [MS. Pers. D. 9.]

1384

Inshâ-i-Harkarn (انشاء هركرن).

Forms of letters, by Harkarn, the son of Mathurâdâs Kanbûh (or Kanbû, as it is usually spelt) of Multân,

beginning: بعد از نثار حمد و ثنای حضرت ایزد متعال ذو الجلال الخ.
The author had been munshî to I'tibârkhân, who died about A. H. 1033 or 1034=A. D. 1624, 1625, and this work was probably composed between that date and A. H. 1040=A. D. 1630, 1631; see Rieu ii. p. 530. It is divided into seven bâbs, the headings of which are given in full by J. Aumer, p. 124; see also Catal. Codd. Or. Lugd. i. p. 175, and A. F. Mehren, p. 124. They are found here on ff. 2ᵇ, 7ᵇ, 17ᵇ (the fourth is not marked), 33ᵃ, 49ᵃ, and 52ᵇ.

Dated the 9th of Dhû-alkaʻdah, A. H. 1146=A. D. 1734, April 13. Edited and translated into English by F. Balfour: 'The forms of Herkern,' Calcutta, 1781; new ed. 1831. Lithographed besides in Lâhûr, 1869.

Ff. 1–66, ll. 11; Nastaʻlîḳ; illuminated frontispiece; size, 4½ in. by 3⅜ in. [Fraser 52.]

1385

Munsha'ât-i-Brahman (منشآت برهمن).

A collection of letters, issues etc. to wazîrs, amîrs, and other eminent men, by the emperor Shâhjahân's Mîr Munshî Candarbhân Brahman of Lâhûr, who died A. H. 1068 or 1073=A. D. 1657, 1658 or 1662, 1663; see above, No. 1123. In the preface of this book the author quotes his dîwân and some other works by his pen, viz. گلدسته - چهار چمن (a description of Shâhjahân's court, with a memoir of his own life, see Rieu ii. p. 838ᵇ) - تحفة الفصحا - کار نامه - تحفة الوزرا and مجمع الوزرا. Beginning: چون از عنفوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر وانشا بهم رسید الخ. Comp. Rieu i. p. 397, where, however, a different beginning is found.

No date.

Ff. 67, ll. 15 (ll. 12 on the last six leaves, which are supplied later); written partly in Shikasta, partly in careless Nastaʻlîḳ; size, 8⅞ in. by 4⅞ in. [Walker 53.]

1386

Ruḳaʻât-i-Candarbhân (رقعات چندربهان).

This seems to be another copy of the same collection of letters by Candarbhân Brahman, only a little shorter and different in the beginning, which runs here thus: کمترین بندگان عقیدت کیش ودعا گویان خیر اندیش چندربهان برهمن که رشتهٔ بندگی در گردن اخلاص الخ.
The first letter is addressed to Islâmkhân, the second to Saʻdallâhkhân, the third and fourth to 'Âḳilkhân, the fifth to Muẓaffarkhân, the sixth to Mîrakbakhshî, the seventh to Ḥâjî Muḥammad Ḳudsî, the eighth to Mullâ Mîr, etc.

Dated the 14th of Dhû-alkaʻdah, A. H. 1146=A. D. 1734, April 18.

Ff. 67ᵇ–125, ll. 11; Nastaʻlîḳ; illuminated frontispiece; size, 4½ in. by 3⅜ in. [Fraser 52.]

1387

Munshaʻât-i-Ṭâhir Waḥîd (منشآت طاهر وحید).

Official letters, written, as a comparison with the following copy and with Rieu ii. p. 810ᵇ shows, by Mirzâ Muḥammad Ṭâhir Waḥîd (the author of the تاریخ شاه عباس ثانی; see above, No. 301), in the name of 'Abbâs II, Shâh of Persia (A. H. 1052–1077= A. D. 1642–1666). They are addressed to:

1. Sulṭân Murâdbakhsh, the fourth son of Shâhjahân, who died A. H. 1071=A. D. 1661 (on ff. 6ᵃ, 12ᵇ, and 48ᵃ).
2. Prince Dârâ Shukûh, who was murdered A. H. 1069=A. D. 1659 (on fol. 7ᵇ).
3. The ruler of Bijâpûr (on ff. 9ᵃ and 43ᵇ).
4. The Ḳutbshâh ruler of the Dakhan (on ff. 10ᵇ and 41ᵇ).
5. The emperor Aurangzîb (on ff. 15ᵃ, 27ᵇ, 31ᵃ, the latter being a letter, written after the recapture of Ḳandahâr, A. H. 1058; see also fol. 49ᵇ).
6. 'Abd-al'azîzkhân, governor of Balkh, no doubt identical with the son of the Uzbeg prince Nâdir Muḥammad (on ff. 17ᵇ, 18ᵇ, 20ᵇ, 23ᵃ, 25ᵇ, 33ᵇ, 38ᵃ, 38ᵇ, 40ᵃ, 47ᵃ, and 47ᵇ).
7. The ruler of the kingdom of Russia (on fol. 24ᵇ).
8. 'Abd-alghâzîkhân, governor of Ûrganj (on ff. 36ᵇ, 41ᵃ, and 48ᵇ).
9. Daulatkhân, during the siege of Ḳandahâr (on fol. 56ᵇ).
10. Taḳî, Sulṭân of Rûm, on fol. 60ᵃ.

And to a few others. Beginning: انامل تقدیم محمدت قدیمی مفتاح گنجینهٔ مقال تواند بود که مانند انفاس جدیده الخ.
No date; twelfth century of the Hijrah. These letters were edited in Calcutta, 1826, and in Lucknow, 1844.

Ff. 1–70, ll. 13; clear Nastaʻlîḳ; size, 8⅜ in. by 5⅝ in. [MS. Pers. E. 9.]

1388

The same.

A similar, but fuller collection of Ṭâhir Waḥîd's official letters, without any preface. This copy was finished the 14th of Shaʻbân, A. H. 1225=A. D. 1810, September 14, by Râm Partâb of Allâhâbâd.

Ff. 117ᵇ–215, ll. 23; Nastaʻlîḳ; size, 13¾ in. by 8½ in. [Elliot 166.]

1389

Munsha'ât-i-Ṭughrâ (منشآت طغرا).

A collection of the writings, of a very refined and flowery style, of Mullâ Ṭughrâ of Mashhad, who went to India towards the end of Jahângîr's reign, became, under Shâhjahân, munshî to prince Murâdbakhsh (see above, No. 1387, 1), in whose honour he composed several highly finished pieces, see, for instance, ff. 34ᵃ–41ᵃ sq. in this copy (Nos. 17–21 below), and ff. 47ᵃ–50ᵃ sq. in the following copy, and spent the last portion of his life in Kashmîr, where he died some time before A. H. 1078= A. D. 1667; comp. Rieu ii. p. 742 sq.; W. Pertsch, p. 24; Khulâṣat-alkalâm, Elliot 184, No. 43, etc. The title, as given above, is taken from the following copy; the present one is styled incorrectly مجموعهٔ طغرا, since by no means all the prose works of Ṭughrâ are found in it.

This collection begins with a rubâʻî:

ای در طلب تو خانه بر دوش سحاب الخ

after which the treatises begin immediately. Unfortunately there are very few headings to be found, and the single tracts run into each other often without the slightest interruption. We therefore mention first all the risâlas which agree with those in Rieu's copy, and in a collection of the same treatises in the India Office Library, No. 1902, from which also the missing headings have been supplied.

1. رسالۀ فردوسیّه, description of Kashmîr (Rieu, No. II; India Office 1902, No. VIII), on fol. 1b, beginning: ثنای بهار پیرائی که انگشت سبزه را بدانهای شبنم الخ.

2. مرآت الفتوح, the mirror of victories, or the conquest of Balkh and Badakhshân (Rieu, No. VI), on fol. 43b, beginning: یکه تازان میدان تقریر از دولت الخ.

3. تجلیّات, manifestations, another description of Kashmîr (Rieu, No. IX; India Office 1902, No. VI), on fol. 71b, beginning: کشمیر بود فصل خزان عالم نور الخ.

4. مشابهات بدیعی, wonderful comparisons (India Office 1902, No. III), on fol. 80b, beginning: موسم آن شد (India Office شد) که مینا راك هندی سرکند الخ.

5. تعداد النوادر, enumeration of curiosities (Rieu, No. XXII; India Office 1902, No. IV), on fol. 85b, beginning: در تیره زمین هند دلگیر شدم الخ.

6. مرتفعات, exalted matters, description of a darbâr at Jahângîr's court (Rieu, No. V; India Office 1902, No. I), on fol. 90b, beginning: نوبهار آمد که مقراض از پر بلبل کنید (read کند) الخ.

7. تحقیقات, verifications or poetical applications of the names of plants (Rieu, No. III; India Office 1902, No. V), on fol. 101b, beginning: از بس غلط است حرف قاموس فلك الخ.

8. مجمع الغرائب, collection of wonders, description of the lake Kamam (Rieu, No. IV; India Office 1902, No. VII), on fol. 105b, beginning: چه نویسد از وسعت دریاچه الخ (Rieu نویسم, India Office نویسی).

9. جوش بلبل, the ebullition of the nightingale, also styled دیباچۀ معیار الادراك, preface to the standard of perception, in praise of Ḥâfiẓ' dîwân (Rieu, No. I; India Office 1902, No. IX), on fol. 126b, beginning: پیش‌رو ساز سخن ترانۀ حمد صانعی است الخ.

10. رقعات, letters (Rieu, No. XVII), on fol. 133b.

Besides these treatises there are found the following headings:

11. در تعریف صورت شاهجهان, on fol. 20b.

12. در توصیف فضل ودانش پادشاه, on fol. 22a.

13. در ذکر افادۀ پادشاه, on fol. 23b.

14. در ضمن دعای این پادشاه, on fol. 25b.

15. در توحید جناب احدیّت, on fol. 26b.

16. در نعت حضرت رسول, on fol. 27b.

17. (i.e. Murâdbakhsh) در تعریف حسن پادشاه زاده, on fol. 34a.

18. در توصیف فضل وکمال شاه, on fol. 35b.

19. در تعریف خطّ شاهزاده, on fol. 36b.

20. در تعریف بزم شاهزاده, on fol. 38a.

21. در تعریف رزم شاهزاده, on fol. 41a.

22. حقیقت حسب حال, on fol. 56b.

23. در صفت تجرّد منشی خرقه پوشان اطراف شاهجهان آباد که دوازده کس بودند, account of twelve Shaikhs of Shâhjahânâbâd (a pendant to the تذکرۀ الانقیا, the eulogies on twelve Shaikhs of Kashmîr, in Rieu, No. VIII), on fol. 97a.

A رسائل طغرا, containing eighteen treatises and the letters of our author, with commentary, has been printed at Cawnpore, 1871.

This copy is dated the 24th of Jumâdâ-althânî, A. H. 1223 = A. D. 1808, August 17.

Ff. 142, ll. 11; careless Nasta'lîḳ, mixed with Shikasta; size, 8 in. by $5\frac{1}{4}$ in. [Bodl. 767.]

1390

Another copy of the same.

This copy upon the whole agrees in its contents with Bodl. 767, but has still fewer headings. Instead of the rubâ'i there is a short prose-introduction to the first treatise or رسالۀ فردوسیّه, viz.: فردوسیّۀ طغرا عبارتست ازین تازه بستان که چون موسم اردی بهشت فکر بطراحیش پرداخته و در زمین رضوان پسند کاغدش بجای گل و ریحان خطّ وخال حور و غلمانرا نهال تحریر ساخته ..... ثنای بهار پیرائی که انگشت سبزه را الخ.

Many marginal and interlinear glosses and additions. No date.

Ff. 124, ll. 15; Nasta'lîḳ, written by different hands; size, $8\frac{1}{8}$ in. by $4\frac{7}{8}$ in. [Walker 58.]

1391

Jâmi'-alḳawânîn (جامع القوانین).

Specimens of letters, divided into four faṣls, viz.:

1. در مکتوبات, on fol. 2b.

2. در رقعات, on fol. 5b.

3. In two قسم: *a.* در مراسلات تهنیت انگیز, on fol. 24a; *b.* در مکاتبات تعزیت آمیز, on fol. 25b.

4. در آداب و القاب و خاتمۀ کتاب, on fol. 26b.

Beginning in the middle part of fol. 1b: ستایش و نیایش مر داوررا و احدیرا که کاتب فصاحت بیان الخ.

The real name of the author, who is called in the (very badly written) colophon of this copy: خلیفۀ طلب علم ولد شیخ ابراهیم ابن شیخ احمد حورسی (?), is, according to another copy of the same work in the India Office, No. 2980 (ff. 1–59), and the colophon of the following copy, Shâh Muḥammad or Khalîfah Shâh Muḥammad, and the date of composition A. H. 1085 = A. D. 1674, 1675; comp. Rieu i. p. 414; Catal. Codd. Orient. Lugd. i. p. 176; J. Aumer, p. 123; A. F. Mehren, p. 27.

Dated the 14th of Rajab in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1155 = A. D. 1742, September 14), by Amîn-aldîn. Collated. The work was printed with the title of انشاء خليفه in Calcutta, 1834; Lucknow, 1846; and Cawnpore A. H. 1280.

Ff. 30, every page divided into 4–8 small parts or columns, which are written opposite and underneath each other with intervening lines in the middle as well as on the margin; size, 8½ in. by 6 in. [Bodl. 484.]

1392

Another copy of the same work.

Beginning: ستایش ونیایش مراحدیراکه کاتب فصاحت بیان خرد دانش‌وران از تحریر انشاء الخ. Faṣl I, on fol. 3ª; II, on fol. 20ª; III, on fol. 32ª; IV, on fol. 35ª.

Dated A. H. 1163, the 27th of Rajab = A. D. 1750, July 2, by Bahâdur Beg; copied for Khwâjah Sahl 'Ali Khân.

Colophon: تمام شد کار من نظام شد انشاء جامع القوانین من تصنیف سخن سنج دریای معانئ رموز آن نسخه نکته دانی برگزیده حضرت صمد خلیفه شاه محمّد طالب علم بروز شنبهٔ شهر رجب المرجّب بتأریخ بیست هفتم سنهٔ ۳ احمد شاه پادشاه غازی فرمایش خانوالا شان بلند مکان خوجه سهل علی خان کاتب الحروف فقیر حقیر بهادر بیك غفر اللّه تعالی ذنبه.

Ff. 40, ll. 17; Nasta'lîk; size, 9¼ in. by 4¾ in. [Ouseley 42.]

1393

A third copy of the same.

Beginning as in the preceding copy. Faṣl I, on fol. 3ᵇ; II, on fol. 32ᵇ; III, on fol. 51ª; IV, on fol. 55ᵇ. Part of the last leaf, which had been supplied by another hand, is torn away.

No date.

Ff. 63, ll. 13; Nasta'lîk; size, 7¾ in. by 5 in. [Bodl. 769.]

1394

Fragments of the same.

1. Ff. 1–8. Preface, a few lines of which are missing (first words: ..... ذوی الافهام), and faṣl I to the heading of the fourth letter (مکتوب چهارم), beginning on fol. 4ª.

2. Ff. 9–28. From the end of the eleventh letter of the first faṣl to the heading of the third note (رقعهٔ سیوم) of faṣl II, which begins on fol. 27ᵇ.

3. Ff. 29–46. From the beginning of the seventh note in faṣl II to the middle of the second letter (مکتوب دویم در تهنیت) in the first ḳism of faṣl III, which begins on fol. 45ᵇ.

4. Ff. 47–54. From the end of the first ḳism of faṣl III (the second ḳism begins on fol. 47ª, l. 8) to the middle of the section القاب مشایخ عظام in faṣl IV, which begins on fol. 50ª.

Ff. 54, ll. 9; Nasta'lîk, occasionally mixed with Shikasta; size, 8⅛ in. by 5⅞ in. [MS. Pers. E. 12.]

1395

Nigârnâma-i-Munshî (نگارنامهٔ منشی).

Models of official letter-writing, also styled کارنامهٔ منشی (see fol. 2ᵇ, l. 11; the common title appears on fol. 5ᵇ, l. 6), collected by Munshî Malikzâda (see fol. 2ª, l. 8), who was first in the service of Ḳâḍi Muḥammad Munîr, and later on in that of prince Muḥammad Mu'ażżam Shâh 'Âlam; see fol. 6ª, l. 8 sq. On his further movements, comp. Rieu iii. p. 985. This work was completed A. H. 1095 = A. D. 1684.

Contents:

Preface, on fol. 1ᵇ, beginning: منشئ حکمت کاملهٔ ایزدی چون بارادت لم یزلی بانشاء صحیفهٔ شریفه پرداخت دیباچهٔ این نوائین نامهٔ بدیع رقم الخ.

A chapter, در تعریف انشا, on fol. 2ᵇ.

Account of celebrated older and modern Munshîs (تعریف منشیان بلاغت نشان از متقدّمین و متأخّرین), on fol. 3ª.

Sketch of the author's own life and his reasons for compiling this book (ماجرای حال منشئ سخن سگال (و) باعث تألیف این نگارنامه الخ), on fol. 5ᵇ.

First daftar (the main portion of the work being divided into *two* daftars), on fol. 9ª, contains the author's own letters, in four ṣafḥas, on ff. 9ª, 22ª, 26ᵇ, and 102ª.

Second daftar, on fol. 122ᵇ, contains compositions of other celebrated munshîs, in five ṣafḥas, on ff. 122ᵇ, 159ª, etc. The last three ṣafḥas are not marked in the text.

For further details, see Rieu, loc. cit. No date; twelfth century of the Hijrah. The MS. was bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 188, ll. 12–15; written in different kinds of Nasta'lîk, occasionally mixed with Shikasta; size, 8¼ in. by 5¾ in. [MS. Pers. E. 1.]

1396

Inshâ-i-'Abd-alrasûl (انشاء عبد الرسول).

A work on epistolography by 'Abd-alrasûl, styled رقعات or انشاء عبد الرسول, and containing instructions on letter-writing, a collection of synonymous words and phrases applicable in epistles, many patterns of letters, etc. It is incomplete both at the beginning and end. According to the Arabic paging there are missing the first eight leaves (comprising the first جزؤ or part), and the copy opens abruptly in the middle of the second جزؤ thus: مطلوبست وخیرت آنذات با برکات ستوده آیات از درگاه واهب العطایات الخ. The third جزؤ begins on fol. 9ª, the fourth on fol. 17ª, the fifth on fol. 25ª, the sixth on fol. 33ª, the seventh on fol. 41ª, the eighth on fol. 49ª, the ninth on fol. 57ª, the tenth on fol. 65ª, the eleventh on fol. 73ª, the twelfth on fol. 81ª. This part is defective at the end, and breaks off with the words: ..... عبد البطن و شکم بنده.

Several dates occur in the text, for instance, on fol. 62ᵇ, A. H. 1069 = A. D. 1658, 1659; on fol. 69ª, A. H. 1088 = A. D. 1677, 1678; on fol. 48ª, A. H. 1098 and 1099 = A. D. 1687, 1688.

Ff. 88, ll. 15; Nasta'lîk; size, 9¼ in. by 4⅞ in. [Walker 63.]

1397

Short collection of letters.

A series of twenty-nine short letters, treating of moral, philosophical, and mystical subjects, addressed to the following persons: Muḥammad Laṭif, Muḥammad Taḳî, Mîr Sayyid Ṣâbir, Muḥammad 'Âbid, Shaikh 'Aziz-allâh alḳuraishî al'abbâsî, Sayyid Ṭâhir, Shaikh Ṭayyib, Mîr Sayyid Sharîf, Shaikh Muḥammad Safar, Sayyid Ḥasan, Shahbâzkhân, Ḳalandarbeg, Sayyid Jamâl, Shaikh Nûr-allâh, Shaikh Bahâdur, Shaikh Âdam مونکیری, 'Alâ-aldîn of Dihlî, Muḥammad Mu'min, Muḥammad Ṣâdiḳ, Mîr Sayyid Ḥaidar, Sayyid Muḥammad, Mîr Sayyid Mâhrûi. The ninth letter and the twenty-fifth are directed to friends in general, and the thirteenth bears the heading در بیان برزخ instead of an address. This collection is ascribed to the famous Shaikh Bâyazid Bistâmi, and styled at the end: حجّت ذات الانسان, or rather قول حجّت ذات الانسان از سلطان العارفین بایزید بسطامی; but the spurious character of the book is proved not only by the quite modern contents, but by the addresses themselves (for instance, 'Alâ-aldîn of Dihlî, Muḥammad 'Âbid, the commentator of the mathnawî, about A. H. 1100=A. D. 1689, etc.). This copy was finished by Khwâjah Muḥammad Nûr-allâh (who is perhaps the compiler himself) the 12th of Ṣafar, in the fortieth year of (probably) 'Âlamgîr's reign, that would be A. H. 1108=A. D. 1696, September 10. Beginning: رقعهٔ اوّل بجانب محمّد لطیف الخ. Most letters begin with a phrase like محمّد تقی بداند که or آن محمّد لطیف بداند که etc.

Ff. 1–8, ll. 16; Shikasta; marginal glosses; size, 7⅝ in. by 4⅝ in. [WALKER 33.]

1398

Another still shorter collection of letters.

Another collection of letters on similar subjects, written by Shâh Yûsuf 'Uthmânî, and beginning: ای عزیز یار الخ. In the heading it is styled: رقعهای شاه یوسف عثمانی, in the colophon: نسخه در بیان تصوّف.

No date.

Ff. 9–14, ll. 15; on the last page an additional margin-column; Shikasta; size, 7⅝ in. by 4⅝ in. [WALKER 33.]

1399

Mufîd-alinshâ (مفید الانشا).

The Munsha'ât of Lekharâja Munshi (لیکهراج منشی), containing the correspondence of Kâmgârkhân and 'Alîḳulîkhân, collected and edited with the assistance of Maulâna Âkhund Sa'îd-al-Ashraf of Mâzandarân by Campatrâi, A. H. 1110 = A. D. 1698, 1699; see the ta'rîkh on fol. 4ª, ll. 3 and 4. The preface opens with the two initial baits of Sa'di's Bûstân:

بنام جهاندار جان آفرین - حکیم سخن بر زبان آفرین
خداوند بخشنده دستگیر - کریم خطا بخش و پوزش پذیر
جهان داری که فرمانروایان ذوی الاقتدار مجبور قدرت الخ.

The title occurs only in the colophon, which runs thus: تمّت بالخیر والظفر بعون الملك الوهّاب نسخهٔ مفید الانشا تصنیف لیکهراج منشی واقع بتأریخ نوزدهم شهر محرّم الحرام در سنهٔ ۱۱۹۱ فصلی در بلدهٔ عظیم آباد عهد عالم شاه پادشاه'. Consequently this copy (which is in many places greatly damaged by worms) was finished the 19th of Muḥarram in the Faṣlî year 1191 =A. D. 1783, December 14, in Shâh 'Âlam's reign, at 'Aẓîmâbâd.

Ff. 141, ll. 15; careless Nasta'lîḳ; size, 9½ in. by 5⅝ in. [BODL. 679.]

1400

Durr-al'ulûm (درّ العلوم).

A work on letter-writing, with a great number of famous specimens of this art, being mostly letters of great historical importance, compiled by Kopâlrâi Sûrdaj (Sûrdâs?), and divided into five laṭîfas and three manṭûḳas:

لطیفهٔ اوّل خاقان بخاقان مرقوم قلم جواهر رقم فرموده, on fol. 4ᵇ.

لطیفهٔ دویم فرامین الخاقان بخلفائه العظام وبامیران کرام برین نوع عوام سمت ارقام نموده, on fol. 35ª.

لطیفهٔ سیوم نشان وحسب الحکم علی با ناظمان صوبجات باطراف واکناف ممالك محروسه, on fol. 41ª.

لطیفهٔ چهارم عرائض عقیدت فرائض بدرگاه والاجاه که بتعالی الحکم الاشرف اعلی اعتناء شانه صورت تحریر و تسطیر نموده, on fol. 65ᵇ.

لطیفهٔ پنجم مفاوضات منشی الملکی بشرفا و علما و فضلا و بلغا, on fol. 74ᵇ.

منطوقهٔ اوّل مکاتبات به نیاگان و اخوان عزیز از جان و اقارب و عشائر, on fol. 80ª.

منطوقهٔ دویم رقعات لطائف وانشاءات غرائب و تواریخ جنگ نامهٔ شاهزاده والاشکوه و پادشاه عالم گرد جنگ حسن ابدال که بر افغانان نوازش گشته بود, on fol. 107ª.

منطوقهٔ سیوم پروانجات و دستکات و قواعد منشی گری الخ, on fol. 136ᵇ.

Beginning: ستایش کنم ایزد پاك را که گویا و بینا کند خاك را الخ.

Dated the 10th of Sha'bân in the forty-fifth year of Aurangzib's reign, A. H. 1113=A. D. 1702, January 10, at Aḥmadâbâd.

Ff. 145, ll. 17; irregular Nasta'lîḳ; size, 11½ in. by 6¼ in. [WALKER 104.]

1401

Ṭirâz-alinshâ (طراز الانشا).

A treatise on rhetoric, epistolography, prosody, and poetical figures, composed A. H. 1130=A. D. 1718 by Indarjit, who, according to this copy (see fol. 70ª, l. 4; the title occurs in the last line of the same page), used Ḥâḳîr (حقیر) as takhalluṣ; another copy, however (see Rieu iii. p. 1043ᵇ), gives his *nom de plume* as Muḥaḳḳar

حمد و سپاس مصوّریکه ارژنگ آسمان (محقّر). Beginning: را بنقوش انجم پرداخته و برند زمین را باشکال رنگارنگ منقّش ساخته الخ. It is divided into a mukaddimah, five chapters (طرز), and a khatimah, viz.:

مقدّمه برخصوصیّات املا و بیان اسماء علوم و غیرآن
طرز اوّل در استعارت
طرز دوم در متضادّ و متّصل
طرز سیوم در مراعات النظائر
طرز چهارم در سیاقت الاعداد
طرز پنجم در صفات الوان
خاتمه بر اسماء بحور شعر و صنائع شاعری

Ff. 69–79, ll. 19; Nasta'lîk; size, 12⅜ in. by 9½ in.
[Ouseley Add. 4.]

1402

Risâlah dar 'ilm-i-kawâfî (رساله در علم قوافی).

A short anonymous tract on the rhyme in Persian poems, divided into nine حروف. Beginning: سپاس بی قیاس صانعی را که تأسیس بدائع مصنوعات و نظم سلسلهٔ موجودات الخ.

Ff. 41–49, ll. 19; Nasta'lîk; size, 12⅜ in. by 9½ in.
[Ouseley Add. 4.]

1403

Daḳâ'iḳ-alinshâ (دقائق الانشا).

Regulations for epistolography, rhetorical and poetical composition by Ranchûrdâs ibn Ranjît Râi Kâyath (comp. Beale, Oriental Biogr. Dictionary, p. 222), who lived at Jaunpûr, and began A. H. 1145=A. D. 1732, 1733, at Allâhâbâd, to which place he had retired, the study of all the principal works on letter-writing and similar sciences, viz. the دستور الکتاب by Abû-albarakât of Nîshâpûr, the ریاض الانشا by Maḥmûd bin Shaikh Muḥammad Gilânî (see above, No. 1349), the بدائع الانشا (see above, Nos. 1364–1367), the رقعات خسروی, the رقعات ملّا جامی (see above, No. 894, 35), the رقعات عبد الواسع جبلی, the امان اللّه حسینی, the رقعات قاسم کاهی, the منشئآت ملّا طغرا (see above, Nos. 1389 and 1390), the منشئآت ملّا ظهوری, the منشئآت نصیرای همدانی, the بهار سخن by Shaikh Muḥammad Ṣâliḥ (the author of the تأریخ شاهجهانی), the منشئآت چندربهان برهمن (see above, Nos. 1385 and 1386), the منشئآت ملّا ابو البرکات منیر لاهوری, the منشئآت مرزا محمّد خلیل, the منشئآت مرزا معزّ فطرت, the گلزار دانش by Nawâzishkhân, the خاصّ الانشا by Mullâ Jâmi'i, the رقعات ملّا محمّد محسن, the اعجاز خسروی by Amîr Khusrau (see above, No. 1337), etc. etc. On all these works he founded his own, which is divided into a *muḳaddimah* (در بیان انشا و اقسام آن), on fol. 4ᵃ, last line, *seven daḳîḳas*, and a *khâtimah*.

The *first daḳîḳah* is subdivided into three faṣls: 1. در بیان حدّ حرف, on fol. 6ᵃ; 2. در بیان اعداد حروف تهجّی و اختصاص آن در لغت عرب و عجم و شرح اعراب و اقسام آن, on fol. 6ᵇ; 3. در بیان اقسام پارسی, on fol. 8ᵃ.

Second daḳîḳah, in ten faṣls: 1. در بیان کیفیّت حروف تهجّی و کمیّت آن در تداول محاوره, on fol. 10ᵃ; 2. در شرح کلّیّات خمس, on fol. 20ᵃ; 3. در بیان نسبت کلّیات, on fol. 24ᵃ; 4. در بیان کلمه, on fol. 25ᵇ; 5. در بیان حرف یعنی ادات, on fol. 27ᵃ; 6. در بیان فعل, on fol. 31ᵇ; 7. در بیان اسم (or کلمهٔ اسم), on fol. 32ᵇ; 8. در بیان دلالت الفاظ مفرده بر معانی, on fol. 35ᵃ; 9. در بیان تعریف شی, on fol. 36ᵃ; 10. در بیان لفظ مرکّب یعنی کلام, on fol. 36ᵇ.

Third daḳîḳah, in two faṣls: 1. در تعبیر کلام نظم, on fol. 37ᵃ; 2. در تحریر کلام نثر, on fol. 49ᵃ.

Fourth daḳîḳah, in two faṣls: 1. در بیان اسقام ذاتیّ کلام, on fol. 53ᵃ; 2. در بیان اسقام عارضیّ کلام, on fol. 54ᵇ.

Fifth daḳîḳah (در بیان حسن کلام), in two faṣls: 1. در بیان حسن ذاتیّ کلام, on fol. 55ᵇ; 2. در بیان حسن عارضیّ کلام, on fol. 56ᵇ, last line.

Sixth daḳîḳah (در بیان قواعد پارسیّه), in two faṣls: 1. در بیان قواعد ملفوظی, on fol. 88ᵇ; 2. در بیان قواعد مکتوبی, on fol. 92ᵃ.

Seventh daḳîḳah, in three faṣls: 1. در آداب سخن گفتن, on fol. 93ᵇ; 2. در آداب مناظره, on fol. 94ᵇ; 3. در آداب نوکری, on fol. 95ᵇ, first line.

Instead of the khâtimah there is found in the text an *eighth daḳîḳah* (در اصطلاحات و کنایات), on fol. 97ᵃ, in a nisbah and one faṣl.

Beginning: حمد وافر و ثنای متکاثر نثار بارگاه معانیست که شاهدان معانی را بکسوت الفاظ آراسته الخ.

No date.

Ff. 100, ll. 17; distinct Nasta'lîk; size, 9½ in. by 6 in.
[Bodl. 489.]

1404

a. A small collection of letters, composed in a highly rhetorical style, on ff. 115–118. Beginning: درین هنگام که اشعهٔ رایات خسرو بهار صیقل الخ. At the end: رساله.

b. Some poetry (مُلَمّع) by Sa'dî, on fol. 119ᵇ. Beginning: ار کرده رفع آن بعل تو نوکری (?). Dated A. H. 1169, first of Rajab=A. D. 1756, April 1. Colophon: تمام شد ملمّع فارس از شیخ مصلح الدین شیرازی فی الغرّهٔ رجب سنهٔ ۲ مطابق سنهٔ هجری ۱۱۶۹.

c. Two ghazals by Mu'jiz Niẓâm (Muḥammad Niẓâm Khân Mu'jiz), who died at Dihlî, A. H. 1162=A. D. 1749,

on ff. 120ª and 120ᵇ. Title on fol. 120ª, كلام معجز نظام ; on fol. 120ᵇ, اعجاز معجز.

In the letters on ff. 115–118 there appears no author's name nor date; but as on the margin of fol. 115ª the name 'Abd-allaṭîf occurs, and in several places the town Lâhûr, they are probably due to the same Mu'jiz who composed the ghazals on fol. 120, whose friend was 'Abd-allaṭîf Khân Tanhâ, Dîwân of the Panjâb; comp. A. Sprenger, Catal., pp. 110, 506, and 576.

Ff. 115–120; Shikasta, matn and margin; size, 9¾ in. by 5 in. [Ouseley 158.]

1405

Anîs-alshu'arâ (انيس الشعرا).

A long list of all the principal words used by the best Persian poets in their works, illustrated by extracts from the best authorities. It was compiled by Aḥmad-khân bin Shîrkhân Turkmân at the desire of 'Abd-alkarîm ibn Ḳâḍi Râjan (راجن) of Ghazna, residing at Hamîrpûr, and entitled انيس الشعرا, the intimate friend of the poets; comp. fol. 2ª, ll. 5, 6, 8, 9, and 13. Beginning: سپاس بيقياس مر متكلّمى را كه طوطئ زبان را در شكرستان دهان شكرريزى الخ.

Dated the 22nd of Muharram, A. H. 1164 (third year of Aḥmadshâh's reign)=A. D. 1750, December 21, by 'Azîz-allâh.

Ff. 1–181, ll. 15; Nasta'lîḳ; illuminated heading; size, 8½ in. by 5½ in. [Ouseley Add. 74.]

1406

Specimens of letters to all classes of people, by an unknown compiler, beginning, without a preface, at once with the form of a letter addressed to a king: بپادشاه بسم اللّه الرّحمن الرّحيم نويسند عتبهٔ عليّه و سدّهٔ سنيّه بارگاه فلك اشتباه نوّاب الخ.

No date.

Ff. 72, ll. 18; Nasta'lîḳ; size, 7⅝ in. by 4½ in. [Pococke 286.]

1407

Forms of letters and addresses to father, mother, son, brother, and other relations, to the pâdishâh, wazîr, ḳâḍî, etc. etc. The first is a نامهٔ بجانب پدر, beginning: جناب ابوى اعزّى مخدومى اعتضادى استظهارى اميدگاهى كمال الدولت و الملّت و الدين فلان الخ.

No date.

Ff. 27, ll. 13; large Nasta'lîḳ; size, 9½ in. by 5¼ in. [Fraser 55.]

1408

Fragment of an Inshâ, treating especially of the different titles and addresses in letters, defective both at the beginning and end. Very badly written and severely injured on the first twelve leaves. It opens abruptly: تا انقراض الزمان الخ.

Ff. 44, ll. 7; Dîwânî; size, 7¾ in. by 5 in. [Ouseley Add. 38.]

1409

Fragment of another Inshâ, or rather extracts from a larger work, entitled مجموعهٔ فيض و فضل, by Ḥâfiẓ Muḥammad Fâḍil of Sûrat, beginning: ايدون فقرهٔ چند طبع پسند در فنون انشا كه رواج درين روزگار دارد الخ.

It breaks off on fol. 32ᵇ.

Ff. 1–32, ll. 14; large Nasta'lîḳ; size, 8 in. by 4⅝ in. [Fraser 56.]

1410

Majma'-alrasâ'il (مجمع الرسائل).

A work on letter-writing, with plenty of specimens, incomplete both at the beginning and end. Its title occurs on fol. 1ª, l. 2: مجمع الرسائل. The author's name is not mentioned.

Ff. 105, ll. 13; written for the greater part in very bad and careless Nasta'lîḳ; size, 6¼ in. by 4¼ in. [Walker 119.]

1411

Zubdat-alash'âr (زبدة الاشعار).

An essay on rhetoric and poetic art, giving in three chapters (فصل) an account of the rhetorical figures of speech (مطابقه, تكرير, تجنيس, ترصيع, تعريف, etc.), of the different forms of poetry (غزل, تشبيب, تسبّب, رباعى, etc.), and of what is considered faulty in poetry. The first chapter on fol. 2ᵇ, the second on fol. 46ª, the third on fol. 57ª. Beginning: فصل در ذكر محاسن شعر وطرفى از صناعات مستحسن كه در نظم ونثر نگاه دارند اگرچه الخ.

In the book itself, title and author's name do not occur; it seems to be only a part of a larger work.

On the fly-leaf the following note: 'Zubdetul eshaâr. "The Flowers of Poesy," one of the most admired collections of Persian poetry on miscellaneous subjects. J. D., Constantinople, 1795.'

The poets, of whom pieces of some length are quoted, are: Anwarî, Rashîd Waṭwâṭ, Ẓahîr, Mas'ûd bin Sa'd, Khâḳânî, Mu'izzî, 'Asjadî, 'Unṣurî, Azraḳî, Farrukhî, Mukhtârî, 'Imâdî, Kamâl-aldîn Ismâ'îl Iṣfahânî, 'Abd-alwâsi 'Jabalî, Adîb Ṣâbir, Minûčihrî, Jamâl 'Abd-alrazzâḳ, Sayyid Ashraf, Sûzanî, Sanâ'î, Raḍî of Nîshâpûr, Abû Ṭâhir Khusrawânî, etc.

Not dated.

Ff. 75, ll. 11; Naskhî; size, 8 in. by 6¼ in. [Ouseley 57.]

1412

Inshâ-i-Madhûrâm (انشاء مدهورام).

A collection of official letters, relating to the latter time of the Moghul empire, made by a learned Hindû with the name of Madhûrâm; Beale, Oriental Biogr. Dictionary, p. 160ᵇ, calls him Mâdhorâm. The beginning is missing (seven leaves altogether), and in the greater part of this rather uncouth MS. all the headings are omitted.

Dated Samvat 1856, 26th of Ramaḍân, A. H. 1214=A. D. 1800, February 21.

Ff. 103, ll. 14; Nasta'lîḳ; size, 8⅝ in. by 5⅝ in. [Bodl. 776.]

1413

Inshâ-i-marghûb (انشاء مرغوب).

Rules on letter-writing, consisting of two parts: the *first* is a short vocabulary of all the Persian words used in this branch of science, with a *Turkish* interlinear paraphrase (on ff. 1b–3a); the *second* gives regulations and instructions about epistolography, in *Turkish*, with marginal glosses and explanations (mostly in Turkish also) of Persian technical terms occurring in the text. The first part begins with: حبّذا (نه كوزل) فرحفزا (سرور ارتريجى) الخ. The second part begins: امّا بعد ضمير منير اهل معارف الخ.

Copied by Ḥâfiż Muḥammad Amîn, A. H. 1215 = A. D. 1800, 1801.

Ff. 20, ll. 7; Nasta'lîḳ; size, 8¼ in. by 5¾ in. [Ouseley Add. 72.]

1414

Specimens of Persian penmanship.

Twenty-two specimens of the highest style of Shikasta, written on a coherent series of twenty-two illuminated tables, A. H. 1224 = A. D. 1809, at Iṣfahân, by Mîr Muḥammad Kâẓim, with the takhalluṣ Wâlih, the celebrated poet at Fatḥ 'Alî Shâh's court (comp. Sir Gore Ouseley's Memoir, p. 67, and No. 1198 above).

Twenty-two tables; Shikasta; binding with flowers and arabesques; size, 11⅝ in. by 7⅞ in. [Elliot 297.]

1415

Specimens of modern Persian writings in prose and verse, intermixed with others in Arabic, Turkish, and Hindûstânî, compiled probably by a court-poet of Fatḥ 'Alî Shâh, who ascended the throne of Persia A. D. 1797. A great number of ḳaṣîdas, ghazals, and other minor poems bear the takhalluṣ *Nashât* (that is, Mîrzâ 'Abd-alwahhâb Nashât, Fatḥ Alî Shâh's minister for foreign affairs, who composed a dîwân A. D. 1813 = A. H. 1228; see No. 1200 above); it is therefore probable that he compiled himself the whole selection, which is extremely valuable for the knowledge of modern Persian poetry, rhetoric, and history, especially in the beginning of this century.

It is divided into five parts, styled ارج, and contains poems of different kinds, dîbâćas, khuṭbas, letters, etc., all written, as it appears, by distinguished persons during Fatḥ 'Alî Shâh's reign. Among others we mention the extracts from *Fatḥ 'Alîkhân's* dîwân, and also from the same poet's Shâhinshâhnâma (see above, No. 520), on fol. 27 sq., and several letters of Ashraf Humâyûn (a dîwân of the same is also quoted at many places) to the emperor Napoleon; see, for instance, fol. 84b sq. On ff. 64b–65b there is found a ḳaṣîdah by Nashât, در تأريخ بناى عمارت سلطانيّه, with the date A. H. 1220 = A. D. 1805, 1806; see the chronostichon in the last bait:

با نشاط از بهر تأريخ بنايش عقل گفت
در جهان بنگر چنان وندر زمين بين آسمان

Beginning: فتح باب ابواب مخزن وجود بحكم كُنْتُ كنزًا مخفيًّا مسدود و مفتاح الخ.

Ff. 161, ll. 13; Nasta'lîḳ, sometimes quite like Shikasta; illuminated frontispiece; the first two pages richly adorned; size, 9⅞ in. by 6⅝ in. [Elliot 296.]

1416

Khulâṣat-alinshâ (خلاصة الانشا).

A large collection of eminent rhetorical specimens, dibâćas, letters, selections from various refined prose-works, etc. It begins with *Mîrzâ Jalâl-aldîn Ṭabâṭabâ'î's* prefaces in prose to the dîwâns of Hâji Muḥammad Jân Kudsî (on fol. 1b), see above, Nos. 1102–1111, and Rieu ii. p. 685a (written A. H. 1048); Ṭâlib Kalîm (on fol. 5a), see above, Nos. 1116–1121; Maulânâ Munîr (on fol. 8b), etc., followed by a long series of letters; a preface to the dîwân of the same Munîr, by *Miyân 'Inâyat-allâh* (on fol. 18b); letters again, the preface to the third book of *Muḥammad Ṣâliḥ's* Shâhjahânnâma (on fol. 23a); a preface to *Sa'îdkhân of Multân's* dîwân by the same Muḥammad Ṣâliḥ (on fol. 25b); extracts from the بدائع الافكار by the same (on fol. 29a); letters by Muḥammad Ṣâliḥ and replies; a preface to the تذكرة الشعراء هند by the same (on fol. 41b); letters, a preface to the second book of the بادشاهنامه (on fol. 57a); letters, extracts from the نتائج افكار, by *Fîrûz* (on fol. 72a); letters, a preface to Nawwâb Ḥakîm *'Abd-alḥâdhiḳ's* dîwân (on fol. 73b); conclusion of the same dîwân (on fol. 76a); a ديباچۀ بياض مرزا كاظم (on fol. 89b); letters, the preface to the نورس, by Maulânâ *Żuhûrî* (on fol. 98a); preface by the same to the خوان خليل (on fol. 103a); preface by the same to the گلزار ابراهيم (on fol. 115a), see above, Nos. 1076, 1077, and 1080; another preface to the same work (on fol. 120b); letters by *Żuhûrî*, *'Urfî*, etc., some historical tracts, Inshâs, and letters, a treatise by Shaikh *Muḥammad ibn 'Alî*, entitled رسالۀ عيار الحبّ (on fol. 183a); a preface to the بيت المعمور, by *Ma'mûrkhân*, with the takhalluṣ *Jam* (جم, on fol. 194b); again a long series of letters, a ديباچۀ بياض, by *Ṣâ'ibâ* of Tabrîz (صائباى تبريزى, on fol. 224b); letters, ديباچۀ مثنوئ زلالى (on fol. 239a), see above, Nos. 1081–1084; ديباچۀ ساقينامه (on fol. 240a); extracts from the نتائج افكار, by Maulânâ *'Alî Riḍâi Tajallî* (on fol. 242b), see above, No. 1138; صفت زنانۀ بازار, by *Miyân Irâdatkhân* (on fol. 269a); a preface to the مجموعۀ انشاء عربى و فارسى, which is entitled رياض الفيض, by *Jalâl-aldîn Muḥammad Ṭabâṭabâ'î* (on fol. 284b); extracts from Zulâlî's سيّاره (on fol. 293b); در تعريف كشمير, by Mullâ Ṭughrâ (on fol. 300a), see above, Nos. 1389 and 1390; letters again, another description of Kashmîr, در صفت چشمه سار و برناك كشمير مينو نظير (on fol. 309a); a حالنامه, by *Mîr Muḥammad Bâḳir* (probably Bâḳir Dâmâd, who died A. H. 1040, on fol. 312a), and a letter by the same author; other letters and Inshâs, خطبۀ شيخ محسن

خطبهٔ میر باقر بر مثنویٔ برمثنویٔ ملّاشاه (on fol. 331[a]); ظفرخان در تعریف (on fol. 332[a]); on tobacco (تنباکو, on fol. 338[a]); letters, مناظرهٔ عناصر اربعه, by Maulânâ Khwândamir (on fol. 350[b]); correspondence between *Maulânâ Shaidâ* and *Mirzâ Jalâlâ*, دیباچهٔ تباشیر الصبح دیوان فیضی فیّاضی (on fol. 357[a]); preface to Abû-alfadl's Akbarnâma (on fol. 358[a]); preface to Shaikh *Hamîd's* پادشاهنامه (on fol. 363[a]), see above, Nos. 232–235; preface to *Jalâlâ's* شاهجهاننامه (on fol. 366[b]), no doubt identical with the پادشاه نامه of Jalâl-aldin Ṭabâṭabâ'i, see Rieu iii. p. 933; Inshâs, extracts from the منشئآت صائب (on fol. 401[b]); extracts from the Shâhjahânnâma, by Ḥakim *Hâdhik of Gîlân* (on fol. 407[a]); در خطبهٔ دیوان حکیم حاذق (on fol. 410[a]); خرابیٔ اکبرآباد, by Maulânâ *Hâdhik* (on fol. 411[a]); تعریف زنانهٔ بازار, by Mirzâ *Khalîl* (on fol. 412[a]); extracts from the منشئآت قابل خان (on fol. 413[b]); Mirzâ *Jalâl's* تهنیت عید قربان (on fol. 415[b]), etc. etc. The رقعات شیخ حمید (on fol. 430[b]) form the last part of this collection.

No date. A lacuua after fol. 429.

Ff. 439, ll. 18–24; unequally written by different hands in Nasta'lik and Shikasta; size, $10\frac{1}{8}$ in. by $5\frac{7}{8}$ in.

[OUSELEY ADD. 9.]

C. THE SCIENCES, MENTAL, MORAL, AND PHYSICAL.

I. PHILOSOPHY: LOGIC, METAPHYSICS, ETHICS, POLITICS, AND ENCYCLOPAEDIAS.

1417

Kânûn-alḥikmat wa dastûr (قانون الحكمة و دستور).

This curious little book, containing sayings of the prophets, the old philosophers, the old kings, wazîrs, and other wise men on ethical and political subjects, pretends to be a very ancient one, to the discovery of which in an old box the Khalif Ma'mûn (died A.H. 218 =A.D. 833) is said to have been led by the wise Dhaubân (or Abû Dhaubân, as he is called in other places), see the preface: امّا بعد خداوندان اخبار و دانندگان اسرار و ناقلان آثار چنین روایت کرده اند که چون مأمون خلیفه بخراسان آمد اکابر فضلا بر سبیل تهنیت بخدمت او می آمدند و هرکس تحفهٔ و هدیهٔ به عرض می نمودند لیك زاولستان بدست رسولی ذوبان نام نامهٔ بخدمت خلیفه فرستاد مضمون آنکه ای خلیفه ترا هدیهٔ فرستاده است که بهیچکس اتّفاق نیفتاده است و آن دارندهٔ مکتوبست که بعلم و حکمت و بفضائل و کمالات علّامهٔ دورانست مأمونرا این معنی بسیار خوش آمد و گفت محتاج بودیم بمردی دانا الحمد للّه که از افق غیب این کوکب امید طلوع کرد واز دوبان (so here!) سؤالها نمود از هرنوع علمی و چون اورا در کلوم (read کلّ) علوم ماهر و کامل دید باعزاز و احترام تمام اورا نواخت و در هیچ کاری بی مشوره و صلاح او شروع نمی نمود روزی خلیفه را با محمّد زبیده که برادر او بود خصومی واقع شده وکار ایشان بمحاربه کشید با ذوبان در آن کار مشوره نمود و میخواست که خود بجنگ او بیرون برد ذوبان درآن صلاح تفکّری نمود و اشاره به طاهر بن حسین نمود که او این مهمّ را کفایت کند پس خلیفه طاهر را طلب کرد و بر سر لشکر امیر گردانید و بحرب محمّد زبیده فرستاد طاهر با عساکر متوجّهٔ جنگ شدند و محمّد زبیده را شکستند و بازگشتند بعد از آن خلیفه از خراسان باز گشت و در بغداد بتخت خلافت بنشست روزی حکیم ابو(!) ذوبان خلیفه را گفت که اندر کوشك کسری بفلان موضع چیزی دفین است بفرمای تا آنرا طلبند و بیرون آورند خلیفه پنداشت که مگر گنجی ظاهر شد بفرمود برون آوردند صندوقی از آهن برون آمد که قفلی بر آن نهاده بودند قفل از آن صندوق بر داشتند کتابیٔ کهنه در آن صندوق دیدند خلیفه گفت ای ذوبان این چه کتابست گفت کتابی بسیار نفیس است و پادشاهان این کتاب در خزانه نگاه میدارند و بدانچه درین کتاب نوشته عمل می نمایند خلیفه خوشحال شد ورجوع نقل بذوبان کرد چرا که کتاب اصل بغایت کهنه شده بود واز یکدیگر میریخت ذوبان چون مجدّد گردانید (و)کتاب اصل را بخانه فرستاد و این کتاب را همه روزه مطالعه می نمود و مستفید می شد چه کلام پیغمبران و حدیث نبی و ولی و موعظهٔ حکیمان و پند ادیبان و سیر ملوك و سلوك مشایخ درین کتاب مندرج است' و هر کس که بمطالعهٔ این کتاب نفیسه (!) مشغول گردد دلش روشن و ضمیرش صافی گردد و زنگ جهل و تیرگیٔ غفلت از آئینهٔ خاطرش کلّی زدوده شود و این کتاب را قانون الحكمة و دستور گویند'.

Beginning: الحمد للّه الربّ (!) العالمين و العاقبة للمتّقين ولا عدوان الّا على الظالمين الخ.

This book is the same on which Abû 'Alî Aḥmad bin Muḥammad Ibn Miskawaih (died A.H. 421=A.D. 1030) founded his Arabic work on the moral precepts of ancient sages, translated into Persian under the title of جاویدان خرد by Taki-aldin Muḥammad bin Shaikh Muḥammad al-Arrajâni al-Tustarî, in the emperor Jahângîr's reign (A.H. 1014–1037); see Rieu ii. pp. 440 and 441. A later Persian translation, made A.H. 1065 by Ibn Hâji Shams-aldin Muḥammad Ḥusain

Hakîm, is preserved in No. 1731 of the India Office Library, and bears the title of انتخاب شایسته خانی.

Not dated.

Margin-column, ff. 684ᵃ–699ᵃ, ll. 44, and centre-column, ff. 697ᵇ–699ᵃ, ll. 23; Nasta'lîk. [Elliot 345.]

1418

The testament (وصيّة) or last advice of Lukmân the wise to his son, containing some general admonitions in prose. Beginning: در اخبار چنین آمده است که لقمان حکیم مر پسر خودرا وصیّت کرده است بدین کلمات الخ.

Copied by Ja'far bin Ja'far Alkhattât Altabrîzî, A.H. 878, Rajab = A.D. 1473, November, December. This little treatise is an excellent pattern of eastern calligraphy, richly ornamented.

Ff. 19–25, ll. 8; Nasta'lîk; size, 6¼ in. by 3⅞ in. [Ouseley 139.]

1419

One hundred good and useful advices (صدپند), which the same Lukmân bequeathed to his son (identical with No. 1241, 44 in this Catalogue). Beginning: الحمد لله . . . . این صدپند دلپسند سودمند است که لقمان حکیم پسر خود را وصیّت کرده و فرموده، هر که این سخنان را یاد گیرد الخ. According to the last line on fol. 5ᵃ, which contains the abrupt words: العبد المذنّب میر حامد علی غفر الله ذنوبه و ستر عیوبه الخ, Mir Hâmid 'Alî seems to be the transcriber.

Five tables, richly illuminated; on the first two pages both the text and the margin luxuriously adorned with flowers; on the other pages each line surrounded with gold; ornamental writing; gilt binding; size, 11 in. by 7¼ in. [Elliot 338.]

1420

Good advices in mathnawî-baits (ابیات ناصح). Beginning:

گرچه دانا باشی واهل هنر
خویش را کمتر زهر نادان شمر

This short mathnawî concludes on fol. 75ᵃ, and is followed on ff. 75ᵇ–78ᵃ by a poetical مناجات. Beginning:

یا رب زتو آنچه (که) من گدا میخواهم
افزون زهزار پادشا میخواهم

Copied at Isfahân. No date.

Ff. 66–78, 2 coll., each ll. 11; Nasta'lîk; size, 7¾ in. by 5 in. [Hyde 19.]

1421

1. Ff. 1–11, ll. 15. A short memoir of Avicenna (Abû 'Alî Alhusain bin 'Abdallâh Ibn Sînâ, with the epithet الشیخ الرئیس, who died A.H. 428 = A.D. 1037), alleged to have been written by himself, and beginning: ذکر کرد شیخ الرئیس ابو علی الحسین بن عبد الله بن سینا که پدرم از اهل بلخ بوده از آنجا به بخارا رفت الخ.

Some corrections and annotations in English on the margin.

2. Ff. 12–14, ll. 14. A list of Avicenna's works (فهرست کتب شیخ الرئیس بو علی سینا). Beginning: فهرست تصانیف شیخ بوعلی سینا که ابو عبیده جرجانی در تاریخ احوال او ذکر نموده مشتمل بر چهل نسخه است الخ.

The list begins with the کتاب اللواحق.

Ff. 14; Nasta'lîk, by two different hands; size, 9½ in. by 5½–5⅞ in. [Bodl. 768.]

1422

A collection of philosophical treatises, both in Persian and Arabic, partly by Avicenna, bound together with the utmost carelessness. They seem to be copied very much at the same time, and several of them also by the same hand. With very few exceptions the whole is hopelessly poor in vowels and diacritical points, being in many places entirely destitute of them. In the extracts, given below, we have added the points according to the best of our understanding.

Contents:

I. Sharh-i-risâlat-altair (شرح رسالة الطير), *Persian*, on ff. 1, 10–12, 9, 16, and 13.

A Persian commentary on Ibn Sînâ's allegorical treatise رسالة الطير, composed by 'Umar bin Sahlân Alsâwaji, as we learn from the colophon: انتهى كلام الشيخ الفاضل عمر بن سهلان الساوجى فى شرح رسالة الطير للشيخ الرئيس و الركن الاسيس ابى الحسن عبد الله بن سينا الخ.

Beginning of the commentary: کثرت التماس طالبان وبزرگان مرا دلیر گردانید بشرح رسالة الطیر از سخنان شیخ رئیس رحمة الله علیه پس هم از الخ.

Beginning of the text: هل لاحد من اخوانى ان يهب من سمعه قدر ما القى اليه طرفا من اشجانى عساه يتحمّل عنّى بالشركة بعض اعيانها الخ.

The single passages of the text are introduced by قال الشيخ.

'Umar bin Sahlân is twice quoted by H. Khalfa ii. p. 108 and iii. p. 412; he flourished in Sultân Sanjar's reign (A.H. 511–552); see Rieu ii. p. 439 and iii. p. 1087ᵇ; comp. also H. Khalfa iii. p. 418 and Catal. Codd. Or. Lugd. Bat. iii. p. 392, No. 10.

II. Tarjuma-i-risâlat alnafs (ترجمهٔ رسالة النفس), *Persian*, on ff. 19ᵇ, 20, and 2ᵃ–4ᵃ.

A treatise on the soul, translated from the original Arabic into Persian by Ibn Sînâ himself, as it seems, at the request of 'Alâ-aldaulah, the Amir of Isfahân; see the preface: الحمد لله ربّ العالمين الخ چنين گويد

خواجه رئیس ابو علی سینا که فرمان اعلی علائی عضدی شمسی زاده الله علاء و نقاوه درحق این ضعیف چنانست که این رسالت را از زبان تازی بپارسی نقل کند ومن بحکم فرمان اقدام کردم الخ.

It is divided into sixteen فصل:

فصل اوّل در بیان کردن حدّ نفس, on fol. 19b.

فصل ۲ در بیان قوّتهای نفس, on fol. 19b.

فصل ۳ در شرح اختلاف وفعلهای قوّت دریافتن از نفس, on fol. 20b.

فصل ۴ در بیان قوّتی که صورت چیزی یابد که آن در یافتن, on fol. 20b.

فصل ۵ در ذکر قوّتی که صورت کلّی در یابد که آن دریافتن بآلت جسمانی نتواند بودن, on fol. 20b.

فصل ۶ در بیان کیفیّت استعانت نفس ببدن وشرح آن وقت که ویرا حاجت باشد بدین استعانت, on fol. 2a.

فصل ۷ در درست کردن مآب نفس مردم بذات خویش مستغنی شدن از بدن وهرچه بدین پیوند, on fol. 2a.

فصل ۸ در تصحیح حدوث نفس با حدوث بدن, on fol. 2b.

فصل ۹ در ذکر برهانی بر بقای نفس ونامردن نفس بمردن بدن, on fol. 2b.

فصل ۱۰ در بیان امتناع انتقال نفس از بدنی ببدنی دیگر, on fol. 2b.

فصل ۱۱ در ذکر آنکه قوّتهای نفسانی جمله آلت نفس واحدند, on fol. 3a.

فصل ۱۲ در بیان عقل نظری وکیفیّت بیرون آمدن از قوّت تفعّل, on fol. 3a.

فصل ۱۳ در بیان موت واحوال خواب, on fol. 3a.

فصل ۱۴ در رعایت رتبتی که در حق نفس مردم ممکن باشد از شرف درین علم, on fol. 3b.

فصل ۱۵ در دلالت بر حال نفس چون از بدن مفارقت کند وشرح اصناف سعادت وشقاوت, on fol. 3b.

فصل ۱۶ در خاتمت این کتاب, on fol. 3b.

A title does not occur anywhere, but the treatise is no doubt identical with the shorter Persian version of Ibn Sînâ's کتاب المعاد or رسالة فی المعاد, which is likewise divided into sixteen faṣls and noticed in Rieu ii. p. 439a, VI; for the Arabic original, see besides H. Khalfa iii. p. 442; Catal. Codd. Or. Lugd. Bat. iii. p. 326, No. 3, and M. Steinschneider, Al-Fârâbî, St. Petersburg, 1869, p. 36, note.

III. Sharḥ-i-Khuṭbah (شرح خطبه), *Persian*, on ff. 4a–8b and 21a–22b.

A Persian commentary on Ibn Sînâ's Khuṭbah, here called خطبهٔ غرّا, composed at the request of a wazir Shihâb-aldîn (قدوة الافاضل والوزرا شهاب الدوله والدين). The commentator's name is not mentioned.

Beginning: حمد بیحدّ وثنای بیعدّ وسپاس بیقیاس وستایش بی التباس خداوندیرا که هویدا کرد بی مادّه ومدّت سلسلهٔ ممکنات را که اوّل او عقل اوّل است الخ

امّا بعد چون عنایت ازل وجود اوّل آمار خرد انوار سعادت بر صفحات امام مجلس عالی محرّر الخ.

The commentator divides the Khuṭbah into fifteen مباحث, the contents of which are stated on fol. 4b.

The text is marked by red lines, being introduced by قال الشيخ; see further the Arabic text below, on fol. 53b of this MS. (No. X).

IV. Sharḥ-i-Mi'râj (شرح معراج), *Persian*, on ff. 13b–19a.

A Persian treatise on the Mi'râj (Muḥammad's ascension into heaven). A special title is not mentioned, nor the name of the author. It seems to be by the same author as the preceding treatises, Ibn Sînâ, being approved of, as it is said in the preface, by 'Alâ-aldaulah, the Amîr of Iṣfahân and well-known protector of Ibn Sînâ, at whose court he spent the latter part of his life. He composed this treatise at the request of a friend, who asked him to give a rational explanation of the Mi'râj [1]; this he did after he had laid his views before 'Alâ-aldaulah and had received his approbation. Beginning: سپاس خداوند آسمان وزمین وستایش دهندهٔ جان ودین را الخ امّا بعد بهر وقت عزیزی از دوستان ما در معنئ معراج سؤالها میکرد وشرح آن بر طریق معقول میخواست ومن بر حکم خطر محرّر می بودم چون درینوقت بخدمت مجلس عالی علائی پیوستم این معنی بر رای او عرضه کردم موافق افتاد واجازت داد در آن حوض کردن الخ.

It contains two faṣls, the first, on fol. 14a, on the origin of prophecy (دربیان پیدا کردن نبوّت ورسالت); the second, on fol. 15b, an explanation of those words with which Muḥammad describes his ascension; comp. on this treatise and the doubts as to Ibn Sînâ's authorship, Rieu ii. p. 438b, IV.

V. Tarjumat alrisâlat-aladḥawiyyah (ترجمة الرسالة الاضحويّة), *Persian*, on ff. 22b–31b.

Persian translation of Ibn Sînâ's treatise on the future life, called الرسالة الاضحويّة (see Catal. Codd. Or. Lugd. Bat. iii. p. 332). The translator, who does not give his name, made this translation from the Arabic original at the request of a friend. That Ibn Sînâ was dead when this was written, is evident from the words رحمه الله added to his name.

Beginning: سپاس وثنا آفریدگار جهان وبخشندهٔ عقل وجانرا الخ دوستی از دوستان حقیقی بکرّات از من التماس کرده بود که رسالهٔ اضحویّه را از سخنان شیخ رئیس حجّة الحقّ ابو علی بن عبد الله بن احمد سینا رحمه الله واعلی درجته بزبان پارسی ایراد کنم الخ.

It is divided into seven faṣls:

فصل ۱ در حقیقت معاد, on fol. 22b.

فصل ۲ در اختلاف رایها در آن, on fol. 22b.

[1] شرح در رمزهای قصّهٔ معراج; see the end of the preface.

فصل ۳ در ابطال مدینهای تباه, on fol. 23ª.

فصل ۴ در آنچیز که حقیقت مردمست که اگر او باشد ودیگر چیزها که بدو پیوند دارد نباشد حاصل مردم باشد واگر او نباشد ودیگر چیزها جمله باشد حقیقت مردم نباشد, on fol. 27ᵇ.

فصل ۵ درآن که آنچیز که حقیقت مردمست پذیرای تباهی وفنا نیست ووی جوهر است که همیشه خواهد بود, on fol. 28ª.

فصل ۶ درآن که بودن معاد واجبست, on fol. 29ᵇ.

فصل ۷ در پدید کردن احوال مردم پس از مرگ وروشن گردانیدن آفرینش دومین که آنرا آخرت خوانند, on fol. 29ᵇ.

VI. Tadhkirah (تذکره), *Persian*, on ff. 31ᵇ–36ª.

A Persian treatise on the future life, by Naṣîr-aldin Muḥammad bin Muḥammad bin Ḥasan Alṭûsi, who died A. H. 672 = A. D. 1274; see Rieu ii. p. 441 and the correction of the date in iii. p. 1088ª. Beginning:

ربّنا لا ترع قلوبنا بعد ان هدیتنا وهب لنا من لدنك رحمة الخ وسپاس آفریدگاریرا که آغاز همه اوست وانجام همه الخ امّا بعد دوستی عزیز از محرّر این تذکره محمد بن محمّد الطوسی التماس کرد که نبذی چند از آنچه سالکان راه آخرت مشاهده کرده اند از آغاز وانجام آفرینش شبیه آنچه در کتاب خدای تعالی مسطورست وبر زبان انبیاء واولیاء مذکور علیهم السلام از احوال قیامت وبعث وبهشت ودوزخ وغیر آن ثبت کن بر آن وجه که اهل بینش الخ.

It is divided into twenty faṣls:

فصل ۱ در صفت راه آخرت وذکر سالکان واسباب اعراض مردم از آن وآفات اعراض, on fol. 31ᵇ.

فصل ۲ در اثبات مبدأ ومعاد وآمدن از فطرت آدمی ورسیدن بدینجا وذکر شب قدر وروز قیامت, on fol. 32ª.

فصل ۳ اشارت بهر دو جهان وذکر مراتب مردم درین جهان ودرآن جهان, on fol. 32ª.

فصل ۴ در اشارت مکان وزمان آخرت ودنیا, on fol. 32ᵇ.

فصل ۵ در اشارت تحشیر خلائق زمان, on fol. 33ª.

فصل ۶ در ذکر احوال اصناف خلق در آن جهان وذکر بهشت ودوزخ, on fol. 33ª.

فصل ۷ در صراط, on fol. 33ᵇ.

فصل ۸ در اشارت بصحائف الاعمال وکرام الکاتبین ونزول ملائکه وشیاطین ونیکان وبدان, on fol. 33ᵇ.

فصل ۹ در اشارت بحساب وطبقات اهل حساب, on fol. 34ª.

فصل ۱۰ در اشارت بوزن اعمال وذکر میزان الوزن, on fol. 34ª.

فصل ۱۱ در اشارت طیّ آسمانها on fol. 34ª.

فصل ۱۲ در نفخات صور وتبدیل زمین وآسمان, on fol. 34ᵇ.

فصل ۱۳ در اشارت بحالهای که در روز قیامت حادث شود, on fol. 34ᵇ.

فصل ۱۴ در اشارت بدرهای بهشت ودوزخ, on fol. 34ᵇ.

فصل ۱۵ در اشارت بزبانیه دوزخ, on fol. 35ª.

فصل ۱۶ در اشارت بخوبهای بهشت وآنچه در دوزخ بازای آن بود, on fol. 35ª.

فصل ۱۷ در اشارت بخازن بهشت ودوزخ ورسیدن مردم بفطرت اولی, on fol. 35ª.

فصل ۱۸ در اشارت بدرخت طوبی ودرخت زقّوم, on fol. 35ᵇ.

فصل ۱۹ در اشارت بحور عین, on fol. 35ᵇ.

فصل ۲۰ در اشارت بمثوبات وعقاب, on fol. 36ª.

Another copy of the same treatise, styled both تذکره and آغاز و انجام, is noticed in Rieu ii. p. 830.

VII. Mukaddimât-i-ʿilmî (مقدّمات علمی), *Persian*, on ff. 36ª–40.

A Persian treatise, containing philosophical prolegomena; title and author's name are not mentioned. In the preface it is called مقدّمات علمی.

Beginning: الحمد للّه ربّ الارباب ومسبّب الاسباب ومفتّح الابواب وملهم الصواب الخ بحکم آنکه بعضی برادران بحسن الظنّ بمحرّر این سواد تصوّر آن داشتند که در مبادئ عقل مداری دار واقتراح کردند که آنچه اورا روشن شده است در مسئلهٔ جبر وقدر که از جملهٔ مسائل مشکله است که میان اصناف خلق دائر است واکثر أفهام از وصول بتحقیق آن قاصر بر شتافت تقریر وتفهیم نه بر طریق جدل ونظر تحریر کند تسوید این اوراق اتّفاق افتاد وابتدا بتقریر مقدّمات علمی که دانستن این مطلوب وبسیار مطالب دیگر الخ.

It is divided into ten faṣls:

فصل ۱ در حکایت مذاهب درینموضع واشارت بحجّت مرقومی, on fol. 36ª.

فصل ۲ در ذکر وجوب وامکان وامتناع واحکام هریك, on fol. 36ᵇ.

فصل ۳ در ذکر اسباب وعلل واشارت بمعنیٔ جبر وقدر, on fol. 36ᵇ.

فصل ۴ درآنکه با مسبّب موجب نبود ومسبّب ازو صادر نشود (in the text: درآنکه مسبّب با موجب نبود الخ), on fol. 37ª.

فصل ۵ در کیفیّت استناد بعلل بر طریق اجمال, on fol. 37ᵇ.

فصل ۶ در بیان آنکه وجوب فعل از فاعل منافی اختیار او باشد (in the text: نبود), on fol. 38ª.

فصل ۷ در ذکر قوی وافعال انسانی وفرق میان آنچه باختیار او بود وآنچه نبود, on fol. 38ª.

فصل ۸ در بحث قدرت وارادت وکیفیّت صدور افعال اختیاری ازو, on fol. 38ᵇ.

فصل ۹ درآنچه حاصل این مباحث است و حلّ بعضی شبهۀ مذکور, on fol. 39^a.

فصل ۱۰ در آنکه اطلاق درینمعنی بر باری تعالی شاید یا نشاید, on fol. 39^b.

VIII. Kitâb-i-nafs (کتاب نفس), *Persian*, on ff. 41^b–52^b.

Περὶ ψυχῆς, by Aristotle, in a Persian translation, preceded by an analysis of the contents.

Beginning of the introduction: بنام ایزد بخشایندۀ بخشایشگر همگی آنچه دانای یونان ارسطاطالیس یاد کرد در کتاب نفس ابتدا گفتارش اوست بر آنکه گفت نفس جسمست پس بر آنکه گویند نفس از اخلاط خیزد اعنی از آنکه بعضی عناصر با بعضی آمیخته شوند باندازه پس بر آنکه گویند از مزاج تن بود که گفتند نفس از تألیف تن بود الخ.

The text is divided into three maḳâlas, the first on fol. 2^b, the second on fol. 3^b, the third on fol. 8^b. Beginning of the first maḳâlah: چنین گوید دانای یونان که دانش از چیزها خوب وگرامیست وبعضی دانشها شریفتر وگرامیتر از بعضی چون دانستن صناعت طبّ که برتر وگرامیتر است از دانش دیگر صناعات از آنکه موضوع آن الخ; comp. Trendelenburg, Aristotelis de anima libri tres, Jenae, 1833, p. 1. End of the third maḳâlah: بصر وسمع واین دو حسّ شریفتر اند از دیگر حواسّ برای آن گفتیم که در اجسام شریف باشند این دو حسّ وبیان کردست دانا در کتاب ما بعد الطبیعیّه که اجرام سماوی عقل دارند وبرین حجّتهای قوی ونوش نمود، تمام شد مقالۀ سیوم وتمامیٔ آن کتاب نفس منسوب بارسطاطالیس در وقت غروب خورشید روز یکشنبه در بام مسجد حضرت امام حسن عسکری . . . . . ورقم بتأریخ شهر جمادی الثانی سنۀ ۱۰۳۹ والحمد للّه ربّ العالمین اوّلا وآخرا وظاهرا وباطنا الخ.

Accordingly this copy was made A. H. 1039, Jumâdâ II = beginning of A. D. 1630. Another copy of the same treatise is noticed in Rieu ii. p. 834^b, No. 23.

Wenrich, de auctorum Graecorum versionibus etc., p. 134, states that Aristotle's περὶ ψυχῆς, in three books, was translated from Syriac into Arabic by Yaḥyâ bin 'Adi. According to Ḥ. Khalfa v. p. 164 it was also translated by Ḥunain bin Isḥâḳ. Moreover, Wenrich, p. 174, says, '*De Animâ* libros explicavit Ebn Sina.' Perhaps we have in this copy the Persian translation and edition of the three books De Animâ, by Ibn Sînâ. Comp. Wüstenfeld, Geschichte der arabischen Aerzte, p. 73, No. 49.

IX. Tarjuma-i-maḳâla-i-Arasṭâṭâlîs (ترجمۀ مقالۀ ارسطاطالیس), *Persian*, on the margin of ff. 41^b–47^a.

Persian translation of a treatise, which is said to have been composed by Aristotle in the form of a dialogue with his pupils, held immediately before his death. The subject seems to be فضل حکمت ('praestantia philosophiae'). It is a similar composition to the ספר התפוח, translated by R. Abraham ben Chasdai from Arabic into Hebrew; see Wenrich, loc. cit., p. 138.

As the writing is extremely bad and small, and, besides, all the diacritical and vowel points are omitted, it is extremely difficult to read. The following is an attempt to decipher the beginning: این ترجمۀ مقالۀ ایست از آنِ ارسطاطالیس که بوقت وَفات إملا کرده است چنین گفتند که چون ارسطاطالیس حکیم را عمر بپایان رسید از شاگردان وی چندی بر وی حاضر بودند چون نزاریٔ تن وناتوانیٔ وی بدیدند ونشانهای مرگ از وی پیدا یافتند از حیاتش نومید گشتند مگر آنکه در وی میدیدند از سرور ونشاط و درستیٔ عقل آنچه دلیل میکرد بر آنکه (که) او از حال خود می یابد بر خلاف آنکه دیگران ازو میدیدند پس شاگردی بوی گفت که مارا حرع دریوهش (?) از آنست که برابر خود واز گذشتن تو غمناك تریم که تو از گذشتن خود اگر از آنست که تو از خود خیری می یابی بیرون از آنچه ما از تو می یابیم مارا نیز از آن آگاهی ده ارسطاطالیس گفت امّا آنچه از خرّمیٔ من می یابید نه از آنست که مرا در حیات خود طمعی مانده است ولیکن استواریٔ منست بحال خویش الخ.

X. Al-Khuṭbat (الخطبة), *Arabic*, on fol. 53^b. One leaf of seventeen lines.

The Arabic text of Ibn Sînâ's Khuṭbah or treatise on the essence of the Creator and his qualities; see above, on fol. 4^a sq. (No. III). Title: خطبة الشیخ الرئیس فی ذات الباری تعالی وصفاته وهو الواحد من جمیع الوجوه. Beginning: سبحان الملك القهّار الفاعل المختار الـه الجبّار لا تدركه الابصار الخ.

It was edited at Leyden, 1629, in 'Proverbia quaedam Alis, Imperatoris Muslimici, et Carmen Tograi, Poetae doctiss. nec non Dissertatio quaedam Aben Sinae.'

This copy is imperfect, the last words being: ساطع الشعاع وخلق[ت الارض] ذات لون اغبر. Comp. Catal. Codd. Or. Lugd. Bat. iii. p. 325, No. 1.

XI. *Arabic*, on ff. 54^a–60^b.

Fragments of a philosophical treatise of an Arabian author, chiefly based upon the doctrines of Greek philosophers. It treats especially of the fact, that the Greeks cultivated deities as presiding over certain sciences as well as other things, and how this is to be explained, on the soul (نفس) and understanding (عقل). Plato is quoted on fol. 54^a, l. 11, and fol. 56^b, l. 11.

Beginning: لکنّها شیء واحد ولیست بواحد مركّب من اشیاء كثیرة لکنّها تنمو من الواحد الی الکثرة فان جعل جاعل هذه الحکمة الطبیعیّة من الحکمة الاولی اكتفی بها ولم یَحْتَجْ الی أن یؤتی الی حکمة اخری

لانّها حينئذ لا يكون من حكمة اخرى هى اعلى ولا يكون فى شئ آخر فان جعل الخ.

End: ثمّ حدث من ذلك العالم الاعلى العالم الأسفل وما فيه من الأشياء الحسّيّة وكلّ ما فى هذا العالم هو فى ذلك العالم الّا انّه هناك بقى محض غير مختلط بشيء غريب وان كان هذا العالم مختلطا ليس يبقى محض لانّه يتفرّق ويتّصل فى صورة من اوّله الى آخره وذلك انّ الهيولى تصوّرت اوّلا بصورة كلّيّة ثمّ قبلت صور الاسطقسات ثمّ قُلِبَت تلك الصورة صورةً اخرى ثمّ قَبِلَت بعد ذلك صور (here is a hole in the paper) فلذلك لا يمكن لاحد ان يرى الهيولى لأنّها قد لَبِسَت صُوَرا كثيرة فهى خفيّة تحتها لا يَنالها شيء من الحواسّ الستّة.

As the leaves are injured at the top, it is impossible to state whether the present order of them is the right one.

XII. Risâlah fî-altauḥîd (رسالة فى التوحيد), *Persian*, on ff. 61b–72b.

A treatise on monotheism (توحيد), the title of which does not occur, by Ya'ḳûb bin Mûsâ the physician (المتطبّب). The arguments are taken from Greek philosophers, especially Plato and Aristotle.

Beginning: خداى عزّ وجلّ زندگانئ خداوند ولى النعم الامير الاجلّ السيّد الاعزّ اخاصبك دراز كناد واندر دولت وپادشاهى الخ آغاز كردن بنده يعقوب بن موسى المتطبّب بفرّخى وفيروزى وبختيارى وروزگار برگزيده وآخر خجسته از اقاويل قدماى فلاسفه وآنانكه پس ايشان بودند از علمهاى حكمت واصلها ونكتهاء ايشان اندر توحيد بغايت مختصرى وغايت آشكاراى كانرا سهل ممتنع خوانند وآسان نتوانند دانستن چون فكرت كنند اندر وى الخ.

It is divided into thirty-four faṣls, the first, on fol. 61b, مقالت افلاطون فى الدهر; the second, ib., قوله فى اوّل شيء كونه المكوّن; the third, on fol. 62a, فى التوحيد من ارسطاطاليس كتاب ما بعد الطبيعيّة الخ; the fourth, ib., قول افلاطون وسقراط اذدر توحيد, etc.

XIII. Miftâḥ-alkunûz wa miṣbâḥ-alrumûz (مفتاح الكنوز و مصباح الرموز), *Persian*, on ff. 72b–77b.

A Persian treatise on philosophical subjects, composed by Abû-alḥasan 'Ali bin Mahdî Alḥusainî, 'in usum amicorum.' H. Khalfa, who calls him 'Abû-alḥasan 'Ali bin Almahdî Âliṣfahânî, mentions him twice (iii. p. 140 and v. p. 46), but does not give the date of his death.

Beginning: الحمد للّه الاوّليّة بلا ابتدا والآخريّة بلا انتها الخ اين رسالتيست كه ابو الحسن على بن مهدى الحسينى بعضى دوستان خويش را تأليف كرد بر وجه اختصار ودر وى ياد كرد آنچه حقيقت او بر مردمان پوشيده است الخ.

It is divided into three maḳâlas, each maḳâlah into seven faṣls:

اوّل مقالت فصل ١ در علم وعقل ونفس, on fol. 72b.
فصل ٢ در فرق ميان علم وعقل ونفس, on fol. 73a.
فصل ٣ در ذكر روح ونفس وفرق ميان ايشان, on fol. 73a.
فصل ۴ درفرق ميان روح ونفس, on fol. 73a.
فصل ٥ درعين علم وكمال او, on fol. 73b.
فصل ٦ درعين عقل ومراتب آن, on fol. 73b.
فصل ٧ درعين نفس وماهيّت او, on fol. 73b.
مقالت دوم فصل ١ در مراتب اقسام علم, on fol. 74a.
فصل ٢ برهان بر كون عالم, on fol. 74a.
فصل ٣ در معرفت خير وشرّ, on fol. 74b.
فصل ۴ در ماهيّت خير وشرّ, on fol. 74b.
فصل ٥ در تراكيب افلاك وماهيّت ايشان, on fol. 75a.
فصل ٦ در ذكر احوال كواكب, on fol. 75b.
فصل ٧ در اقبال وادبار وسعادت وشقاوت, on fol. 75b.
مقالت سيوم فصل ١ در شناختن درجات اركان, on fol. 75b.
فصل ٢ در معرفت طبائع اربعه, on fol. 76a.
فصل ٣ درعين آتش وآب, on fol. 76a.
فصل ۴ دربدو اسطقسات پيش ازمواليد, on fol. 76b.
فصل ٥ در نشو ونشر مواليد, on fol. 77a.
فصل ٦ در هيآت زمين ومساحت آن, on fol. 77a.
فصل ٧ دركميّت مدّت عمر عالم, on fol. 77b.

On every page geometrical and other figures are added to illustrate the contents.

This copy is dated A. H. 1042 = A. D. 1632, 1633, written at Iṣpahân.

XIV. Risâla-i-Dhaura (رسالهٔ ذوره), *Persian*, on ff. 78–81, 83–86, and 82.

A commentary of Âdharpazhûh, called Barzûya, on a treatise رسالهٔ ذوره by Ibrâhîm Zardusht. In the preface, Âdharpazhûh gives the following account: 'He is a native of Iṣpahân and of Sâsânian descent. Once Khusrau the son of Ḳubâd, generally called Anûshîrwân, calls him to the court and tells him, as the best pupil of Buzurjmihr, who had become old, that he possesses some sayings of the prophet Zardusht, which are very difficult to understand, written in Persian, not in Pahlawî; they were sent to the Shâh of Hind. This treatise is called زوره (!). Afterwards the Shâh of Hind sends it to Anûshîrwân, and he wants Âdharpazhûh to explain it. He does so, brings his MS. to the king, who approves of it and rewards him. Then the king gives him another book of a pious Dihḳân, asking him to transform it in a shorter redaction; this he makes, and adds it to the commentary. Then he begins, first

quoting a passage of Zardusht's treatise, and adding his commentary.'

The story of the origin of this book cannot claim to be historically true. The author was evidently a Zoroastrian; this is sufficiently proved by the peculiarities of the language in which the book is composed. He and most of his co-religionists like to represent their compositions as in some way or other connected with Anûshirwân and his wise wazîr Buzurjmihr, besides in most cases as being translated from the Pahlawî. This is only an editorial form. Authors dressed up their compositions in a garb of venerable antiquity, in order to impress more strongly the minds of their readers. The person of Anûshirwân was particularly adapted for such purposes, as he was considered and esteemed as one of the brightest appearances in antiquity, not only by Zoroastrians, but also by all Muhammadans. The present treatise is an essay of a learned Zoroastrian, who, probably at the time of Ibn Sînâ, wished to justify the Zoroastrian system of cosmogony, etc., in the same scientific method which was *en vogue* at that time, i. e. on the basis of the doctrines of Greek philosophers.

Title: حاشیهٔ مسوّدهٔ رسالهٔ ذوره نام ابراهیم زردشت وشرح آذرپژوه که اورا کسری برزویه نام کرده است.

Beginning of the introduction:

بنام یزدان جان‌بخش روزی‌رسان چنین گوید آزرپژوه که من از اصفهانم واز نژاد گیومرث واز ساسانیان واز اردشیر نیکوکار ومرا روزی پادشاه دادگر خسرو پور قباد ساسانیان که اورا انوشیروان گویند خواند ودر پیش خود نشاند وفرمود که دانای ایران که ابوزرجمهر است پیر شده است وآنچه میخواهم از او نمی آید واورا از تو بهتر شاگردی نیست میخواهم که ترا کاری بفرمایم گفتم پادشاه توئی وما بندهٔ فرمان گفت مارا سخن چندیست از سخنهای ابراهیم زردشت که پیغامبر ایران بوده است ودانستن آن نه آسان بر همه دانشور دشوار است که سخنهای چندست سربسته که بپارسی نه بزبان پهلوی نوشته ونزد شاه هند فرستاده بوده است ونام آن زوره است ودرین چند روز الخ

Beginning of the text:

گیتی به بنیاد یکی وبه نهاد دو ومن ایدون گمانم که چرخ وستاره نمونهٔ هامون ایزد ویزدان وفرشته باشد وگو وخاك وباد وآب وآتش نمونهٔ هامون که بالای چرخه واصفهبُد وپاینده وپدید آورندهٔ تنها ازین چار گوهر درین هامون ویزدان درآن هامون مانندهٔ خورشید میان ستاره .... بنده میگوید که ابراهیم در نخست این ذوره الخ

As to the meaning of ذَوْرَه or زوره[1]—both readings occur—we cannot account for it from Arabic or Persian. On ff. 83–86 it is used as a heading, like فصل, باب, etc., and on fol. 82a, l. 21, we read: زردشت میفرماید که آنچه درین ذوره نوشته ام راه خداست.

On fol. 80b, l. 14, the author quotes افلاطون اصطخری که در هنگام اسکندر بوده است, 'Platonem Persepolitanum, qui tempore Alexandri vixit.' Several times the زند 'Zand' is quoted: fol. 82a, lin. antepen., چون در زندست; ib., l. 9, در زند نوشته.

On fol. 82a, last line, follows the appendix, containing a report of a treatise of a Dihkân, addressed to Anûshirwân; it is of general parenetic contents.

Beginning: ودهقان خداپرست نزد (fol. 82b) خسرو پور قباد ساسانیان نامهٔ درازی نوشته بود ویك چیزرا دو بار وسه بار وا گفته و سرانجام آنچه درو نوشته بود این بود که ای پادشاه بدانکه روان تو مرغیست از مرغهای ایوان که بالای چرخه وخواهش او این چیزها نیست که میان مردم الخ.

The order of the leaves is as stated above; between ff. 81 and 83, 86 and 82 there are gaps. On fol. 82b is the end, تمّت الرسالة.

XV. Kitâb-Uthûlûjiyâ (كتاب اثولوجيا), *Arabic*, on ff. 87b, 89, 90, 99a–132b.

Commentary on the 'Liber Theologiae,' ascribed to Aristotle; v. Wenrich, p. 162. This commentary was composed by Porphyrius Tyrius; it was translated into Arabic by 'Abd-almasîḥ bin 'Abdallâh Alḥimṣî Alnâ'imî.

As to Porphyrius, comp. Wenrich, p. 280, where this commentary of his is not mentioned. Ibn Sînâ's commentary on the same book is extant in Marsh. 536 (taken from his كتاب الانصاف); v. Uri, p. 214.

Beginning: ـ على محمّد اشرف اولى الحكمة والألباب ـ المئمر (ܡܐܡܪܐ) الاوّل[1] ـ كتاب ارسطاطاليس الفيلسوف ـ ثولوجيا هو القول على الربوبيّة تفسير فرفوريوس ـ الصُورى ونقله الى العربيّة عبد المسيح بن عبد الله بن ـ.

In the following line Alkindî is mentioned.

On ff. 89, 90, and 99 follows a statement of the contents.

Fol. 89b, l. 2: ذكر روءس المسائل التى وعد الحكيم بالابانة عنها فى كتاب اثولوجيا وهو القول فى الربوبيّة تفسير فرفوريوس الصورى وترجمة عبد المسيح الحمصى الناعمى.

It is divided into ten مئمر: 1, on fol. 99a; 2, on fol. 101b; 3, on fol. 105a; 4, on fol. 107b; 5, on fol. 109b; 6, not extant; 7, on fol. 114b; 8, on fol. 116b; 9, on fol. 125b; 10, on fol. 130b.

Of the first three leaves only pieces are extant, all the other leaves are greatly injured, at the top as well as in the middle; less so towards the end.

[1] Johnson, Persian Dictionary, explains: 'زوره the vertebrae of the back; an elegant oration.'

[1] This heading المئمر الاوّل is not in its right place here, as the first Mi'mar actually begins on fol. 99a.

XVI. Makâlat-li-Theophrastus (مقالة لثاوفرسطس), *Arabic*, on ff. 92b–95b (all pieces of leaves with very few entire lines).

Fragments of an Arabic treatise of Theophrastus; another title than that above given does not appear.

Beginning: – الوجوه على الجوهر والاولى فى اتّصال القياس ان يكون بينهما اتّصال والّا يكون الكلّ موجود لكن كان بعضها متقدّمة – كتقدّم الأشياء الازليّة للاشياء القابلة للفساد فان كان الامر كذلك فما طبيعتها وفى اىّ الأشياء وجودها الخ.

Fol. 95b, l. 4, Plato and the Pythagoraeans are quoted.

It is a translation of the metaphysics of Theophrastus, comp. Brandis, Aristotelis et Theophrasti Metaphysica, Berlin, 1823. p. 308 sq.

Comp. Wenrich, pp. 175, 176.

On fol. 95b seems to be the end.

XVII. Multakaṭât (ملتقطات), *Arabic*, on ff. 96 and 97.

Fragments of three pages of Arabic text, at the end of which is written تمّت الملتقطات. Whether these ملتقطات 'Collectanea' comprise only these three pages, or also the preceding treatise of Theophrastus and the commentary on the كتاب اثولوجيا, we have no means of ascertaining.

These three pages seem to form a part of a collection of sayings of a philosopher, see fol. 96a: وقال المكان هو الفصل المشترك بين الجسم المحيط والجسم المحاط به فى رتبة من مراتب العالم الخ; and fol. 97b, middle, ينبغى ان يكون للانسان من المال الكفاف وما لا يشقى به الخ.

XVIII. Waṣiyyat-li-Aflâṭun fi ta'dib-alaḥdâth (وصيّة لافلاطن فى تأديب الأحداث), *Arabic*, on ff. 98b, 91, and 88.

Fragments of an Arabic treatise ascribed to Plato, 'De juvenum institutione,' v. Wenrich, p. 121.

Beginning: قال لست اخاطب الطبقة العاليّة فى الفلسفة ولا الطبقة الدون منها لكنّى ارجى (?) الطبقة الوسطىّ بين الطبقتين فاقول انّه يجب أن أذكر – دون أن احوج غيرى الى تأديبى وتقويمى فان من شرط العقل أن اقيم نفسى مقام الممتحن بها وعليها فاذا الخ.

The first leaf is only a small piece; the same are ff. 91 and 88. That fol. 91 belongs to this treatise, we gather from the frequent occurrence of the word تأديب in these few lines. On fol. 88b there is the end of a treatise, and as it is spoken of as هذه الوصايا, and from the expression تدبير الأحداث, we are inclined to believe that it forms part of this treatise.

XIX. Makâlat fi-aljam' baina ra'yi Aflâṭûn wa Arastâṭâlis (مقالة فى الجمع بين رأى افلاطون وارسطاطاليس), *Arabic*, on ff. 138 and 139; the second leaf is injured at the top.

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abû Naṣr Muḥammad bin Muḥammad Alfârâbî, who died A. H. 339 = A. D. 950, 951. Comp. Wüstenfeld, Geschichte der arabischen Aerzte und Naturforscher, p. 53 sq.; Al-Farabi, des arabischen Philosophen Leben und Schriften, by M. Steinschneider, in the Mémoires de l'Akadémie Impériale des sciences de St. Pétersbourg, viime série, t. xiii, no. 4, 1869, p. 133, no. 3.

Beginning: الحمد لواهب العقل ومبتدعه ومصوّر الكلّ ومخترعه كفاء إحسانه القديم وافضاله الخ مقالة ابى نصر الفارابى فى الجمع بين رأى افلاطون و ارسطاطاليس انّى لمّا رأيتُ أكثرَ اهلِ زماننا قد خاضوا وتنازعوا فى حدوث العالم وقدمه وادّعوا الخ.

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.

XX. Risâlat (رسالة), *Arabic*, on fol. 146a, six lines.

Fragment of the end of a philosophical treatise in Arabic. It is called رسالة.

End: وهذه الرسالة معمولة لخاصّ الخاصّ ممّن يذعن للحقّ ويعرف بالصدق ولا يرى الايهام بالمناظرة والمغالبة دنيا وتصور المحال بالجدال والقتل ويقال واجبا وهى يتضمّن من الاشارات ما يكفى عنهم ويقوم بمقام الدلالات والاحتجاجات ومن هذا المكان يمكن تحقيق المعاد ويوقف على صحّته وان لم اصرح القول به اكتفاء بما ضمنت ولواهب العقل الحمد على قابض نعمه، تمّت الرسالة والحمد للّه حقّ حمده،.

XXI. Khuṭbat (خطبة), *Arabic*, on ff. 146a–148b.

A speech in Arabic addressed to Alexander by Plato. Title: خطبة لافلاطن يخاطب بالاسكندر ويذمّ ملوك الفرس.

It is probably taken from a collection of his رسائل which Muḥammad bin Isḥâk enumerates among his works; see Wenrich, p. 122.

Beginning: ايّها الناس اسمعوا كلامى واشكروا للّه على نعمه عليكم واعلموا انّ اللّه جلّ وعزّ قد سوا فى مذاهب النعم بين خلقها الخ.

XXII. Risâlat fî-bayâni-'âlamayi-alrûḥânî wa aljismânî (رساله فى بيان عالمى الروحانى والجسمانى), *Arabic*, on ff. 149a–150b.

A similar treatise in Arabic, the author of which is called الشيخ اليونانى 'the Greek Shaikh' (probably Plato). It treats of the soul.

Beginning: ربّ اعن ان صاحب الكتاب كثير التخليط ومنكفى فى عوارض النفس بين الرأى القديم والرأى المحدث وامّا فى جوهرها وهو على الرأى القديم الخ.

At the end the following note of the copyist: تمّت رسالة الشيخ اليونانى وصاحب كان كتب نظر(?) هذا من

نسخة مغلوطة لا يكاد ان يوجد منه كلمة صحيحة والحمد للّه ربّ العالم, 'End of the treatise of the Greek Shaikh. An owner (of this copy?) had copied *this treatise* (?) from a copy full of blunders, so that scarcely a single correct word could be found in it.'

XXIII. Kitâb-alnawâmîs (كتاب النواميس), *Arabic*, on ff. 150ᵇ–152ᵇ and ff. 133–137. Ff. 150–152 are injured at the top.

Plato's 'De legibus' in Arabic translation, made by Hunain bin Ishâk, according to another version by Abû 'Ali Ibn Miskawaih. Comp. Wüstenfeld, Geschichte der arabischen Aerzte, pp. 26 and 64. Hunain died A.H. 260=A.D. 873, 874, and Ibn Miskawaih A.H. 421=A.D. 1030.

Title: المقالة الاولى من كتاب النواميس لافلاطن الفيلسوف اليونانى ترجمه حنين بن اسحق وقيل ابو على (ابن المسكويه).

Beginning: انّه لمّا كانت اسباب الارادة مختلفة وكانت الارادة تابعة لاقواها واظهرها على سائرها وكان من الاضطرار — التركيب ان يغلب الافضل منها الخ.

The second makâlah (فى النبوّات) follows on fol. 151ᵇ, the third (also فى النبوّات) on fol. 133ᵇ.

Comp. Casiri i. p. 300; Catal. Codd. Or. Lugd. Bat. iii. p. 307.

The MS. is injured in many places, especially at the top and bottom of the pages.

XXIV. Risâlat fi-dhikri wasfi-al'âlami wa takawwunihi (رسالة فى ذكر وصف العالم و تكوّنه), *Arabic*, on ff. 153ᵃ–164ᵇ and ff. 140ᵃ–145ᵃ; all leaves are considerably injured at the top.

An Arabic treatise, containing a 'description of the world and its origin,' by an unknown author.

Title: رسالة لمن لا يعلم من هو فى ذكر وصف العالم وتكوّنه فى حوار تأدية الافضل والاكمل وفى بيان عجز البشر عن معرفة اللّه تعالى.

Originally it was written thus: رسالة افلاطن فى ذكر الخ, but then افلاطن was painted over, and the above given words written instead. At the side of this heading we read قيل هو الرو; according to another version it is by ——. Unfortunately the name is not readable.

Beginning: هذه الرسالة مشتملة على مسائل غامضة واشياء متعلّقة تُركّب فيها اقاويل العلماء ولم يخرج بعد لاحد من الظلماء ونحن نجتهد فى اخراجها من الظلام وتخليصها من شبهة الابهام الخ.

It consists of questions and answers.

At the end, on fol. 145ᵃ, the following note of the copyist: هذا هو القدر الذى ظفرت به من هذه الرسالة الشريفة وارجو من كرم اللّه سبحانه الظفر بتمامها انّه هو المرجوّ للحرّات هكذا كتب الشيخ بهاء الدين عليه النقمة فى آخر هذه الرسالة ويرجو ايضا, '"This is all I was able to obtain of this noble treatise, and I hope to God that I may obtain the whole of it." So wrote Shaikh Bahâ'-aldîn at the end of this treatise,' etc.

XXV. Risâlat (رسالة), *Arabic*, on ff. 165ᵇ and 168; both greatly injured at the top.

Fragment of an Arabic treatise on theological subjects, arranged in questions and answers, the author of which is not mentioned.

Beginning: الحمد للّه حمد الشاكرين والصلوة على الخ امّا بعد فانّى وجدت فيما كنت اطلب من الحكمة والحكمة ضالّة المؤمن اوراقا معدودة فى سفينة لطيفة قد اشتملت على اسؤلة واجوبة حكميّة فى الالهيّات والاسؤلة على كلمات فى رسالة الوالدة الخ.

The title seems to be أثقل السؤال فى البين, to judge from the following passage of the preface: وبذلك سمّيتها باثقل السؤال فى البين لاصلاح ذات البين بقدر ما استطعته.

The first question is فان قيل الرسالة خطوة مكتسبة ام اثرة علويّة.

XXVI. Makâlat (مقالة), *Arabic*, on fol. 166; injured at the top.

Fragment, being the end of an Arabic treatise (مقالة) on mathematical and physical subjects, divided into three fasls and chiefly based upon Aristotle.

Comp. l. 10 on fol. 166ᵃ: وذلك فى الفصل الثالث من هذه المقالة عند تفسيرنا ما قاله ارسطاطاليس فيه.

Similar passages in ll. 14, 16, and in the last line; fol. 166ᵇ, l. 20.

We give the following passage from the middle, beginning of fol. 166ᵇ: فامّا البيان الذى للطبيعىّ ان يورده فهو هذا يقول انّه من البين الظاهر أنّ القوس لا يكون بالليل من الشمس واذا لم يكن بالليل من الشمس فلا محالة انّها كائنة عنها بالنهار والشمس طالعة واذا كانت الشمس طالعة فمركزها لا يخلو إمّا ان يكون على نفس الأفق وامّا مرتفعا على الافق الخ.

End: فامّا الآثار المعروفة بالشموس فانّ حدوثها هو عن انعكاس البصر عن غمام صقيل متكاثف مستوى اللون الى الشمس وقد تكلّمنا فى هذين الاثرين وفى اسباب الأمور اللازمة لهما — من هذه المقامة باطناب ولم نر اعادته كراهة الاكثار فيما لا درك فيه وبسهولة تناوله من الموضع المذكور فهذا مبلغ ما نقوله فى هذه الآثار فى هذا الفصل من هذه — وبعد ذلك فى الفصل الثانى منها نصّ كلام ارسطاطاليس بعد ان ننقله من اللغة السريانيّة الى اللغة العربيّة نقلا يتوخّى به تأدية المعنى وحفظه بعون اللّه الخ وقع الفراغ منه فى رمضان سنة ثلث واربعين والف من الهجرة النبويّة.

Copied in Ramadân, A.H. 1043=A.D. 1634, March.

XXVII. Ta'lîḳ (تعليق), *Arabic*, on ff. 166ᵇ and 169ᵃ; a few lines, greatly injured.

Fragment of a note of Abû-alfaraj (Gregorius Bar-Hebraeus), who died A.H. 685 = A.D. 1286; see Wüstenfeld, Geschichte der arab. Aerzte, p. 145.

Beginning: تعليق الشيخ ابى الفرج بن الطبيب قال الشيخ الحكيم ابو الفرج انّ القوّة الدرّاكة على الاطلاق ضربين قوّة الحسّ وقوّة العقل والعقل منه ما هو فى ذاته ولطباعه يدرك بالفعل ويسمّى عقلا فعّالا الخ.

XXVIII. *Arabic*, on fol. 167.

Fragment of a treatise on theological subjects, imperfect both at beginning and end. The single headings are الدين والشريعة, القلم واللوح, الحمد والمحامد.

To give means for identification we transcribe the following passage, on fol. 167ᵃ: القلم واللوح والمكتوب والحكم المفروع والقدر والقضاء قال النبىّ صلّى اللّه عليه وآله اوّل ما خلق اللّه تعالى القلم فقال له اكتب ما هو كائن الى يوم القيمة برّها وفاجرها ورطبها ويابسها ثمّ اخذ على فى القلم فلم يكتب ولا يكتب الى يوم القيمة وكما انّ القول باللسان دليل على ما فى القلب والجنان من المعنى والحقيقة كذلك الكتبة بالقلم دليل على ما فى اللسان من العبارة والبيان وما فى القلب من المعنى يطابق ما فى الوجود من الاعيان الخ.

Ff. 169, ll. 25–27; small cursive Nasta'lîḳ, very like Shikasta; size, 12⅜ in. by 7–7⅞ in. [OUSELEY 95.]

1423

Fî ma'rifati-alnafs (فى معرفة النفس).

An anonymous philosophical treatise 'on the knowledge of the things of the soul and on the future world.'

Beginning: بدانكه اگر كسى خواهد كه ازينجا بحجّ رود بيزاد وراحله وبدرقه نتواند رفت وتا از منزل اوّل نرود بمنزل ثانى نرسد واوّل منزل مى بايد شناخت كه در راه خداى تعالى لياقت نيست از روى ضرورت ...... وموجودات بر سه قسم ميشود نبات ومعدن وحيوان وميگويد كه نشان اوّل موجودات اين هر سه اند وهر چه تعلّق بعالم اجسام ميدارد متولّد ميشود پس مصلحت چنان ديدم كه در معرفت اشياء ودر معرفت نفوس ومعرفت آخرت چند كلمه بنويسم وبمراتب بنويسم تا ادراك آن حاصل آيد انشاء اللّه تعالى فصل اوّل الخ.

It contains twenty-eight faṣls, being based chiefly on verses of the Ḳurán and on physical doctrines, probably derived from Greek sources.

This may have been written by the hand which wrote ff. 1–40 of the preceding MS.; the exterior, paper, and size are essentially the same. Perhaps this is one of Ibn Sîná's treatises on the same subject.

It seems to be complete according to the end: والحمد للّه ربّ العالمين تمّت.

Ff. 1–5, ll. 31; cursive, small Nasta'lîḳ, almost entirely devoid of diacritical and vowel points; size, 11¾ in. by 6½ in. [OUSELEY 387.]

1424

Siyar-almulûk (سير الملوك).

A compendium of politics, containing maxims of the supreme government and administration of a country, and advices for those who are entrusted with it; copiously illustrated by historical excursions. It was composed by Niẓâm-almulk, the wazir of Alp Arslan and Malikshâh, and styled both سير الملوك and كتاب سياست. Abû 'Alî al-Ḥasan bin 'Alî, the first who bore the title of Niẓâm-almulk, was born A.H. 408 = A.D. 1017, 1018, and assassinated A.H. 485 = A.D. 1092.

Prefixed to it there is a short general introduction, beginning: سپاس خدايرا عزّ وجلّ كه آفريدگار زمين وآسمانست وداننده الخ, and a report of the composition of this work, together with a table of contents, originating from a copyist of the Royal Library, Muḥammad, who edited this work. It begins thus: سبب نهادن كتاب چنين گويد ناسخ كتابهاى خزانه كه سبب نهادن اين كتاب آن بود كه الخ.

The editor states that in A.H. 484 Sulṭân Malikshâh ordered Niẓâm-almulk, Sharaf-almulk, Majd-almulk, and others, to compose a work on general politics, with special regard to the dynasty of the Saljûḳs. Of those compositions offered to him, he considered that of Niẓâm-almulk the best. It was divided into fifty faṣls, the headings of which are enumerated. After this (fol. 5ᵃ) he proceeds to report that Niẓâm-almulk had composed his book extempore, in thirty-nine faṣls, in a summary way, but that he afterwards, on account of that distress which he had to endure from the enemies of the empire, added eleven other faṣls to his work. When Niẓâm-almulk was about to start for Baghdâd, he entrusted the book to Muḥammad. But the latter did not publish the book till after the death of the author, 'till now, where justice and religion have gained strength through the long life of the lord of the world. God may preserve this dynasty till doomsday' (تا اكنون كه عدل واسلام ببقاى خداوند عالم قوّت يافت ايزد تعالى اين دولت را تا قيامت بداراد بمنّه وكرمه).

This 'lord of the world' is no doubt identical with the Sultân praised in the ḳaṣîdah at the end (on fol. 208ᵇ sq.), viz. Malikshâh's second son, Ghiyâth-aldin Muḥammad, the brother and rival of Barkiyâruḳ, after whose death he ascended the throne in A.H. 498 = A.D. 1104.

The work itself begins on fol. 5ᵇ: فصل اوّل اندر احوال روزگار ومدح خداوند عالم غياث الدنيا والدين قدّس اللّه روحه ايزد تعالى اندر هر عصرى يكى را از ميان خلق بر گزيند الخ.

Substantially the same report about the origin of the

book we find at the end, on fol. 208ª, l. 3–fol. 208ᵇ, l. 3. It must be noticed that this note is not by the copyist, Muhammad, but by somebody else who is not mentioned. He states that Malikshâh was extremely pleased with the work of Nizâm-almulk, though it was very short and concise; that after this the author began to complete his work, and having done this he made a last revision of it, adding and revising; that in A.H. 485, when he was going to start for Baghdâd, he entrusted the book to Muhammad Nâsikh (the transcriber), ordering him to get it copied nicely, so that in case anything should happen to him his majesty might profit by it.

Then follows the colophon: بحكم فرمان امر صاحب كبير الپ جمال الدين عزّ الاسلام فخر الامرا لحجّاب ادام علوّه اين دفتر بتعجيل تحرير افتاد بشهر رميه بخطّ بن عبد الرحمن بن هجر العصوى در ماه محرّم سنهٔ اربع وستّين وخمسمايه الله اعلم, 'This book is written by the order of Alp Jamâl-aldîn etc.,—God preserve his highness,—in a hurry by Ibn'Abd-alrahmân bin Hajr, in the month Muharram, A.H. 564' = A.D. 1168, October.

This colophon, however, must have been transferred from another MS., as the present copy is scarcely more than two hundred years old; the same subscription appears in the Brit. Mus. copy.

Lastly, as an appendix on fol. 208ᵇ, l. 6–fol. 211 (end), a kasîdah in praise of Sultân Muhammad bin Malikshâh.

Title: اين قصيده در وصف گويد ومدح سلطان سعيد محمّد بن ملك شاه كند قصيده.

Beginning:

بحريست اين كتاب پر از گونهٔ گهر
يا باغ جانفزاى پر از گونه گون سحر

Part of this poem is wanting (fol. 209). The rest is again by a different hand. Last verse:

يار تو باد دولت وپرورد در حضر
جفت تو باد نصرت واقبال در سفر

Then follows another colophon, giving the name of the author, but no date.

For information about the historical events connected with the author, we refer to G. Weil, Geschichte der Chaliphen iii. p. 133 sq.; about Sultân Muhammad, ib. p. 143 sq. See besides H. Khalfa iii. pp. 638, 639, who gives A.H. 469 as the date of its composition, and tells us of another redaction of the work in fifteen fasls, made by Alyamanî; the number of the chapters of the original work he states to be thirty. A full account of the work and its fifty fasls is given in Rieu ii. pp. 444–446; see also Mélanges Asiatiques v. 236 and vi. 114, etc.

Ff. 211, ll. 12; it seems to have been written by different hands, partly in Nasta'lîk, partly in Shikasta, on the whole not very carefully; the paper, however, is the same throughout; size, 9 in. by 5¼ in. [OUSELEY 179.]

1425

Another copy of the same work.

It contains the same introduction about the origin of the work, but not as the report of the copyist Muhammad. Here the Bâtinîs are named as those who killed Nizâm-almulk on his way to Baghdâd (fol. 1ᵇ, l. 5).

The same conclusion as in the previous copy we find on ff. 142ª ᵇ; here the book is called سياست وسير الملوك. The kasîdah about Sultân Muhammad bin Malikshâh is not added here.

Dated the 23rd of Muharram, A.H. 1198 = A.D. 1783, December 18.

Ff. 142, ll. 15; Nasta'lîk; size, 8¾ in. by 7¼ in. [OUSELEY 178.]

1426

Nasâ'ih-i-Nizâm-almulk (نصائح نظام الملك).

A treatise on the duties of wazîrs and those who administer governments, a work of the same kind as the preceding سير الملوك, and compiled from the same Nizâm-almulk's papers and admonitions, which he addressed to his son Fakhr-almulk (assassinated A.H. 500 = A.D. 1106, 1107), for one of his descendants, viz. Amîr Fakhr-aldaulah wa-aldîn Hasan bin Amîr Tâj-almillah wa-aldîn Hasan bin alshaikh 'Imâd-aldîn, whose full genealogy up to his great forefather, Nizâm-almulk, is given on fol. 218ᵇ, l. 9 sq. It was apparently compiled in the second half of the ninth century of the Hijrah. Comp. Rieu ii. p. 446; Mélanges Asiatiques vi. 115; and Elliot's History of India vi. p. 485 sq., where extracts are given.

This treatise, which is also styled وصاياى نظام الملك, contains:

The editor's preface, on fol. 217ᵇ.

An introduction on Nizâm-almulk's life, etc. (در بيان احوال او اجمالا), on fol. 219ª.

And two chapters, viz.:

فصل اوّل در تحريص فرزند بر ترك وزارت الخ (a description of the dangers of the wazirship, and advice to his son to give up that employment), on fol. 221ᵇ.

فصل دوم در آداب وزارت و شرائط آن (on the duties of the wazîr), on fol. 232ᵇ.

Beginning: شرائط تحميدات پادشاهى را كه انتساب فخر دين بنظام ملك از حكمت كاملهٔ اوست الخ.

Copied A.H. 949 = A.D. 1542, 1543, by Pîr Muhammad ibn Maulânâ Muhammad. Very much worm-eaten. On the binding there is given as title of this treatise: دستور الوزرا.

Ff. 217–251, ll. 21; Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 5½ in. [FRASER 251.]

1427

Another copy of the same.

The editor's preface, on fol. 1ᵇ.

Introduction, on fol. 5ᵇ.

First chapter, on fol. 11ᵇ.

Second chapter, on fol. 36ª.

Dated the 16th of Safar, A.H. 1198 (twenty-fifth year of Shâh 'Âlam's reign) = A.D. 1784, January 10, by Daulat Singh in Dihlî. By the same hand which wrote

this colophon, are added, on ff. 79[b] and 80[a], two نقول, one نقل from رابعهٔ بصری, and the other from اسکندر ذو القرنین.

Ff. 1–78, ll. 11; large Nasta'lîk; a little worm-eaten; occasional glosses on the margin; size, 8¾ in. by 5¼ in. [Elliott 280.]

1428

The same.

Introduction, on fol. 239[b].

First chapter, on fol. 244[a].

Second chapter, on fol. 265[a].

No date.

Ff. 237–300, ll. 15; clear and distinct Nasta'lîk; size, 9¾ in. by 5¼ in. [Fraser 115.]

1429

Kîmiyâ-i-sa'âdat (کیمیای سعادت).

A work on ethics, by Abû Ḥâmid Muḥammad bin Muḥammad al-Ghazâlî, who died A.H. 505 = A.D. 1111; see above, No. 1246 in this Catalogue. It contains an introduction of four parts and four books.

Author's preface, on fol. 1[b].

Introduction, on ff. 3–28.

a. *First* part (عنوان), on fol. 3[a], در شناختن نفس خویش.

b. *Second* part, on fol. 13[b], اندر شناختن خدای تعالی از شناختن خویش.

c. *Third* part, on fol. 19[b], در معرفت دنیا.

d. *Fourth* part, on fol. 21[a], در معرفت آخرت.

First book (رکن), on fol. 29[b], در عبادات.

Second book, on fol. 62[b], از معاملات.

Third book, on fol. 131[b], در پیدا کردن عقبات راه دین که آنرا مهلکات گویند.

Fourth book, on ff. 199[a]–298[b], در منجیات.

Beginning: سپاس و شکر فراوان بعدد ستارگان آسمان و قطرهٔ باران الخ.

See R. Gosche, Abhandlungen der Kgl. Akademie der Wissenschaften zu Berlin, 1858, p. 262; Rieu i. p. 37; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xyll., p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; H. Khalfa v. p. 285, No. 10998. Zenker ii. p. 83, No. 1041, quotes a Calcutta edition without date; lithographed at Lucknow, 1865; see Trübner's Record, No. 45, p. 465.

This copy was finished by the 'Imâm-aldîn,' in the seventh year of Muḥammadshâh's reign, A.H. 1138 = A.D. 1725, 1726: تمّت الکتاب بحسن الاخلاق ورضی الخلاق ومطیّب الطبع العادت یسمّی کیمیای سعادت کاتب الحروف امام الدین بروز دوشنبه در عهد پادشاه محمّدشاه سنهٔ ۷ جلوس معلّی. It is collated throughout.

On fol. 299[a] follows a short note in Shikasta on the China-root (نسخهٔ چوب چینی از حکیم جانمحمّد).

Ff. 298, ll. 21; Nasta'lîk; size, 10¼ in. by 6 in. [Ouseley 246.]

1430

Another copy of the same.

Preface, on fol. 1[b].

Introduction: *first* part, on fol. 3[b]; *second* part, on fol. 14[a]; *third* part, on fol. 21[a]; *fourth* part, on fol. 24[a].

First book, on fol. 35[a], last line.

Second book, on fol. 75[b].

Third book, on fol. 152[a].

Fourth book, on fol. 220[b].

No date. On fol. 305[a] there is a seal of a former owner from A.H. 1214 = A.D. 1799, 1800.

Ff. 305, ll. 25; Nasta'lîk, written on paper of different colours; illuminated frontispieces on ff. 1[b], 75[b], 152[a], and 220[b]; after ff. 18 and 33 there are added by another hand two leaves which have no connection whatever with this work, the text of which is quite complete; occasionally notes and various readings on the margin; size, 10 in. by 6 in. [Elliott 227.]

1431

Tarjuma-i-ṣad kalimah (ترجمهٔ صد کلمه).

The hundred wise sayings of Muṣṭafâ 'Ali, the lord of the faithful, with the threefold paraphrase in Arabic prose, in Persian prose, and Persian distichs, as in Fleischer's ''Ali's hundert Sprüche, arabisch und persisch,' Leipzig, 1837, together with a fourth version, viz. a literal Persian one immediately under the Arabic original of each sentence, by Muḥammad bin Muḥammad bin 'Abd-aljalîl al'umarî alrashîd alkhâtib, that is, Rashid-aldin Waṭwâṭ, who died A.H. 578 = A.D. 1182, 1183. See fol. 1[b], ll. 6 and 7; Mirât-alkhayâl (Ouseley Add. 2), No. 11; Khulâṣat-alafkâr (Elliott 181), No. 112, etc.; Rieu ii. p. 553; G. Flügel i. p. 125; Catal. Codd. Or. Lugd. Bat. i. pp. 192 and 193, and No. 1336 in this Catalogue.

Beginning: الحمد للّه علی الطاف کرمه و اصناف نعمه والصلوات علی نبیّه محمّد الخ.

The initial words in Fleischer's edition are found here on fol. 2[a], l. 4. The first sentence begins on fol. 3[a]: لو کشف الخ. Copied by Zâhid bin Muḥammad alhamadânî, at the end of Shawwâl, A.H. 817 = A.D. 1415, January. For the various editions of these sentences, we refer to the preface in Fleischer's edition.

Ff. 48, ll. 13; Naskhî; size, 6¼ in. by 4⅜ in. [Sale 82.]

1432

The same.

Another complete edition of 'Ali's hundred wise sayings (مایة کلمة علیّة علویّة), with a Persian translation in verse. Each lesson or advice is paraphrased by one Persian distich, entirely different from those of Rashid-aldin Waṭwâṭ. This collection contains the same hundred sentences as Fleischer's edition, but with a slight difference in the arrangement, viz. the 49th sentence in Fleischer is here the 64th (on fol. 12[a]); the 81st and 82nd are here the 99th and 98th (on fol. 18[b]); the 97th is here the 100th.

Beginning:

بسم اللّه الرحمن الرحیم بهترین هرکلام ای نور چشم
مردمان ـ هست نام خالق بسیار بخش مهربان

قال امير المؤمنين على المرتضى گفت امير مؤمنان سرچشمهٔ صدق و صفا شير يزدان شاه مردان ابن عمّ مصطفى

لو كشف الغطا ما ازددت يقينا گر اجل بر دارد از پيشم حيات مستعار - در يقين من نيفزايد بذات كردگار الخ

Copied in the month Shawwâl, A.H. 1032 = A.D. 1623, August, by Muḥammad alkâtib.

Ff. 19, three sentences on each page; the Arabic text written in Naskhî, in letters of blue and gold alternately; the Persian paraphrase written in Nasta'lîḳ in ink; illuminated frontispiece; size, 8⅜ in. by 5⅞ in. [Ouseley Add. 25.]

1433

The same.

Another, but incomplete, copy of the same edition as the preceding one, written by the celebrated penman, 'Abd-alḳâdir alḥusaini, A.H. 976 = A.D. 1568, 1569. This copy contains only seventy-four sentences, in the following order:—

Sentences 1–39 (on ff. 8^b–15^a) = 1–39 in Fleischer.
40–43 (on ff. 15^b and 16^a) = 48–51 in Fl.
44 and 45 (on fol. 16^a) = 90 and 91 in Fl.
46–49 (on ff. 16^b and 17^a) = 52–55 in Fl.
50 and 51 (on fol. 17^a) = 88 and 89 in Fl.
52 and 53 (on fol. 17^b) = 93 and 94 in Fl.
54 (ib.) = 96 in Fl.
55–62 (on ff. 18^a–19^a) = 80–87 in Fl.
63–66 (on ff. 19^a and 19^b) = 56–59 in Fl.
67–70 (on ff. 20^a and 20^b) = 68–71 in Fl.
71 (on fol. 20^b) = 92 in Fl.
72 (ib.) = 100 in Fl.
73 and 74 (on fol. 21^a) = 98 and 97 in Fl.

There are consequently missing in this collection, Fl. 40–47, 60–67, 72–79, 95, and 99.

Ff. 8^b–21^a, three sentences on each page; the Arabic, in Naskhî in letters of gold; the Persian, in ink in beautiful Nasta'lîḳ; most splendid frontispiece; the first two pages luxuriously ornamented; smaller illuminations throughout; size, 9¼ in. by 6 in. [Ouseley Add. 18.]

1434

The same.

Another, still more incomplete, copy of the same, containing (in spite of the title on fol. 1^b, صد كلمهٔ امير المؤمنين) only sixty-six sentences, in the following order:—

Sentences 1–39 (on ff. 1^b–8^a) = 1–39 in Fl.
40–42 (on fol. 8^b) = 48–50 in Fl.
43–47 (on ff. 9^a and 9^b) = 41–45 in Fl.
48–59 (on ff. 9^b–11^b) = 84–95 in Fl.
60 (on fol. 11^b) = 98 in Fl.
61 (on fol. 12^a) = 96 in Fl.
62 (ib.) = 100 in Fl.
63 (ib.) = 99 in Fl.
64 (on fol. 12^b) = 82 in Fl.
65 (ib.) = 81 in Fl.
66 (on ff. 12^b and 13^a) = 97 in Fl.

There are consequently missing in this copy, Fl. 40, 46, 47, 51–80, and 83. Copied by Naṣîr-aldîn al'alawî of Shîrâz, A.H. 970 = A.D. 1562, 1563.

Ff. 13, three sentences on each page; the Arabic, in Naskhî in gold; the Persian, in Nasta'lîḳ in ink; beautiful frontispiece; coloured ground and margin; small illuminations throughout; size, 9¼ in. by 6⅛ in. [Laud Or. 212.]

1435

Akhlâḳ-i-Nâṣirî (اخلاق ناصرى).

Practical philosophy, by Naṣîr-aldîn Muḥammad bin Muḥammad bin Ḥasan Al-Ṭûsî, who died A.H. 672 = A.D. 1274; see No. 1422, VI, in this Catalogue. It was dedicated to Nâṣir-aldîn bin 'Abd-alraḥîm bin Abî Manṣûr, ruler of Ḳûhistân, and based, at his request, in the first and chief part, on the Arabic work طهارة النفس or تهذيب الاخلاق, by Abû 'Alî Aḥmad bin Muḥammad Ibn Miskawaih, who died A.H. 421 = A.D. 1030; see H. Khalfa v. p. 112; the Arabic Catal. of the British Museum, p. 745^b; and No. 1417 in this Catal. Comp. also H. Khalfa i. p. 205; Rieu ii. p. 441; A. Sprenger, in Zeitschrift d. D.M.G. xiii. pp. 539–541; Schier, Specimen editionis libri اخلاق ناصرى, Dresden, 1841; Bombay Transactions, vol. i. pp. 17–40, where Lieut. E. Frissell has given the contents of this work in detail; H. O. Fleischer, Catal. Dresd., pp. 51 and 52; J. Aumer, p. 62; Catal. Codd. Or. Lugd. iv. p. 219; Catal. of Orient. MSS. by Duncan Forbes, No. 171, etc. It was composed about A.H. 653 = A.D. 1255.

Introduction, on fol. 1^b, beginning: حمد بى حدّ و مدح بى عدّ لائق حضرت عزّت مالك الملكى باشد كه همچنانكه در بدو فطرت اولى الخ.

First chapter (مقاله), در تهذيب اخلاق, 'the cultivation of character,' on fol. 6^a, in two ḳisms: در مبادى, in seven faṣls, and در مقاصد, in ten faṣls.

Second chapter, در تدبير منازل, 'the management of the family,' on fol. 68^a, in five faṣls.

Third chapter, در سياست مدن, 'the management of cities,' on fol. 84^a, in eight faṣls.

This copy was made by Pîr Muḥammad bin Maulânâ Muḥammad, A.H. 949 = A.D. 1542, 1543. The work was edited at Lahore, 1865; at Lucknow, 1869 (see Trübner's Record, No. 25, p. 85); at Bombay, A.H. 1267; and at Calcutta, A.H. 1269.

Ff. 1–123, ll. 21; clear Nasta'lîḳ; illuminated frontispiece; worm-eaten; size, 8⅞ in. by 5½ in. [Fraser 251.]

1436

The same.
Introduction, on fol. 1^b.
First chapter, on fol. 11^a.
Second chapter, on fol. 178^b.
Third chapter, on fol. 222^b.
Dated the 29th of Muḥarram, A.H. 1058 = A.D. 1648, February 24.

Ff. 331, ll. 14; Nasta'lîḳ; illuminated frontispiece; size, 10⅜ in. by 4⅝ in. [Walker 92.]

1437

The same.
Introduction, on fol. 1^b.

First chapter, on fol. 10a.
Second chapter, on fol. 130a.
Third chapter, on fol. 160b.

Dated the 22nd of Dhû-alḥijjah, in the thirty-eighth year of 'Âlamgîr's reign, i.e. A.H. 1105 = A.D. 1694, August 14. The MS. was bought at Sotheby's sales, August 15, 1884. A former owner was the Rev. George Keene (1803).

Ff. 239, ll. 14; good, clear Nasta'lîḳ; the last forty or forty-five leaves more or less worm-eaten; size, 8¾ in. by 4¾ in. [MS. Pers. d. 7.]

1438

The same.
Introduction, on fol. 1a.
First chapter, on fol. 13b.
Second chapter, on fol. 159a.
Third chapter, on fol. 195b.

On fol. 286b there is the following colophon: تمام شد نسخهٔ اخلاق ناصری من تصنیف ابو علی احمد بن محمّد نصیر طوسی قدّس اللّه سرّه العزیز بوقت بروز شنبه بتأریخ غرّهٔ شهر ربیع الثانی بخطّ احقر العباد سیّد هدایت اللّه ولد سیّد فتحعلی در عهد محمّد شاه پادشاه غازی سنهٔ ۹ جلوس والا تحریر یافت.

This copy was consequently finished by Sayyid Hidâyat-allâh, the son of Sayyid Fatḥ-'Alî, the 1st of Rabî'-althânî, in the ninth year of Muḥammadshâh's reign, i.e. A.H. 1140 = A.D. 1727, November 16.

This MS. is collated, and has many explanatory notes on the margin of the first leaves.

Ff. 286, ll. 13; large Nasta'lîḳ; size, 8⅛ in. by 5¼ in. [Ouseley 10.]

1439

The same.
Introduction, on fol. 1b.
First chapter, on fol. 8a.
Second chapter, on fol. 91a.
Third chapter, on fol. 222b.

This copy is not dated; it is likewise collated throughout, and the margin has occasional explanatory notes, especially on the first leaves.

Ff. 166, ll. 17; careful Nasta'lîḳ; size, 11¾ in. by 6½ in. [Ouseley 393.]

1440

The same.

This copy is a little defective at the beginning, the first page being missing. The initial words correspond to Ouseley 393, fol. 1b, l. 9, so that about eight lines are wanting altogether.

First chapter, on fol. 7b, last line but one.
Second chapter, on fol. 98a.
Third chapter, on fol. 122a.

Copied in the thirty-first year (probably of 'Âlamgîr's reign = A.H. 1099, A.D. 1687, 1688). Occasional explanatory notes and various readings on the margin.

Ff. 181, ll. 15; very careless Nasta'lîḳ, not seldom like Shikasta; worm-eaten throughout; size, 8¾ in. by 4¾ in. [Hunt. 311.]

1441

The same.

This copy is rather defective at the end, breaking off in the eighth faṣl of the last chapter with the words دولت این پادشاه عادل . . .

Ff. 189, ll. 17; Nasta'lîḳ; size, 9 in. by 5⅝ in. [Pococke 61.]

1442

The same.

This modern copy, which was finished by Mîr Ni'mat-allâh the 21st of Rabî'-althânî, A.H. 1217 = A.D. 1802, August 21, is also a little defective at the end; its last words correspond to the seventh line of the last page of the preceding copy (Pococke 61).

Introduction, on fol. 1b.
First chapter, on fol. 8b.
Second chapter, on fol. 108a.
Third chapter, on fol. 133b.

Collated. Occasional notes on the margin.

Ff. 198, ll. 15; two illuminated frontispieces on the richly ornamented first two pages; all the other pages surrounded by small gold stripes; an ornament besides on fol. 198a; marginal notes on some of the first leaves, probably written by Sir Gore Ouseley; Nasta'lîḳ; size, 10½ in. by 6 in. [Elliott 7.]

1443

Sharḥ-i-Akhlâḳ-i-Nâṣirî (شرح اخلاق ناصری).

The first portion of an anonymous Persian commentary of a very detailed character on the 'Akhlâḳ-i-Nâṣirî.' This copy comprises only the introduction and about two and a half faṣls of the first ḳism of the first chapter, beginning:

قولهٔ حمد بیحدّ و مدح بی عدّ' ائمّهٔ لغت بر آنند که اشتقاق حمد حمده است و حمده آوازی باشد الخ

The last words of the original, which are explained in this copy, are عقل نظیری خوانند, corresponding to Ouseley 393, fol. 13b, l. 1.

Glosses and additions occasionally on the margin. Fol. 155 is a mere repetition of fol. 154, and may simply be omitted. Fol. 208 must be put between ff. 212 and 213. The copy breaks off suddenly on fol. 214a. No date. A seal from A.H. 1194 = A.D. 1780, at the foot of the last page.

Ff. 214, ll. 19; careless Nasta'lîḳ; worm-eaten and frequently injured; size, 8⅝ in. by 5¾ in. [Hunt. 628.]

1444

Tadhkirat-almuta'addibîn (تذکرة المتأدّبين).

A short treatise on ethics and practical philosophy (رساله در حکمت مشتمل برمکارم اخلاق و محاسن آداب), by an anonymous writer, apparently based on—or rather abridged from—the اخلاق ناصری, in a muḳaddimah, three maḳâlas, and a khâtimah. Muḳaddimah, on fol. 9b: در تعریف حکمت و اقسام او. Maḳâlah I, on fol. 13b: در کسب و حفظ اخلاق. Maḳâlah II, on fol. 16b: در تدبیر منزل. Maḳâlah III, on fol. 20b:

در تدبیر مدینه. Khâtimah, on fol. 23ª: در وظائف معاشرت و آداب مخالطة با اصناف خلق. Beginning: بسم اللّه . . . حمد بی حدّ واحصا وثناء بی عدّ وانتها پادشاهی را که بحکمت کامله و قدرت شامله خلقت انسانرا الخ.

Copied A.H. 921 = A.D. 1515, 1516.

Ff. 9ᵇ–24ª, ll. 19; distinct Nasta'lîk; size, 8 in. by 5¼ in. [WALKER 14.]

1445

A collection of ethical and metaphysical treatises, by Afdal-aldin Muḥammad Kâshî (here styled, on fol. 15ᵇ, افضل الملّة و الدین القاسانی, but more correctly at the end of fol. 17ᵇ, خواجه افضل الدین کاشی), the famous rubâ'î-writer, who died A.H. 707 = A.D. 1307, 1308; see No. 749 in this Catalogue. It is imperfect at the beginning.

Contents:

I. End of a treatise in questions and answers, beginning abruptly thus: در خدمت مولانا سخنی میرفت بنده گفت که جمله خلق مأمورند از انسان الخ, on fol. 7ª.

II. رسالهٔ ساز وپیرایهٔ شاهان منه ایضا, a treatise on royalty, its rights and duties, etc.

Beginning: آغاز گفتار از نام آن گیریم که انجام هر گفتار وکردار بدوست وستاینده باشیم وبرا چون ازوی الخ.

It is divided into three chapters:

گفتار نخستین اندر معنئ نام پادشاه وپاد کردن پادشاهان موجودات جهان که چند صنفند وانتهای پادشاهی بمردم وباز نمودن ترتیب پادشاهئ مردم در قرب پادشاه پادشاهان بقیاس با ترتیب دیگر پادشاهان, on fol. 7ᵇ.

گفتار دوم اندر بیان کار مردم وپادشاهئ او وبر شمردن چیزها که ویرا باید با پادشاه بود بر مردم دیگر, on fol. 8ª.

گفتار سیم در عمّال ونائبان پادشاه, on fol. 9ᵇ.

Conclusion, on fol. 14ᵇ.

The proper order of the leaves is this: ff. 7–9, 14ᵇ, and 14ª.

III. A treatise on knowing and knowledge, beginning: للّه الحمد اهل الحمد وولیّه ومنتهاه الخ چنین گوید محرّر این رقوم ومبیّن تقرر این معانی وعلوم که گروهی از یاران حقیقی وبرادران دینی الخ.

It is divided into three chapters:

گفتار نخستین اندر آگهی دادن از وجود خود وصفات وجود خود, on fol. 14ª, subdivided into ten در.

گفتار دوم اندر آگهی دادن از آگهی وعلم که چیست, on fol. 12ª.

گفتار سیم اندر آگهی دادن از فائده ومنفعت آگهی وعلم, on fol. 11ᵇ, subdivided into three در.

The order of the leaves is this: ff. 14ª, 13ᵇ, 13ª, 12ᵇ, 12ª, 11ᵇ, and 11ª.

Another copy of the same treatise, the correct title of which is ره انجام نامه, is described in Rieu ii. p. 830ᵇ, No. XXIII.

IV. Short treatise on the philosophical meaning of the terms چیز ('res') and هست ('est').

Title: رسالهٔ اخری منه قدّس اللّه روحه.

Beginning: بدانکه نخست لفظی که معنئ وی بر همه معانی عامّ بود لفظ چیز وهست ولفظ موجود پس بحث کنیم وباز جوئیم که لفظ چیز ولفظ هست دو لفظ اند الخ.

The order of the leaves is this: ff. 11ª, 10ᵇ, and 10ª.

V. A treatise on similar subjects. Title: رسالهٔ اخری منه ایضا طاب ثراه.

Beginning: دل عزیز ونفس شریعت مستعدّ وآراستهٔ نظر الهی وانوار نامنتهای باد وخاطرت از خیالات فاسد الخ, on ff. 10ª, 15ª, and 15ᵇ.

VI. A treatise, 'de principiis rerum creatarum.' Title: رسالهٔ اخری منه.

Beginning: سپاس وآفرین وستایش نگارندهٔ جانرا بخرد وبپای دارنده الخ.

It is divided into five faṣls; on ff. 15ᵇ, 16ª ᵇ, and 17ª ᵇ.

At the end, on fol. 17ᵇ, a note (without any diacritical points whatever) on an intercourse between Khwâjah Zain-aldin Lisâni and the author of the preceding treatises, Afdal-aldin Kâshi; a second note of philosophical contents.

Besides there are two treatises of similar contents, both imperfect at the beginning, written on the margin:

(1) Beginning: در جواب نوشته صاحب سعید مجد الدین عبد اللّه نوشته الخ, on ff. 7–9, 14ᵇ ª, 13ᵇ ª, 12ᵇ ª, 11ᵇ ª, and 10ᵇ.

(2) Beginning: خجسته نام تحسیسی را که آغاز هر سخنست الخ, on ff. 7–9, 14ᵇ ª, 13ᵇ ª, 12ᵇ ª, 11ᵇ ª, 10ᵇ ª, 15ª ᵇ, 16ª ᵇ, and 17ª ᵇ.

Ff. 7–17; small Nasta'lîk; size, 12⅝ in. by 7 in. This MS. formed originally part of Ouseley 95 (No. 1422 in this Catal.), being identical in writing, paper, and size. [OUSELEY 387.]

1446

C'ihil Majlis (چهل مجلس).

Forty conversations, a work on practical philosophy, by Jalâl-almillah wa aldin Amîr-i-Ikbâl bin Sâbik of Sijistân, containing the expositions of his teacher, Shaikh 'Alâ-aldaulah of Simnân, who died A.H. 736 = A.D. 1335, 1336, on various moral and theological subjects. The author noted down all the admonitions and precepts of his spiritual guide, that they might not slip his memory in the long run of time (مواعظ و فوائدی که بر لفظ مبارکش میرفته در قلم آورد که نباید که بمرور روزگار بر خاطرش فراموش شود).

Majlis I (having taken place A.H. 724=A.D. 1324), on fol. 3ᵇ, l. 9.
II (on a Monday, in the garden of Ṣûfi Âbâd), on fol. 8ᵇ, l. 5.
III, on fol. 9ᵃ, first line.
IV, on fol. 10ᵃ, last line.
V, on fol. 21ᵃ, l. 4.
VI, on fol. 26ᵃ, l. 7.
VII, on fol. 28ᵃ, l. 8.
VIII, on fol. 28ᵇ, l. 9.
IX, on fol. 29ᵃ, l. 2.
X, on fol. 33ᵇ, l. 6.
XI, on fol. 36ᵃ, first line.
XII, on fol. 38ᵃ, last line.
XIII, on fol. 40ᵃ, first line.
XIV, on fol. 45ᵇ, l. 9.
XV, on fol. 46ᵃ, l. 9.
XVI, on fol. 48ᵃ, l. 9.
XVII, on fol. 48ᵇ, l. 6.
XVIII, on fol. 49ᵃ, l. 10.
XIX, on fol. 55ᵇ, l. 6.
XX, on fol. 63ᵃ, l. 8.
XXI, on fol. 65ᵃ, l. 10.
XXII, on fol. 70ᵃ, l. 8.
XXIII, on fol. 71ᵇ, l. 7.
XXIV, on fol. 74ᵇ, last line.
XXV, on fol. 79ᵃ, first line.
XXVI, on fol. 90ᵇ, l. 8.
XXVII, on fol. 96ᵇ, first line.
XXVIII, on fol. 102ᵃ, l. 7.
XXIX, on fol. 109ᵇ, first line.
XXX, on fol. 110ᵇ, last line.
XXXI, on fol. 112ᵇ, l. 5.
XXXII, on fol. 115ᵇ, l. 10.
XXXIII, on fol. 122ᵇ, l. 8.
XXXIV, on fol. 133ᵃ, l. 5.
XXXV, on fol. 139ᵃ, l. 9.
XXXVI, on fol. 141ᵇ, l. 7.
XXXVII, on fol. 150ᵇ, l. 2 (heading wanting).
XXXVIII, on fol. 153ᵇ, l. 9.
XXXIX, on fol. 155ᵇ, l. 6.
XL, on fol. 162ᵇ, last line (heading wanting).

Beginning: الحمد للّه ربّ العالمين . . . . امّا بعد بدان ای طالب حقّ مبين وسالك صراط المستقيم الخ.

No date.

A note on fol. 1ᵃ states that this MS. came into Sir Gore Ouseley's library, A.H. 1217=A.D. 1802, 1803.

Ff. 164, ll. 11; Nasta'lîk; a splendid copy, written on coloured and speckled paper, sprinkled with gold; two richly illuminated frontispieces on ff. 1ᵇ and 2ᵃ; on the fly-leaf a beautiful picture; marginal notes on ff. 3ᵇ, 4ᵃ, 5ᵇ, 6ᵃ, and 164; size, 8¼ in. by 5½ in.
[ELLIOTT 36.]

1447

Nigâristân (نگارستان).

A work on practical philosophy, entitled Nigâristân (quite distinct from the other two works with the same title, in Nos. 337–340 and 1362, 1363), and composed by Mu'în-aldin alasfarâ'ini aljnwaini for the Sultân Abû Sa'id Bahâdurkhân (who reigned A.H. 716–736=A.D. 1316–1335), A.H. 735=A.D. 1334, 1335; comp. H. Khalfa vi. p. 381, No. 13981, and Rieu ii. p. 754. It is divided into seven books.

Introduction, on fol. 1ᵇ, beginning: حمد و سپاس خدائی را كه ازليتش از سمت بدايت منزّه است الخ.

First book (باب), در مكارم اخلاق, on fol. 11ᵃ.
Second book, در صيانت و پرهيزگاری, on fol. 35ᵃ.
Third book, در حسن معاشرت, on fol. 56ᵃ.
Fourth book, در عشق و محبّت, on fol. 74ᵃ.
Fifth book, در وعظ و نصيحت, on fol. 117ᵃ.
Sixth book, در فضل و رحمت, on fol. 142ᵃ.
Seventh book, در فوائد متفرّقه, on fol. 162ᵃ.

Many corners injured. This copy is dated the 15th of Ramadân, A.H. 971=A.D. 1564, April 27, by Kuṭb-aldin Ḥusain bin Pir Aḥmad of Kirmân.

Ff. 194, ll. 24; small Nasta'lîk; size, 8¾ in. by 5 in.
[ELLIOTT 279.]

1448

The same.

Another complete copy of the same, beginning: حمد و سپاس خدای را كه بقيّتش از سمت بدايت الخ.

First book, on fol. 17ᵃ, last line; *second*, on fol. 54ᵃ; *third*, on fol. 83ᵇ; *fourth*, on fol. 113ᵇ; *fifth*, on fol. 179ᵃ; *sixth*, on fol. 216ᵃ; *seventh*, on fol. 255ᵃ. Both the date and the transcriber's name are effaced.

Ff. 293, ll. 17; Nasta'lîk; illuminated frontispiece; size, 9⅜ in. by 5⅜ in.
[FRASER 105.]

1449

The same.

A third and rather defective copy of the same, breaking off in the midst of the *seventh* book. The first line, on fol. 254ᵃ, agrees with Elliott 279, fol. 171ᵇ, ll. 19 and 20; but the remainder of that last leaf is entirely different.

First book, on fol. 12ᵇ; *second* (headed here, در زهد و تقوی), on fol. 41ᵇ; *third*, on fol. 70ᵃ; *fourth*, on fol. 87ᵃ; *fifth*, on fol. 143ᵇ; *sixth*, on fol. 179ᵇ; *seventh*, on fol. 217ᵇ.

In a rather illegible English note on the first page there occurs the date 1649.

Ff. 254, ll. 17; excellent Nasta'lîk; size, 10 in. by 6⅞ in.
[MARSH 397.]

1450

Kunûz-alwadî'at min rumûz-aldharî'at (كنوز الوديعة من رموز الذريعة).

A very elaborate Persian paraphrase of, and detailed commentary on, the famous ethical work, ذريعة الى مكارم الشريعة, composed in Arabic by the Shaikh and Imâm Abû-alkâsim alḥusain bin Muḥammad bin almufaḍḍal, usually called alrâghib aliṣfahâni, who died A.H. 502=A.D. 1108, 1109; comp. G. Flügel iii. p. 271. This Persian adaptation was made during the reign of Abû-alfawâris Shâh Shujâ' almuẓaffari (who reigned A.H. 760–786=A.D. 1359–1384), see fol. 10ᵃ, l. 10 sq., and contains:

1. A long introduction on the creation of sublunar and superlunar things, on the first Persian kings, the different classes of men, etc., beginning on fol. 1[b]: احسن کلامی که بذریعهٔ انوار معانی آن قلوب ارباب تحقیق منوّر شود الخ.

2. The work itself, which begins on fol. 16[b] thus: الحمد لله و الصلوة والسلام علی نبیّه . . . امّا بعد حکیم فاضل متشرّع و عارف کامل متورّع ابو القاسم المدعو بالراغب الاصفهانی الخ, and is divided into the same seven fasls as the original, the contents of which are given by G. Flügel iii. p. 272, and H. Khalfa iii. p. 334, No. 5812 (Index, on fol. 19[b]; fasl I, on fol. 24[a]; II, on fol. 150[b]; III, on fol. 238[a]; IV, on fol. 266[a]; V, on fol. 287[a]; VI, on fol. 301[b]; and VII, on fol. 323[a]).

3. A long conclusion, or rather appendix, on fol. 328[b], beginning: لطائف حقائق منقول ومعقول وظرائف دقائق فروع اصول الخ.

Dated by Muhammad Mu'min alsharif of Kirmân the 20th of Rajab, A.H. 1070 = A.D. 1660, April 1. The Persian commentator's name seems not to occur in the preface. We add a list of the other works by the author of the original Arabic work, Abû-alkâsim alrâghib alisfahânî:

1. اخلاق راغب, H. Khalfa i. p. 203, No. 279.
2. اقانین البلاغة, ib. i. p. 370, No. 1002.
3. تحقیق البیان فی تأویل القرآن, ib. ii. p. 244, No. 2704.
4. تفسیر الراغب, a commentary on the Kurân, ib. ii. p. 361, No. 3272.
5. تفسیر النشأتین و تحصیل السعادتین, ib. ii. p. 383, No. 3438 (or تفصیل النشأتین, as it is styled in O. Loth, Arabic MSS. of the India Office Library, p. 238[b]).
6. درّة التأویل فی متشابه التنزیل, ib. iii. p. 202, No. 4931.
7. کتاب المعانی الاکبر, ib. v. p. 616, No. 12329.
8. رسالة فی فوائد القرآن, ib. iii. p. 425, No. 6260.
9. محاضرات الادباء و محاورات الشعراء والبلغاء, ib. v. p. 414, No. 11504, and G. Flügel i. p. 341.
10. مفردات الفاظ القرآن, ib. vi. p. 35, No. 12628.

He also assisted in the composition of the احتجاج القرّاء, ib. i. p. 164, No. 118.

Ff. 374, ll. 17; small Nasta'lik; illuminated frontispieces on ff. 1[b], 16[b], and 328[b]; ff. 1[b], 2[a], 16[b], and 17[a] richly adorned in gold; binding with flowers; size, 7¾ in. by 4½ in.
[Ouseley Add. 30.]

1451

Dhakhîrat-almulûk (ذخیرة الملوك).

A work on ethics and politics, composed by Mîr Sayyid 'Ali bin Shihâb Alhamadâni (fol. 1[b], l. 13), who died A.H. 786 = A.D. 1384. See above, No. 1241, 28; H. Khalfa iii. p. 329, No. 5792; Rieu ii. p. 447; G. Flügel iii. p. 284; H. O. Fleischer, Cat. Dresd., No. 5; C. T. Tornberg, p. 290; Catal. Codd. Or. Lugd. iv. p. 220, etc.

Beginning: حمد بسیار وثنای بیشمار ملکی را که اسباب معاش سکّان خطّهٔ ملك دنیوی را بتمهید قانون سیاست حکمی نظام داد الخ.

It is divided into ten chapters (باب).
Chapter I, on fol. 2[b], faith.
II, on fol. 16[a], duties of worship.
III, on fol. 44[b], noble character.
IV, on fol. 55[a], rights of parents, etc.
V, on fol. 72[a], laws of state.
VI, on fol. 95[a], spiritual government.
VII, on fol. 112[a], obedience.
VIII, on fol. 138[a], thanksgiving.
IX, on fol. 170[a], forbearing.
X, on ff. 196[b]–225[a], overbearing, wrath, hatred, humility, and forgiving.

This MS. is not dated. It is carefully written, and bears many emendations on the margin. Each page is circumscribed by a gold border, and the first page has a gold vignette.

Ff. 225, ll. 17; small Nasta'lik; size, 7¾ in. by 4¾ in.
[Ouseley 92.]

1452

The same.

Another, rather injured, copy of the same work, finished by 'Abd-alrahim Badakhshi, on the 4th of the first Jumâdâ, A. H. 1030 = A. D. 1621, March 27, in Ahmadâbâd: تمام شد کتاب ذخیرة الملوك بتأریخ اربعهٔ شهرجمید الاولی سنهٔ الف وثلاثون[1] در دار الخلافة احمدآباد گجرات بخطّ شکستهٔ اضعف العباد کمترین خلائق عبد الرحیم بدخشی.

At the beginning the bottom of the leaves has greatly suffered (from wet it seems); here some small portions of the text are entirely torn off.

Ff. 203, ll. 19; Nasta'lik; size, 9¼ in. by 5¼ in.
[Ouseley 204.]

1453

The same.

Another incomplete copy of the same, breaking off in the last chapter with the words, وقوّت سبعی را شجاعت و رجولیّت نام نهند . . . Chapter I, on fol. 2[b]; II, on fol. 15[a]; III, on fol. 40[b]; IV, on fol. 50[a]; V, on fol. 68[b]; VI, on fol. 90[b]; VII, on fol. 106[b]; VIII, on fol. 129[b]; IX, on fol. 156[a]; X, on fol. 180[a].

Ff. 1–199, ll. 15; Nasta'lik; size, 7¼ in. by 5 in.
[Marsh 540.]

1454

Sharh-i-tahdhib (شرح تهذیب).

A Persian commentary on Sa'd-aldin Mas'ûd bin

[1] For ثلاثون originally was written ستین, but afterwards cancelled and ثلاثون put above it.

'Umar Altaftazânî's (died A. H. 792=A. D. 1390) well-known logical and dogmatical work, تهذيب المنطق و الكلام, or, as it is sometimes called, غاية تهذيب الكلام فى تحرير المنطق والكلام وتقريب المرام فى تقرير عقائد الاسلام; composed in Arabic A. H. 789=A. D. 1387; comp. Ḥ. Khalfa ii. p. 479, No. 3786; J. Aumer, Die arabischen Handschriften etc., pp. 304 and 408; O. Loth, Arabic MSS. of the India Office Library, p. 146[b] sq.; Cat. Codd. Or. Lugd. iii. p. 378, etc. This commentary contains only the explanation of the first ḳism of Altaftazânî's work, القسم الاوّل فى المنطق; see fol. 9[a], l. 3.

Beginning: الحمد حمد در لغت وصفيست بجميل اختيارى بر جهت تعظيم الخ.

The commentator's name does not occur. The Arabic text is written in red ink. Ff. 96–113 are misplaced; their proper order is 96, 105–112, 97–104, 113. Another copy of the same Persian commentary is noticed in O. Loth, Arabic MSS. etc., p. 162[a]. The Arabic original was printed in Lucknow.

Ff. 126, ll. 15; Nasta'liḳ; occasional glosses on the margin; size, $8\frac{7}{8}$ in. by $4\frac{3}{4}$ in. [WALKER 40.]

1455

Alrisâlat-alkubrâ fi-almanṭiḳ (الرسالة الكبرى فى المنطق).

The larger treatise on logic by Mîr Sharîf Sayyid Jurjânî, who was born A. H. 740=A. D. 1339, 1340, and died A. H. 816=A. D. 1413, 1414; see Rieu ii. p. 812, and on the author, ib. ii. p. 522; Ḥ. Khalfa iii. pp. 416 and 446; A. Sprenger, in Zeitschrift d. D. M. G. vol. 32, p. 9, etc. Printed in the Majmû'ah-i-Manṭiḳ, Lucknow, 1819, pp. 10–50. It is simply styled here, رسالة فى المنطق.

Beginning: بدانكه آدمى را قوّتيست درّاكه كه منتقش مى شود دروى صوراشيا چنانكه درآئينه ليك درآئينه حاصل نشود مگر محسوسات و در قوّت مدركهٔ انسانى حاصل شود صور محسوسات ومعقولات الخ.

Copies of the smaller treatise on logic (رسالهٔ صغرى در علم منطق), by the same author, are contained in Nos. 290 (fol. 34 sq.) and 1988 of the India Office Library.

Copied by Ṭaifûr of Khotan, A.H. 815=A.D. 1412, 1413.

Ff. 1–16, ll. 13; Nasta'liḳ; small illuminated heading; size, $6\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [FRASER 171.]

1456

Dânishnâma-i-Jahân (دانشنامهٔ جهان).

A work on the different branches of physical science, by Ghiyâth-aldin 'Ali ibn 'Ali Amîrân alḥusainî aliṣfahânî, who probably flourished in the ninth century of the Hijrah; see Rieu ii. pp. 439 and 440.

Beginning: سزاوار ستايش و سپاس مبدعى است كه باقتضاء ذاتئ او كه در لسان صاحب الخ.

The author's name appears on fol. 2[a], ll. 8 and 9; the title on fol. 3[a], l. 9. It is divided into ten فصل (No. 619 in the India Office Library has eleven), twenty اصل, four نتيجه, and one خاتمه. The ten faṣls are:

1. در بيان پديد آمدن عقل و نفس كلّ بر سبيل اجمال, on fol. 4[a].
2. در بيان پديد آمدن افلاك و ترتيب ايشان.
3. در بيان گردش افلاك و مدّت و دهريك ايشان.
4. در بيان پيدا شدن عناصر و مكان هريك.
5. در بيان تقسيم عناصر.
6. در كيفيّاتى كه لازم عناصرند.
7. در بيان طبقات عناصر.
8. در بيان شكل افلاك و عناصر و بيگونگئ ايشان.
9. در بيان معنى و حقيقت جسم.
10. در بيان تقسيم جسم بسيط و مركّب.

The first aṣl begins on fol. 11[b], headed: در بيان آنكه خلا نمى تواند بود; the last, on fol. 36[a], headed: در بيان برآمدن آواز از زمين و بيرون آمدن باد وآتش از درون زمين.

The four natijas are:

1. در پيدا شدن چشمه و كاريز و چاه, on fol. 38[a].
2. در بيان پيدا شدن معادن كه اقسام آن حجريّاتست و سيماب و ملحيّات و مستعلات و متطرّقات, on fol. 42[a].
3. در پيدا شدن نباتات و نفس و قواى آن, on fol. 53[a].
4. در پيدا شدن حيوانات (not marked in the text).

Khâtimah (also not marked): در ايراد تشريحات اعضاء انسان.

Not dated.

In the latter half of this copy all the headings are left blank. A full index, written by a modern hand, on the fly-leaves.

Ff. 155, ll. 17; Nasta'liḳ; size, $8\frac{3}{4}$ in. by 5 in. [FRASER 166.]

1457

Lawâmi'-alishrâḳ fi makârim-alakhlâḳ (لوامع الاشراق فى مكارم الاخلاق).

A work on ethics by Jalâl-aldîn Muḥammad bin As'ad alṣiddiḳî aldawânî (died A. H. 908=A.D. 1502, 1503); see No. 1298, 1 in this Catalogue, dedicated to Sulṭân Ḥasanbeg Bahâdurkhân, and entitled, لوامع الاشراق فى مكارم الاخلاق, or simply كتاب اخلاق جلالى; see the colophon in the following copy, and J. Aumer, p. 62. Comp. also Ḥ. Khalfa i. p. 202, and v. p. 341; Rieu ii. pp. 442 and 443, etc. It contains the same three chapters as the Akhlâḳ-i-Nâṣirî (see above, Nos. 1435–1442), on which it is chiefly based.

Beginning: افتتاح کلام بنام واجب الاعظام سلطانی سزد که به امر نافذ الخ.

It is edited in tom. v of the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809; and in the 'Classic Selections,' vol. ii. No. 2, translated into English by W. F. Thompson, London, 1839 (Oriental Translation Fund). Another edition in the Navalkishor Press, A.H. 1283. This copy was made A.H. 949 = A.D. 1542, 1543, by Pir Muḥammad ibn Maulânâ Muḥammad.

Ff. 124–216, ll. 21; Nasta'lîḳ; illuminated frontispiece; size, 8⅞ in. by 5½ in. [Fraser 251.]

1458

The same.

Beginning the same. Dated the 5th of Jumâdâ-alawwal, A.H. 1066 = A.D. 1656, March 1, by Muḥammad 'Azîz ibn Muḥammad Ḳâsim of Iṣfahân.

Ff. 135, ll. 15; large and distinct Nasta'lîḳ; size, 9⅝ in. by 5¾ in. [Marsh 87.]

1459

The same.

This copy was transcribed by Ḳâsim bin Muḥammad al-harawî for Khwâjah Zain-al'âbidîn ibn Khwâjah Shams-aldîn Muḥammad bin Khwâjah 'Alâ-aldîn 'Alî Kalân, but not dated. At the beginning there is added a fihrist of the whole work, on ff. 1ᵇ–2ᵇ, beginning: مقاصد این کتاب قواعد حکمت عملیست و آن عبارتست از علم باحوال الخ.

The work itself begins on fol. 3ᵇ in the usual manner.

Ff. 112, ll. 19; clear and distinct Nasta'lîḳ; size, 8¾ in. by 5⅝ in. [Fraser 251 bis.]

1460

Akhlâḳ-i-muḥsinî (اخلاق محسنی).

A work on ethics, composed A.H. 900 = A.D. 1494, 1495 (the title is a chronogram), by Ḥusain alwâ'iẓ alkâshifî, who died A.H. 910 = A.D. 1504), see Nos. 134, 135, 431–437, 661, 662, and 1357, 1358, and dedicated to Sultân Ḥusain Mîrzâ. It is divided into forty chapters (see the Persian Catal. of the India Office Library), and begins: حضرت پادشاه علی الاطلاق عزّت (و) کلمته وجلّت عظمته الخ.

Comp. Rieu ii. p. 443; J. Aumer, p. 63; Cat. des MSS. et Xyll., p. 257, etc. The first thirty-seven chapters of this work are printed in the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809, vol. i, and in the 'Classic Selections,' vol. i. Other editions at Hertford, 1823 and 1850; Lucknow, A.H. 1279. English translation by H. G. Keene, Hertford, 1851; see also Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein Vaëz, Paris, 1837.

Dated the 15th of Ramaḍân, A.H. 998 = A.D. 1590, July 18, by Ni'mat-allâh ibn Shams-aldin Raiḥânî.

Ff. 299, ll. 11; large Nasta'lîḳ; size, 6⅞ in. by 4⅝ in. [Bodl. Or. 39.]

1461

The same.

No date. Beginning the same as in the preceding copy.

Ff. 204, ll. 11; very clear and neat Nasta'lîḳ; size, 8 in. by 6⅛ in. [Marsh 497.]

1462

The same.

No date. Beginning: حضرت پادشاهی علی الاطلاق الخ.

Ff. 129, ll. 16; Nasta'lîḳ; size, 9 in. by 4⅞ in. [Fraser 252.]

1463

Risâla-i-Akhlâḳ-i-Humâyûn (رسالۀ اخلاق همایون).

A treatise on ethics, arranged in tables like those of geography and astronomy, compiled and translated from other works, especially the لمعات اخلاق همایون, by Abû 'Alî Ibn Miskawaih, and the قانون السیاسة, A.H. 912 = A.D. 1506, 1507, by Ikhtiyâr alḥusainî (probably identical with Ikhtiyâr bin Ghiyâth-aldin alḥusainî, the author of an Arabic collection of traditions and sentences, styled اساس الاقتباس, composed A.H. 897 = A.D. 1492, when he lived as magistrate in Harât; comp. G. Flügel i. p. 308 sq.) It is divided into three ḳânûns, each of which has subdivisions, viz. قاعدة, بحث, etc., all together arranged in form of tables.

قانون اوّل در تهذیب اخلاق, on fol. 4ᵃ.

قانون دویم در تدبیر اموال, on fol. 16ᵃ.

قانون سیوم در تقویم رعایا و ممالك داری, on fol. 18ᵇ.

In the preface Sulṭân Ḥusain is highly praised, and Sulṭân Bâbar is also mentioned with many flowery epithets.

Beginning: طغرای سعادت خسروان عالیشان دار الملك سخن طرازی و منشور کرامت شهسواران الخ.

Copied A.H. 1106 = A.D. 1694, 1695.

Ff. 28, 4 and more coll. on each page, with a various number of lines; size, 11¾ in. by 7⅞ in. [Fraser 253.]

1464

Dastûr-alwuzarâ (دستور الوزرا).

Rules of conduct for the wazîrs, by Shaikh 'Âlam, who began the composition of this treatise the 20th of Sha'bân, A.H. 940 = A.D. 1534, March 6, and dedicated it to his Excellency Ibrâhîm Pâshâ. It is divided into four books:

باب اوّل در معاشرت سلاطین با امرا و وزرا و آداب این طبقه نسبت با سلاطین, on fol. 56ᵇ.

باب دوم در معاشرت وزرا با سائر خلق, on fol. 59ᵇ.

باب سوم در صفت کرم وسخاوت ومذمّت بخل و لئامت, on fol. 61ᵇ.

باب چهارم در مؤانست با اخیار و اجتناب از صحبت اشرار, on fol. 64a.

Beginning: سبحانك يا ذا الجود و كرم ويا واهب الآلاء و النّعم لك الحمد بعدد انفاس كلّ موجود و لك الشكر على العطايا والجود الخ.

The author quotes several times a work by Sulṭân Sanjar, کتاب دستور السلطنة. This tract ends on fol. 68a; ff. 68b–69b contain some short poems by the same author, rubâ'is, kiṭ'as, and fards (این ابیات از آن صاحب این رساله است شیخ عالم قدّس اللّه روحه).

Beginning of the first rubâ'î:

آن مایه زدنیا که خوری یا نوشی
معذوری اگر در طلبش میکوشی'

Copied A. H. 1022 = A. D. 1613.

Ff. 54b–69b, ll. 19; Nasta'liḳ; size, 8⅜ in. by 5⅞ in. [Sale 41.]

1465

Tuḥfat-almulûk (تحفة الملوك).

The same tract as in No. 1241, 45 above, containing good advice to kings and rulers, compiled from the moral sayings of the ancients, and divided into forty short bâbs, each of which contains four lessons of advice.

Beginning: الحمد للّه ربّ العالمين . . . . امّا بعد بدانکه حکما از کتب قدما اختیار نموده اند الخ.

According to a note on fol. 1a it is written by Mîr 'Alî alkâtib. On fol. 11a a date is given, viz. 14th of Ramaḍân, A. H. 944 = A. D. 1538, February 14, which can only refer, we think, to the composition of the treatise, the handwriting being quite modern.

Ff. 11, ll. 8; Nasta'liḳ; illuminated frontispiece; size, 9¼ in. by 5¾ in. [Elliott 385.]

1466

Another copy of the same.

Beginning as in the preceding copy. It is styled here, تحفة الوزرا, 'the gift to wazîrs.' An account of this little book, written by Sir Gore Ouseley, on fol. 1a, states that 'it was copied and presented to him by Tajamal Hussein Husseinkhan, the son of that incomparable scholar Tafazal Husseinkhan, a Cashmirian by birth, who made such wonderful progress in science and literature, that he translated the "Principia" of Newton into the Arabic language for the benefit of his countrymen. The noble penman was a great proficient in calligraphy.' The title, تحفة الوزرا, occurs on fol. 2b, l. 2.

Ff. 12, consisting of a coherent series of tables, each ll. 6; very large Nasta'liḳ; size, 8¼ in. by 5½ in. [Elliott 386.]

1467

Kunûz-alrumûz (كنوز الرموز).

A short treatise on moral and religious matters, entitled كنوز الرموز, and beginning: الحمد للّه على افضاله والصلوة والسلام على محمّد وآله واصحابه' این رساله ایست مشتمل بر ده فصل و خاتمه الخ.

Copied A. H. 944 = A. D. 1537, 1538, by Sulṭân Muḥammad Nûr-allâh.

Ff. 7, ll. 8; excellent Nasta'lîk, written in inks of different hue on paper of various colours; the margins powdered with gold; illuminated frontispiece; size, 8¼ in. by 5 in. [Ouseley Add. 27.]

1468

An anonymous treatise on philosophic, more especially ethical, topics, based not upon the doctrines of Greek philosophers, but on the Ḳurân. A title does not occur anywhere.

Beginning: بدان جعلك اللّه تعالى وايّانا من المتخلّقين باخلاق اللّه که متمّم مکارم اخلاق صلّی اللّه علیه وآله من نوع انسانی را مأمور داشته الخ.

Contents: On understanding (معرفت) based on divine revelation, on fol. 3a; on خِلق (حُسن ظاهر) and خُلق (حُسن باطن), on fol. 3b; on intellect (عقل), on fol. 4b; on righteousness (عدالت), on fol. 7b; on the ways of righteousness (آداب عدالت), on fol. 8b; on the understanding of the soul (در معرفت نفس), on fol. 16b; de cognitione realitatis substantiae (در معرفت حقیقت جوهر), on fol. 17b; در معرفت روح حیوانی ونفس بشری ونسبت نفس بشری بنفس انسانی, on fol. 18a; در معرفت نفس انسانی وتذکیه نفس بشری وتهذیب وتبدیل اخلاق, on fol. 19a; در بیان قوّای طبیعی وجسمانیٔ بدن, on fol. 21a; this last chapter is divided into seven مخزن:

مخزن ١ در معرفت بدن انسانی, on fol. 21a.
مخزن ٢ در ابواب شهربستان بدن انسانی, on fol. 24b.
مخزن ٣ در علم وعمل, on fol. 30a.
مخزن ٤ در کردار وگفتار آدمیان, on fol. 33b.
مخزن ٥ در عمر آدمی ومراتب که اورا مدّت العمر پیش می آید, on fol. 37a.
مخزن ٦ در حسن اخلاق, on fol. 48a.
مخزن ٧ در شناخت دنیا, on fol. 64a.

This last part on ff. 21a–69a is possibly a separate treatise.

Dated by Mirzâ Muḥammad Zamân, beginning of Jumâdâ I, A. H. 1039 = A. D. 1629, December 17.

Ff. 1–69, ll. 19; cursive Nasta'liḳ and Shikasta; size, 9 in. by 4⅞ in. [Ouseley 43.]

1469

Akhlâḳ-i-pâdishâhî (اخلاق پادشاهی).

A treatise (رساله and مختصر) on royalty, its origin

and duties, the manners and customs of kings, etc., explained by many examples and quotations from Kurân and Sunnah. The author is not mentioned anywhere; he appears to have been a Shî'ite, see fol. 78b; the title occurs on the first page and on fol. 78b, lin. pen. The date of composition is contained in the title (see fol. 78b, last line but one), اخلاق پادشاهی, that is, A. H. 1055=A. D. 1645.

Beginning: الحمد لله ربّ العالمين كما هو اهله الخ نموده ميشود كه مرّة اخرى مثال واجب الامتثال از محلّ رايت سعادت الخ.

It is divided, according to the statement of the preface on fol. 2a, l. 5, into an introduction, five fasls, and a conclusion. The introduction (مقدّمه) ends on fol. 7b, l. 1; but the division of the five fasls we have not been able to discover in the book itself.

Not dated; modern copy. On the last two pages there are many blanks.

Ff. 79, ll. 15; small Nasta'lîk; size, 8¾ in. by 7⅝ in.
[Ouseley 169.]

1470

Dastûrnâma-i-Kisrawî (دستورنامهٔ كسروى).

The Institutes of Kisrâ Anûshîrwân, a work on politics and administration, by Muhammad Jalâl-aldîn Tabâtabâ'î, who came to India A. H. 1044=A. D. 1634, 1635, and wrote, besides this work and a series of letters, a history of Shâhjahân's reign from A. H. 1041–1045, under the title of پادشاه نامه, the شش فتح كوت كانگره, or account of the capture of the fort of Kângrah, and a preface to Kudsî's dîwân; see Rieu i. p. 258; ii. p. 685a; and iii. p. 933a. The above-given title occurs in the preface on fol. 18a. At the end it is called توقيعات مطوّل. It is dedicated to a prince, شاهزاده مراد بخش مريدپرور (fol. 5b), that is, Murâd, the son of Shâhjahân, who died A. H. 1072=A. D. 1662.

The date, when the composition of this book was commenced, is A. H. 1062=A. D. 1652, expressed by the value of the letters of دستورنامهٔ كسروى; see fol. 18a, ll. 6 and 7. There is a slightly incorrect note on the first page, according to which the author lived at the time of Jahângîr: توقيعات مطوّل من تصانيف مرزا جلالای طباطبای در عهد نور الدين جهانگير شاه.

The author narrates in the preface, on ff. 1b–21a, that the decisions of Anûshîrwân on different questions regarding government, given by him in reply to questions of his wazîrs and officers, were collected into a book, written in Pahlawî. It was afterwards translated into Arabic, and from this version our author translated it into Persian. On fol. 18b follows the introduction of the Arabic original, and on fol. 21a the work itself, consisting of مرفوع (points of dispute, questions addressed to the king) and توقيع كسرى (the decrees of Anûshîrwân).

Beginning: الحمد لله الذى ربط سلسلة نظام العالم بسياست الخ.

Not dated. The margin has many explanatory notes. The work has been printed in Calcutta, 1824.

Ff. 190; Shikasta on ff. 1b–17b and ff. 72a–189b; Nasta'lîk on ff. 18a–71b and fol. 190a; size, 6¾ in. by 3¾ in.
[Ouseley 135.]

1471

Tuhfa-i-Kutbshâhî (تحفهٔ قطبشاهى).

Information for princes, or, as the author himself calls it (fol. 3a, l. 1), 'a model,' دستور العمليست مر سلاطين نامدار وخواقين كامگار.

The author is 'Alî bin Taifûr Albistâmî (على بن طيفور البسطامى; see fol. 3a, l. 6). He has dedicated his work (see fol. 3b, l. 8) to Sultân 'Abdallâh Kutbshâh, who was tributary to the emperor Shâhjahân, and reigned in Haidarâbâd, A. H. 1035–1083=A. D. 1626–1672; see Nos. 1294 and 1295 in this Catalogue. It is very much like the Gulistân, full of poetical quotations and of anecdotes; to judge from the style, it seems to be a masterpiece of elegant composition.

After the preface (ff. 1a–5b) the following parts:

Introduction, on the necessity of kings, در بيان احتياج بوجود سلاطين نامدار وخواقين كامگار الخ, on fol. 6a.

Chapter I, on justice, در نصفت وعدالت, on fol. 8a.

II, on liberality, در بخشش وسخاوت, on fol. 18a.

III, on politics and consultation with wise men, در تدبير ومشاورت با ارباب كياست, on fol. 32b.

IV, on valour, در شجاعت, on fol. 37b.

V, on clemency, در حلم وعفو, on fol. 50b.

VI, on government, در سياست, on fol. 67a.

VII, on compassion, در شفقت ومرحمت, on fol. 76a.

VIII, exhortations, witty sayings, etc., در نصائح ونكات وحكايات متفرّقه الخ, on fol. 81a.

Conclusion, sayings of kings and sages, در سخنان سلاطين عاليمقدار ووصاياى حكماء نامدار, on ff. 120b–127b.

Beginning: ديباچهٔ ديوان چو نگارد سخن آرا ـ بايد كه كند بر سر آن حمد تو انشا.

End: چونكه بدين پايه رساندم كلام به كه كنم ختم سخن والسلام.

No date. The whole copy is very correct, and is collated throughout.

Ff. 127, ll. 17; small, careful Nasta'lîk; beautiful frontispiece on fol. 1b; the first two pages written between gold lines, and each page of the whole copy surrounded by a border, painted in gold, red, blue, and green colours; size, 9⅜ in. by 4⅞ in.
[Ouseley 226.]

1472

Abwâb-aljinân (ابواب الجنان).

The first two books of a work of ethical and parae-

netic contents, which, if complete, would consist of eight books (باب), as the conclusion of fol. 380a, l. 9, and a note on fol. 3b, l. 9, inform us, composed by Muḥammad Rafīʻ Wâʻiẓ (see the author's name on fol. 137a, l. 9), who died shortly after A. H. 1105 = A. D. 1694; see No. 1144 in this Catalogue. In the preface he says that people had not yet composed in Persian a book which comprises all the parts of paraenesis taken from the Kurân and tradition (كتابى كه مشتمل بر جميع ابواب وعظ كه از كتاب خدا واحاديث اهل بيت عصمت عليهم السلام مأخوذ باشد بفارسى ننوشته اند), and that he had undertaken to fulfil this task. He called his work ابواب الجنان, because its parts are equal in number to the gates of paradise (see fol. 137b, l. 12).

The *first two books* which this copy contains are misplaced here, the second preceding the first.

First book (باب اوّل در ذكر دنياى فانى و شرح مفاسد الخ), on ff. 133b–380a, beginning: بهترين مقالى كه سر خيل كاروان فنون محاورت تواند بود الخ. See other copies in G. Flügel iii. p. 293; J. Aumer, p. 61, and a fragment in Rieu ii. p. 826. Lithographed at Taharân, A. H. 1274, and at Lucknow, A. D. 1868. See Trübner's Record, No. 45, p. 464. Both these editions, however, contain only the first bâb of the work, in a mukaddimah and sixteen majlis (i.e. the first two faṣls and the fourteen sections of the third).

Contents of the first book:

Introduction (مقدّمه), in three parts (مطلب) and three chapters (فصل).

مطلب اوّل در بيان احتياج بوعظ الخ, on fol. 137b.

مطلب دوم در آداب وعظ گفتن, on fol. 139b.

مطلب سوم در شنيدن وعظ و آداب الخ, on fol. 141b.

فصل اوّل در ذكر تحقيق معنیء حبّ دنيا, on fol. 143a.

فصل دوم در ذكر بيوفائىٔ دنياى مكّاره الخ, on fol. 146b.

فصل سوم در ذكر هريك از طرق وشغب حبّ دنيا الخ, on fol. 155b.

In the third chapter the same seven qualities are discussed as in G. Flügel's Catal., iii. p. 293, but in different order. The first is here تكبّر (in Flügel the sixth), and the sixth ظلم (in Flügel the first). This last chapter is subdivided into fourteen sections (مجلس), on ff. 156a, 163a, 172a, 177a, 194a, 204a, 208b, 248a, 266a, 282a, 297b, 332a, and 357a. We quote only the headings of those which are not mentioned by Flügel, viz.:

مجلس چهارم در شهوت مباشرت شاهدان گلعذار وبوس وكنار خوبرويان ساده رخسار الخ.

مجلس پنجم در شهوت اكل و شرب ومذمّت برخوردن و نظر بر لطافت و خوشگوارئ لقمه داشتن الخ (in two فصل, like the eighth, ninth, tenth, twelfth, thirteenth, and fourteenth sections).

مجلس ششم در تسكين شهوت لباس وخودآراى الخ.

The ninth and tenth sections differ from Flügel's; the ninth is subdivided into فصل اوّل در مذمّت ريا و and فصل دوم در مذمّت عجب سمعه.

The tenth is headed مجلس دهم در ذمّ بغض و حسد, and subdivided into فصل اوّل در صفت بغض و مراد آن and فصل دوم در مذمّت صفت حسد.

The second فصل of section 13 contains two وجه (directions); the second وجه twelve ضابطه (rules); and the last ضابطه five طبقه or طائفه (classes).

At the end of this first book the author expresses the hope that divine aid may help him to finish the remaining seven. This part is dated by Muḥammad Ḥusain bin Mullâ Muḥammad Yûsuf, the 7th of Rabîʻ-althâni, A. H. 1238 = A. D. 1822, December 22.

Second book (باب دوم از ابواب ثمانيهٔ كتاب ابواب الجنان), on ff. 1b–132a, beginning: زلال مقاليكه ازچشمه سار دل بجدول زبان جارى و بوستان جانفزاى دين و ايمان را الخ.

Contents of the second book:

Five parts (مطلب), viz.:

مطلب اوّل در بيان شرافت عمر و بيبهائئ آن, on fol. 3b.

مطلب دوم در بيوفائئ عمر و بيبقائئ آن, on fol. 5a.

مطلب سوم در غفلت آدمى از قدر و قيمت عمر, on fol. 10b.

مطلب چهارم در ذكر هريك از فصول و آفات عمر, on fol. 21b (in four فصل).

مطلب پنجم در ذكر معارف عمر بر سبيل تفصيل آن, on fol. 32b.

The fifth or last مطلب is again subdivided into fourteen sections (مجلس), the last two of which (13 and 14) are entirely missing, together with the whole of the fourth and a portion of the third مطلب of the twelfth section.

مجلس اوّل در تحريص علوم دينيّه و كسب معارف يقينيّه, on fol. 32b.

مجلس دوم (wrongly styled مطلب) در فضل و ثواب تحصيل علم و طلب آن, on fol. 39a.

مجلس سوم در بيان اينكه چنانكه عمل را بعلم كارست علم را الخ, on fol. 42a.

مجلس چهارم در بيان اينكه علمى كه نشاء . . . . كدام است, on fol. 49b.

مجلس پنجم (wrongly styled فصل پنجم) در ذكر فضل و ثواب نماز (in three فصل), on fol. 52a.

مجلس ششم در کیفیّت نماز جمعه (again styled فصل) الخ, on fol. 72[a].

مجلس هفتم در مذمّت ترك نماز الخ (in two مطلب), on fol. 80[a].

مجلس هشتم در مذمّت بسیار خوابیدن و بیان اوقاتی الخ (in two فصل), on fol. 97[a].

مجلس نهم در کیفیّت نماز شب, on fol. 103[a].

مجلس دهم در آداب نمازهای سنّتی الخ, on fol. 108[b].

مجلس یازدهم در بیان نمازهای موقّته, on fol. 117[a].

مجلس دوازدهم در فضل دعا و استغفار و سائر اوراد الخ (in four مطلب), on fol. 120[a].

This part is dated by the same scribe as the first, the 28th of Jumâdâ-althânî, A.H. 1238=A.D. 1823, March 12.

Ff. 380, ll. 16; regular and clear Nasta'lîk, on paper of various colours; illuminated frontispieces on ff. 1[b] and 133[b]; size, 9½ in. by 6 in. [Elliott 1.]

1473

Another defective copy of the *first book* of the Abwâb-aljinân.

Beginning the same as in the preceding copy.

Introduction in three مطلب, on fol. 8[b]. First chapter (فصل), on fol. 17[a]; second, on fol. 22[a]; third, on fol. 36[b].

Section (مجلس) I, on fol. 36[b].

II, on fol. 50[a].

III, on fol. 63[a].

IV, on fol. 71[a].

V, on fol. 86[a] (here headed در پاس نظر داشتن و برداری دین و دل از تیر نگاه حرامْ نام خود را در صحیفهٔ اهل سعادت نگاشتن).

VI, on fol. 104[a] (here headed در مذمّت حرام خوردن وتنعّم فرمودن ونفس شوم و آبروی ورع از چهرهٔ ایمان بردن).

VII, on fol. 114[b] (here headed در تسکین شهوت لباس), agreeing with the sixth section in Elliott 1.

VIII, on fol. 121[b], corresponding to the seventh in Flügel and Elliott 1.

IX, on fol. 156[a], agreeing with the eighth in Flügel and Elliott 1.

X, on fol. 183[b], agreeing with the first فصل of the ninth in Elliott 1.

XI, on fol. 195[b], agreeing with the second فصل of the ninth in Elliott 1.

XII, on fol. 211[a], agreeing with the tenth in Elliott 1.

XIII, on fol. 238[a], agreeing with the eleventh in Flügel, without any subdivisions.

XIV, on fol. 264[a] (here wrongly styled فصل چهاردهم), agreeing with the twelfth in Flügel. There appears a فصل اوّل in this section, but no فصل دوم.

This copy, we see, differs considerably from the preceding one, and is incomplete, as there are missing, at least, two full sections. No date.

Ff. 265, ll. 17; Nasta'lîk; the first three pages supplied in Shikasta; size, 8⅝ in. by 4¾ in. [Ouseley Add. 79.]

1474

Another still more defective copy of the same *first book*.

Majlis I–IV and XII–XIV are entirely missing here.

This copy was finished A.H. 1167, the 14th of the second Rabî' = A.D. 1754, February 8. See the following colophon on fol. 174[b]:

تمام شد کارم بفضل ربّ العالمین وخاتم النبیّین والطاهر وطیّبین انتظام شد هذا نسخهٔ ابواب الجنان من تصنیف مرزا محمّد رفیع واعظ فی التأریخ چهاردهم شهر ربیع الثانی سنة احد جلوس عالمگیر ثانی مطابق سنة هجری مائة سبع وستون بعد الف بروز یوم الخمیس بمقام رنگپور دار السرور بعمل نوّاب معدلت اياب قاسم علی خان بهادر ودر صوبه‌داری نوّاب ظفر رکاب مهابت جنگ ومالکه اهل همّت وفکرت وصاحب ندرت وفکرت یکی از آل شفیع الدارین یعنی میر کمال الدین حسین الخ

The same owner has put his seal on the first page, کمال الدین حسین طباطبا.

Ff. 174, ll. 19; Nasta'lîk; size, 10⅛ in. by 6¼ in. [Ouseley 245.]

1475

Akhlâk-i-Muhammadshâhî (اخلاق محمّدشاهی).

A treatise on moral government and ethics, composed by Mîr Ahmad 'Alîkhân, a native of Ajmîr (see fol. 1[b], l. 3), at the request of the emperor Muhammadshâh (A.H. 1131–1161 = A.D. 1719–1748), in whose honour it was styled اخلاق محمّدشاهی (see fol. 2[a], first line, and fol. 2[b], ll. 11 sq.) The statement of Sir Gore Ouseley (in a note, written on the fly-leaf), that 'it was partly composed and partly compiled from the works of the old philosophers, A.H. 1033,' contains an obvious slip of the pen; instead of A.H. 1033 the date must be A.H. 1133=A.D. 1720, 1721.

Beginning: الحمد لله ربّ العالمین و الصلوة علي نبیّه محمّد صلّی اللّه علیه و آله الطیّبین واصحابه المبتدین بعد معروض دارد اضعف الخ.

Contents:

Mukaddimah, on fol. 3[a]: در بیان کیفیّت عقل ورای.

Five chapters (پنج فصل), viz.:

1. در بیان اخلاق سلاطین, on fol. 4[b].
2. در بیان اخلاق و آداب وزرا, on fol. 16[b].
3. در بیان اخلاق و آداب امرا و سرداران, on fol. 21[a].
4. (or رفقا) در بیان آداب ندما, on fol. 30[b].
5. در حسن معاشرت, on fol. 35[b].

Khâtimah, on fol. 44ª: در بیان کیفیّت دنیا.

Occasionally small marginal notes. No date at the end, but under the title of the work, on fol. 1ª, is written the number ۱۱۹۵ (A. H. 1195=A. D. 1781).

Ff. 46, ll. 11; illuminated frontispiece; all the pages surrounded by small gold stripes; the lines of the first four pages separated by larger stripes of the same description; Nasta'lîk; size, 8¼ in. by 4¾ in. [ELLIOTT 6.]

1476

Risâlahâ wa Ḥikâyât (رسالها و حکایات).

A collection of treatises on different philosophical, physiognomical, and religious subjects, good moral advices, short tales, etc., viz.:

1. رساله در علم قیافه از کلام اکابر, a treatise on physiognomy, on ff. 2ᵇ–12ª, beginning: حمد و سپاس و ثنای بیقیاس حضرت صانع حکیم را که الخ. It seems to be divided into two chapters; see fol. 5ª: باب در بیان چیست و صورت ظاهر انسان و شکل و شمائل و جوارح و اعضای ایشان که کیفیّت هر عضو دلیل چه صفت است, and fol. 8ᵇ: باب در بیان سیرت و صفت باطن انسان و احوال و مقامات و منازل و کیفیّت هر مرتبه از مراتب ارباب دل, See other tracts on physiognomy above, in No. 1241, 28 and 48.

2. کتاب سراج القلوب در تنبیه عاقلان و اهل دین, the lamp of the hearts, a treatise on philosophical and religious matters, on the basis of the Ḳurân and tradition, on ff. 12ᵇ–78ª. Beginning: الحمد لله ربّ العالمین . . . . بدان ای عزیز من که بزرگان و معتمدان دین این کتاب را ساخته اند از اخبار بزرگان سراج القلوب نهاده اند الخ.

It consists of questions, answers, and traditions (سؤال, خبر, جواب), and is, upon the whole, translated from the Arabic; see the last words of the treatise: و مردمان آن خبرها در کتابها نوشته تا اکنون که بما رسید بر اینجمله از تازی بفارسی گردانیدم تا هر که بخواند این قدرتهای و عجائبهای خدای تعالی را بداند.

There are described in Rieu i. p. 17, and G. Flügel iii. p. 453, Persian works of the same title and contents (see also Ḥ. Khalfa iii. p. 588, No. 7078), but they differ entirely in the beginning.

3. حکایت قضا وقدر (that seems to be the title, so far as it can be deciphered from the effaced heading), a tale of predestination and its execution, on ff. 79ª–97ª. Beginning: روایت کنند از حسن بصری رحمة الله علیه الخ.

4. رسالهٔ جواهر مفرده از کلام حکماء ما تقدّم, on ff. 97ᵇ–99ᵇ, beginning: الحمد لله ربّ العالمین . . . . این رساله مشتمل است بر آنکه حکما از کتب قدما اختیار کرده اند و فوائد بسیار در ضمن هر حرفی مرقوم معلوم میشود و از هر رمزی کنزی و از هر اشارتی بشارتی مستفادست الخ.

This tract, in spite of its different title, is identical with the تحفة الملوك or تحفة الوزرا, noticed above in Nos. 1241, 45, and 1465, 1466.

5. وصیّت‌نامهٔ افلاطون حکیم شاگرد خودرا ارسطاطالیس, Plato's last advice to his disciple Aristotle, on ff. 100ª–101ᵇ. Beginning: این وصیّت‌نامه ایست که افلاطون حکیم شاگرد خودرا ارسطاطالیس نصیحت فرموده الخ.

6. وصیّت‌نامهٔ افلاطون حکیم و نکتهٔ چند از بزرجمهر, on ff. 102ª–104ª. Beginning: چنین گویند که در روزگار گذشته انوشیروان عادل ابو زرجمهر را که وزیر اوبود فرمود که میخواهم که کتابی در حکمت از بهر من ترتیب نمای الخ.

This treatise is identical with the ظفرنامهٔ بزرجمهر, noticed above in No. 1241, 43. The first part of the title, therefore, must have been taken over by mistake from the previous risâlah.

7. وصیّت نامهٔ استاد اسکندر ارسطاطالیس حکیم اسکندر را, Aristotle's last advice to his pupil Alexander, on ff. 104ᵇ–106ª. Beginning: بدان ای جویندهٔ دانش که این صد و ده کلمه که اسکندر از استاد خویش ارسطاطالیس حکیم پرسید و او جواب بصواب داد الخ.

It contains a discourse between master and disciple; the latter puts questions, the former answers, for instance: سکندر گفت پرسیدم از استاد خود که جوهر چیست گفت آنچه قائم بذاتست الخ.

8. خلاصهٔ روایات کتاب جامع الحکایات, an extract from Muḥammad 'Aufî's celebrated work, جامع الحکایات ولوامع الروایات (see Nos. 324–330 in this Catalogue), on ff. 106ᵇ–123ª. Beginning: الحمد لله . . . . امّا بعد در جامع الحکایات الخ.

At the end of Nos. 1 (on fol. 12ª), 2 (on fol. 78ᵇ), 3 (on fol. 97ª), 5 (on fol. 101ᵇ), and 8 (on fol. 123ᵇ), there are added some sayings of Muḥammad, addressed to اباذر غفّاری. The last of them (on fol. 123ᵇ) is entitled وصیّت‌نامه که حضرت رسول باباذر غفّاری کرده است یا اباذر الخ.

On fol. 124ª a short mathnawî is found, beginning: یار بد باشد زبانگار ای پسر الخ.

No date. For Nos. 5 and 7 we refer to G. Flügel iii. p. 289, where a وصیّت افلاطون ارسطورا and a

وصيّت ارسطاطاليس اسكندر را are mentioned as the last two chapters of a work, روضة الخلد.

Ff. 124, ll. 17; large and distinct Nasta'lîk; illuminated frontispieces on ff. 2^b, 12^a, 97^b, 100^a, 102^a, 104^b, and 106^b; two large vignettes on ff. 1^b and 2^a; pictures on ff. 13^a, 15^b, 17^b, 20^b, 24^a, 30^a, 33^b, 40^a, 43^a, 47^a, 50^b, 54^a, 57^a, 62^a, 66^b, 70^b, 74^a, 85^a, 90^a, 96^a, 107^b, and 120^b; size, $12\frac{1}{2}$ in. by $7\frac{3}{4}$ in.
[ELLIOTT 288.]

1477

A treatise on metaphysics, psychology, eschatology, and natural science, by Nâsir Ankarî (ناصر انقرى), divided into a mukaddimah, eleven questions (مسئله), and a khâtimah:

مقدّمه در اصطلاحات, on fol. 2^b.

مسئله ۱ در ذكر عالم, on fol. 4^b.

مسئله ۲ در معرفت نفس ناطقه, on fol. 5^b.

مسئله ۳ در بيان مغايرهٔ بدن مر جوهر نفس را, on fol. 6^a.

مسئله ۴ در مزاج وحدّ نفس و قوّتهاى آن, on fol. 7^a.

مسئله ۵ در اثبات واجب الوجود, on fol. 15^b.

مسئله ۶ در صدور موجودات از حضرت حق, on fol. 17^b.

مسئله ۷ در قوّتهاء نفس ناطقه (missing in the text).

مسئله ۸ در بقاء نفس ناطقه بعد از خراب بدن, on fol. 21^a.

مسئله ۹ در مراتب نفوس در سعادت و شقاوت بعد از خراب بدن, on fol. 21^b.

مسئله ۱۰ در معجزه و نبّوت و كرامات و خواب, on fol. 24^b.

مسئله ۱۱ در احكام افلاك و عناصر اربعه در اندرون آن, on fol. 28^a.

خاتمه فى دفع الغمّ من الموت, on fol. 56^b.

Beginning: الحمد لله . . . . . امّا بعد چون واجب است مردم عاقل را معرفت ذات واجب الوجود حق سبحانه و تعالى الخ.

No date. Latin annotations in pencil throughout.

A résumé of the اخلاق ناصرى (see No. 1435 sq. in this Catalogue), in European handwriting, both on the fly-leaves at the end and on the inner side of the binding at the beginning.

Ff. 64, ll. 13; Nasta'lîk; size, $8\frac{3}{8}$ in. by $4\frac{7}{8}$ in. [GREAVES 9.]

1478

A compendium of the whole range of natural, cosmographical, and metaphysical sciences, on creation, on reason and the human soul, on the spheres and stars, the four elements and their offspring, on man's substance, on the progress of civilisation, etc. (مختصر در تذكار مبداء آفرينش و بيان عقل و نفس و افلاك وانجم و عناصر و مواليد و ظهور گوهر انسان و تقديم اقسام حكمت و طريق تمدّن و تعاون و اصناف اسلاف بر سبيل اجمال الخ).

The compiler is Muḥammad Ṭâhir alḥasanî alḥusainî; see fol. 1^b, l. 9 sq.

Beginning: هر نكته كه از نو و كهن مى گويم - وزپرده و قانون سخن مى گويم الخ.

No date.

Ff. 13, ll. 20–21; Shikasta; size, $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.
[HYDE 17.]

1479

An anonymous collection of Persian proverbs, fine sayings, witty sentences, etc., arranged alphabetically according to the first letter of the initial word of each sentence.

Beginning: آب آمد و شميم بر خاست الخ. See above, No. 1241, 55.

No date.

Ff. 746–751, ll. 19–21; Nasta'lîk; size, $15\frac{1}{2}$ in. by $9\frac{3}{8}$ in.
[CAPS. OR. B. 15.]

ENCYCLOPAEDIAS (NOS. 1480–1495).

1480

Kitâb-i-Nuzhat-nâma-i-'Alâ'î (كتاب نزهة نامهٔ علائى).

Complete copy of a Persian encyclopaedia, entitled Nuzhat-nâma-i-'Alâ'î, composed by Sahm-aldin bin Âbî-alkhair (see fol. 2^b); on fol. 133^a he calls himself شَهْمَردان. He relates in the preface, on fol. 2^b, that when spending some time in Gurgân and at Astarâbâd without any employment, he composed several books, among them one in Arabic, which he called كتاب البديع. In order, however, to secure for the book a wider circulation, he worked it into a new form, making additions in some places, and cutting away in others, but wrote it in 'Darî Persian;' comp. the following passage on fol. 2^b:

در سبب تأليف اين كتاب گويذ مولّف وجمع كنندهٔ اين كتاب سهم الدين بن ابى الخير چنين گويد چون مدّتى در گرگان واستاراباد بر عطلت بماندم آن صناعت خويش وآن دبيرى واستيفاست وروزگار ناهموار وناموافق پيش آمد وگفتار حق پيغامبر صلوات اللّه عليه مَن اَعَانَ ظَالِمًا سَلّطه اللّه عليه در من كار كرد واگرچه اولياء النعم اعزّ اللّه انصارهم از درگاه عالى اعلاه اللّه خداوندى فراوان مى فرمودند وشفقتهاى بى پايان مى نمودند وپيش خدمت خواندند ازآنچ اسباب موانع مستوى بود توفيق مساعدت ننمود از بهر آسايش وترجية الايّام چند

کتاب تصنیف کردم از آنجملت یکی کتاب البدیع است در خواصّ وطبائع ومنافع وچند علم دیگر که از کتب بسیار بر گزیدم واز بهر آنچ بتازی بود خواستم تا فائدهٔ آن متداول ومنتشر گردد وتمام باشد میان خواصّ وعوامّ کتابی ساختم بپارسی دری وبر آن کتاب اوّل زیادت ونقصان کردم چنانك بایست وترتیب بگردانیدم واز چند نوع دیگر که درآن کتاب نیست از هر یكْ در اینجا طرفی آوردم وبر دوازده مقالت نهادم اندر چنانك فهرست آن بر ترتیب مرقوم افتاد

H. Khalfa mentions the book in different places, vi. 328, 336; iv. 412. The time of the author can be derived from a passage in the book itself. Speaking of lightning and its influence he relates, on fol. 133ª, that once at Kâshân three children were struck by lightning when he was present. He concludes with saying: 'I could not accurately state when this event took place, but I believe it was in A.H. 475 = A.D. 1082, 1083: وبتحقیق تأریخ آن بر خاطر نیست امّا بحکم ظنّ فی سنة خمس وسبعین واربعمایه از هجرة بوده است واللّه اعلم.

This confirms the assumption of Dr. W. Pertsch, that he lived in the middle (we should prefer to say 'in the latter half') of the fifth century of the Hijrah. See 'Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha,' p. 30.

The author dedicated his work (see ff. 4ᵇ and 6ᵇ) to 'Adud-aldîn 'Alâ-aldaulah Khâṣṣ-Beg (خاصّبك) Garshâsp Ḥusâm, the son of the king of Ṭabaristân, 'Ali bin Farâmurz bin 'Alâ-aldaulah Muḥammad. In honour of this prince the book is called Nuzhat-nâma-i-*'Alâ'î*. See references to this work in Rieu ii. pp. 465 and 466, and G. Flügel ii. p. 517.

Beginning: ایزد تعالی از سرّ حکمت وقوّت وقدرت جهان آفرید چنانك سزید واز ناچیز چیز نو پدید آورد ومارا از همه جانوران بر گزید وباقامت شرائع دل بینا وزبان گویا ارزانی داشت وچهرهٔ ما بخوبی بنگاشت وببایستنیها فرمود وراه بهشت ودوزخ بنمود الخ.

The work is divided into twelve maḳâlas, forming two ḳisms of equal length. Contents:

قسم نخستین در خواصّ ومنافع وطبائع مردم وحیوانات از سباع ووحوش وبهائم وطیور وهوامّ وحشرات زمینی وآبی واشجار ونبات واجساد وجواهر واحجار, on fol. 8ᵇ.

قسم دومین اندر چند نوع خواصّ وطبائع وفوائد از علوم حسابی ونجومی ودانستن وشناختن ستارگان وچند علم دیگر وچند حکایت وداستان همچنین از اعمال پراگنده که به صنعت دست پیوسته باشد واز چند گونه صنعت علمی وعملی گفته شود, on fol. 81ᵇ.

For the contents of the single maḳâlas we refer to the table of contents, on ff. 3ª–4ª, and to W. Pertsch, loc. cit., p. 31 sq.

This copy is dated A.H. 704 = A.D. 1304, 1305, written for one 'Abd-alwâsi' Alsâwaji.

The first page is highly ornamented. The somewhat effaced note in the middle seems to say that the MS. belonged to the library of some great man. There are Arabic and Turkish notes on the margin, particularly in the first half of the book.

Ff. 172, ll. 23; Naskhî; size, 12⅞ in. by 8 in.
[Ouseley 362.]

1481

Ḥadâ'iḳ-alanwâr fî ḥaḳâ'iḳ-alasrâr (حدائق الانوار فی حقائق الاسرار).

Another Persian encyclopaedia of sixty different sciences, compiled by Muḥammad bin 'Umar alrâzî (died A.H. 606 = A.D. 1209, 1210), and finished the 6th of Dhû-alḥijjah, A.H. 574 = A.D. 1179, May 15, according to the last lines of the last page. He dedicated his work to the Khwârizmshâh Abû-almuẓaffar (Ḥ. Khalfa calls him 'Alâ-aldîn) Tukush ibn Îl Arslan ibn Atsiz (who reigned A.H. 568–596, A.D. 1172–1200); see fol. 2ª, ll. 1 and 2, and fol. 2ᵇ, l. 4; comp. Ḥ. Khalfa iii. 19, No. 4423.

Beginning: الحمد للّه الذی انشانا بتصریفه وانشرنا بتشریفه و شرّفنا (according to the following copy آثرنا) بتکلیفه وکلّفنا بالنظرفی عجائب تألیفه الخ.

The *sixty* sciences are—1. علم الکلام, on fol. 3ª; 2. علم اصول الفقه, on fol. 6ª; 3. علم الجدل, on fol. 8ª; 4. علم الخلافیّات, on fol. 10ᵇ; 5. علم المذهب, on fol. 14ª; 6. علم الفرائض, on fol. 17ᵇ; 7. علم الوصایا, on fol. 20ª; 8. علم التفسیر, on fol. 22ª; 9. علم دلائل الاعجاز, on fol. 24ᵇ; 10. علم علل القراءة, on fol. 28ᵇ; 11. علم الاحادیث, on fol. 30ᵇ; 12. علم آسامی الرجال, on fol. 35ª; 13. علم التواریخ, on fol. 36ᵇ; 14. علم المغازی, on fol. 46ᵇ; 15. علم النحو, on fol. 48ᵇ; 16. علم التصریف, on fol. 50ᵇ; 17. علم الاشتقاق, on fol. 53ª; 18. علم الامثال, on fol. 55ª; 19. علم العروض, on fol. 56ª; 20. علم القوافی, on fol. 59ᵇ; 21. علم بدیع الشعر, on fol. 62ª; 22. علم المعانی, on fol. 63ª; 23. علم المنطق, on fol. 65ᵇ; 24. علم الطبیعیّات, on fol. 68ᵇ; 25. علم التعبیر, on fol. 71ª; 26. علم الفراسة, on fol. 75ª; 27. علم الطبّ, on fol. 76ᵇ; 28. علم التشریح, on fol. 86ª; 29. علم الصیدنة, on fol. 88ᵇ; 30. علم الخواصّ, on fol. 91ª; 31. علم الاکسیر, on fol. 92ª; 32. علم الجواهر, on fol. 94ᵇ; 33. علم الطلسمات, on fol. 96ᵇ; 34. علم الفلاحة, on fol. 100ª; 35. علم قلع الآثار, on fol. 101ª; 36. علم البیطرة, on fol. 102ª; 37. علم البراءة, on fol. 104ª; 38. علم الهندسة, on fol. 105ᵇ; 39. علم المساحة, on fol. 109ª; 40. علم الاثقال,

on fol. 111b; 41. علم آلات الحروب, on fol. 114b; 42. علم حساب الهند, on fol. 116b; 43. علم الحساب الهوائى, on fol. 118b; 44. علم الجبر و المقابلة, on fol. 119b; 45. علم الارثماطيقى, on fol. 121b; 46. علم اعداد الوفق, on fol. 124a; 47. علم المناظرة, on fol. 126a; 48. علم الموسيقى, on fol. 128b; 49. علم الهيأة, on fol. 131a; 50. علم الاحكام, on fol. 134a; 51. علم الرمل, on fol. 136b; 52. علم الغرائم, on fol. 138b; 53. علم الالهيّات, on fol. 143a; 54. علم مقالات اهل عالم, on fol. 145a; 55. علم الاخلاق, on fol. 146b; 56. علم السّياسات, on fol. 149a; 57. علم تدبير المنزل, on fol. 151b; 58. علم الآخرة, on fol. 153b; 59. علم الدعوات, on fol. 156a; 60. علم آداب الملوك, on fol. 157b. Injured and worm-eaten throughout.

No date.

Ff. 160, ll. 19; small, but clear Nasta'lîk; size, 7⅝ in. by 4⅛ in. [Fraser 183.]

1482

Another copy of the same encyclopaedia.

Beginning the same as in Fraser 183. An additional index on the first fly-leaf. The date of composition, which is given in the preceding copy, is not found here. Not dated.

Ff. 112, ll. 21; Nasta'lîk; size, 8⅞ in. by 5¼ in. [Fraser 182.]

1483

Nafâ'is-alfunûn fî 'arâ'is-al'uyûn (نفائس الفنون فى عرائس العيون).

The delicacies of the sciences, a large encyclopaedian work by Muḥammad bin Maḥmûd alâmulî, who died, according to Ḥ. Khalfa iv. p. 500, and vi. p. 364, No. 13906, A.H. 753=A.D. 1352. He dedicated this work to Jamâl-aldunyah wa-aldîn almuwayyad binaṣri-allâh Abû Isḥâk Maḥmûdshâh (who ruled over Fârs and 'Irâk, A.H. 742–754), and completed it between A.H. 736 and 742=A.D. 1336–1342, according to the chapter on تأريخ, where the last events mentioned by the author are the death of Abû Sa'îdkhân and the accession of Arpâkhân, A.H. 736. A detailed description of this work is given in Rieu ii. p. 435 sq., and G. Flügel i. pp. 38–42, but the subdivision of our copies is in some respects different from that in Rieu, Flügel, and Ḥ. Khalfa.

Contents:

The author's preface, on fol. 1b, beginning: حمد و ثنا و شکر بی منتها حضرت پادشاهی را که افکار اذکیا الخ, followed by an introduction (مقدّمه), in three فائده, viz., 1. در بیان شرف علم ; 2. در تقسیم علوم ; 3. در ترتیب کتاب.

The encyclopaedia itself comprises two parts or قسم: (modern sciences) قسم اوّل درعلوم اواخر, on fol. 10b, subdivided into four مقاله, and comprising eighty-five sciences (علوم) in thirty-seven sections (فنون). According to Ḥ. Khalfa this part was originally the second, but because it contains the sciences of Islâm, the author afterwards put it at the top of his work.

(literary sciences) مقالهٔ اولى در ادبيّات, in fifteen فنون, on fol. 10b: 1. علم خطّ ; 2. علم لغت ; 3. علم اشتقاق ; 4. علم تصريف ; 5. علم نحو ; 6. علم معانى ; 7. علم بيان ; 8. علم بديع ; 9. علم عروض ; 10. علم قوافى ; 11. علم فرض شعر ; 12. علم دواوين ; 13. علم امثال ; 14. علم انشا ; 15. علم استيفا.

(legal sciences) مقالهٔ دوم در شرعيّات, in ten فنون, on fol. 119b: 1. علم کلام, including also علم تفسير and علم قصص ; 2. علم قراءت ; 3. علم اخبار ; 4. علم حديث ; 5. علم اسامى ; 6. علم اصول الفقه ; 7. علم الفقه ; 8. علم خلاف ; 9. علم شروط ; 10. علم دعوات.

(Ṣûfic sciences) مقالهٔ سيوم در علوم تصوّف و توابع آن, in five فنون, on fol. 224b: 1. علم سلوك ; 2. علم حقيقت ; 3. علم مراصد ; 4. علم حروف ; 5. علم فتوّت. The fifth فنّ is here wrongly styled مقالهٔ چهارم.

(conversational sciences) مقالهٔ چهارم در علم محاورى, in seven فنون, on fol. 277a: 1. علم محاورة ; 2. علم تواريخ ; 3. علم سير ; 4. علم مقالات اهل عالم ; 5. علم انساب ; 6. علم المواقف و الواقعات ; 7. علم الاحاجى. On fol. 370b must be read فنّ هفتم instead of هشتم.

(ancient sciences) قسم دوم در علوم اوائل, subdivided into five مقاله, and comprising seventy-five sciences (علوم) in thirty-three sections (فنون), quite agreeing with those in Rieu and Flügel.

(practical philosophy) مقالهٔ اولى در حکمت عملى, in three فنون (or اقسام), on fol. 381a.

(speculative philosophy) مقالهٔ دوم دراصول حکمت نظرى, in four فنون, on fol. 417b.

(mathematics) مقالهٔ سيوم در اصول رياضى, in four فنون, on fol. 462a.

(branches of physics) مقالهٔ چهارم در فروع طبيعى, in nine فنون, on fol. 502a.

(branches of mathematics) مقالهٔ پنجم در فروع رياضى, in thirteen فنون, on fol. 579b.

This copy was finished the 4th of Ramaḍân, A.H. 1025=A.D. 1616, September 15, by 'Abd-alkarîm ibn Ḥâjî 'Abd-alraḥîm of Tattah.

Ff. 659, ll. 21; Nasta'lîk; ff. 533–596 supplied, as it seems, by another hand; size, 9⅞ in. by 5⅝ in. [Fraser 175.]

1484

The same.

Another complete copy of the same encyclopaedia, comprising, like the preceding one, 160 sciences (not 120 or 150, as is written on fol. 3a, l. 12).

Contents:

Preface, on fol. 1^b.

Introduction, in three فائده, on fol. 4^a.

First part (قسم اوّل), in four maķâlas. Maķâlah I, on fol. 8^b; II, on fol. 97^a; III, on fol. 180^b; IV, on fol. 224^a. The subdivision is in some minor points slightly different from that in Fraser 175.

Second part (قسم دوم), in five maķâlas. Maķâlah I, on fol. 302^b; II, on fol. 331^b (wrongly styled here فنّ چهارم); III, on fol. 368^a; IV, on fol. 403^b; V, on fol. 481^b.

Dated the 24th of Rajab, A.H. 1079 = A.D. 1668, December 28.

Ff. 549, ll. 25; Nasta'lîķ, by different hands; illuminated frontispiece, the last page a little injured; occasional glosses on the margin; size, $10\frac{7}{8}$ in. by $6\frac{1}{4}$ in. [Elliott 274.]

1485

The same.

A third copy of the same, older than Elliott 274, but defective in the middle in consequence of a lacuna after fol. 144 (where a great part of the seventh and the whole eighth فنّ of the second maķâlah are missing). In the preface of this copy, on fol. 3^a, ll. 3 and 4, only 120 sciences are mentioned, but the number is, in fact, the same as in all the other copies, viz. 160.

Contents:

Preface, on fol. 1^b, beginning here: حمد و ثنا و شکر بی انتها الخ.

Introduction, on fol. 4^a.

First part: Maķâlah I, on fol. 8^a; II, on fol. 90^a; III, on fol. 154^a; IV, on fol. 198^b.

Second part: Maķâlah I, on fol. 275^b; II, on fol. 304^b; III, on fol. 339^a; IV, on fol. 374^b; V, on fol. 459^a.

Copied A.H. 1040=A.D. 1630, 1631. On the back of the binding it is incorrectly styled 'Nafais ool ooloom.'

Ff. 524, ll. 25; Naskhi, mixed with Nasta'lîķ, written on different paper by different hands; size, $10\frac{3}{4}$ in. by 7 in. [Elliott 275.]

1486

The same.

Another and still more defective copy of the same, containing:

Preface, on fol. 2^b, beginning as in Elliott 275.

Introduction, on fol. 4^b.

First part: Maķâlah I, on fol. 8^b; II, on fol. 86^b; III, on fol. 161^b; IV, on fol. 189^b.

Second part: Maķâlah I begins here on fol. 287^b and ends on fol. 309^b; II is placed before the first, on ff. 257^b–286^b; III is entirely missing; IV, on fol. 310^b, here in ten فنون (the ninth and tenth being practically *one* chapter); V, on fol. 357^b.

Dated in the month Ṣafar, A.H. 1066=A.D. 1655, December, by Ibn Mîr 'Alî Rustam Malik Ashraf.

Ff. 395, ll. 23; clear Nasta'lîķ; size, $11\frac{5}{8}$ in. by $7\frac{5}{8}$ in. [Marsh 170.]

1487

The same.

This copy contains a large portion of the *first part* only, viz.:

Maķâlah I, on ff. 1^a–75^b, defective at the beginning (*one* leaf is missing). It corresponds to Elliott 274, fol. 2^a, l. 9, to fol. 97^a.

II, on ff. 76^b–150^b, corresponding to Elliott 274, ff. 97^a–180^b, last line.

III begins on fol. 150^b and goes down to the middle of the sixth faṣl of the fifth or last فنّ (علم فتوّت), where it breaks off on fol. 187^b=Elliott 274, fol. 180^b, last line, to fol. 221^a, l. 17. There is besides one leaf missing between ff. 186 and 187; this lacuna comprises the third and fourth faṣls, and corresponds to Elliott 274, fol. 218^b, l. 10, to fol. 220^a, l. 1.

Ff. 187, ll. 25; good old Naskhi; worm-eaten throughout; parts of the first and the last two leaves torn away; size, $11\frac{1}{8}$ in. by $8\frac{1}{2}$ in. [Bodl. Or. 785.]

1488

Extracts from the same encyclopaedia.

Extracts from the Nafâ'is-alfunûn, comprising:

1. The fourth فنّ of the fifth maķâlah of the *second part* on arithmetic (فنّ چهارم از مقالهٔ پنجم درعلم حساب), on fol. 1^b.

2. The fifth فنّ of the same maķâlah, on algebra, incomplete at the end (فنّ پنجم از مقالهٔ پنجم از قسم دوم درعلم جبر و مقابله), on fol. 10^b.

3. The eighth فنّ of the first maķâlah of the *first part*, on tropical figures (فنّ هشتم از مقالهٔ اولی در علم بدیع), on fol. 40^b.

4. The twelfth فنّ of the same maķâlah, on similes (فنّ دوازدهم از مقالهٔ اولی از قسم اوّل در علم امثال), on fol. 53^b.

Ff. 1–73, ll. 19; Nasta'lîķ; size, 10 in. by 6 in. [Fraser 176.]

1489

A fragment of the same.

Another copy of the first فنّ of the fourth maķâlah of the first part of the نفائس الفنون (درعلم محاوره), beginning: والصلوة علی محمّد و آله امّا بعد این مقالهٔ چهارم الخ. Many marginal glosses and additions. No date.

Ff. 61, ll. 11; Nasta'lîķ; illuminated frontispiece, the first two pages adorned with gold; size, $7\frac{1}{4}$ in. by $4\frac{1}{4}$ in. [Fraser 104.]

1490

The same.

The same, or rather a part of the same, first فنّ (درعلم محاوره), beginning abruptly: نکته اعتراضات بسیار الخ. The initial words of Fraser 104 are found here in the fourth line of the first page.

No date.

Ff. 24, ll. 19; Nasta'lîķ; size, $10\frac{1}{8}$ in. by $5\frac{7}{8}$ in. [Fraser 174.]

1491

Another short fragment of the same.

A portion of the eleventh فنّ of the first makâlah of the first part, beginning: آن عبارتست الخ, agreeing with Elliott 274, fol. 57ª sq.

No date.

Margin-column, ff. 1ᵇ–3ᵇ; the corners injured; Nasta'lîk.
[Elliott 388.]

1492

Mujmal-alhikmat (مجمل الحكمة).

A philosophical encyclopaedia, being an abridgment of the famous رسائل اخوان الصفا وخلّان الوفا, usually styled simply *Ikhwân-alsafâ*, in Persian translation, made by a man of Khurâsân, and dedicated by him to Sultân Tîmûr (who reigned A.H. 771–807 = A.D. 1370–1405); see fol. 2ᵇ, l. 9 sq. It is divided into four parts (قسم), the *first* of which, in fourteen abridged risâlas (each styled خلاصةُ رسالهٔ الخ), comprises the mathematical and logical sciences; the *second*, on fol. 63ª, the natural sciences (طبعيّات), in sixteen abridged risâlas (according to G. Flügel i. pp. 42 and 43; in our copy the headings of many chapters are left out); the *third*, the astronomical, psychological, and similar sciences, on fol. 120ª, as it seems (heading is missing), in ten abridged risâlas; and the *fourth*, the science of the different religious sects, only one risâlah, divided into ten fasls, on fol. 164ª; comp. G. Flügel i. p. 42 sq.; H. Khalfa v. p. 406, No. 11468.

Beginning (slightly different from Flügel's): سپاس و منّت وجودی‌را که واجب الوجود و هرچه جزویست ممکن الوجودست و هرچه ممکن الوجود است کردهٔ اوست الخ.

Not dated.

Ff. 181, ll. 17; Naskhî; size, 9¾ in. by 5⅝ in.
[Fraser 188 B.]

1493

Zînat-almajâlis (زينة المجالس).

A vast encyclopaedia, comprising history, biography, geography, philosophy, ethics, and many other sciences, partly in form of anecdotes and stories, compiled by Majd-aldîn Muhammad alhusainî, with the takhallus Majdî, A.H. 1004 = A.D. 1595, 1596, in the reign of Shâh 'Abbâs I of Persia. His authorities are the following historical works and collections of tales: 1. Muhammad 'Aufî's Jâmi'-alhikâyât (see above, Nos. 324–331); 2. Hamd-allâh Mustaufî's Nuzhat-alkulûb (see above, Nos. 406–412); 3. Khwândamîr's Habîb-alsiyar (see above, Nos. 70–82); 4. Mîrkhwând's Raudat-alsafâ (see above, Nos. 36–69); 5. 'Alî bin 'Îsâ's Kashf-alghummah (comp. H. Khalfa v. p. 211, No. 10726); 6. Ta'rîkh-i-Abû Hanîfah Dînawarî (comp. H. Khalfa ii. p. 105, No. 2117); 7. Hasan bin Husain Sabzwârî's Bahjat-almabâhij; 8. Kâdî Ahmad Ghaffârî's Nigâristân (see above, Nos. 337–340); 9. 'Ajâ'ib-almakhlûkât (see above, Nos. 397–403); 10. Abû-alhasan's Faraj ba'd-alshiddat (comp. Rieu ii. p. 751 sq.); 11. Ta'rîkh-i-Yâfi'î; 12. Ta'rîkh-i-Hâfiz Abrû (see above, No. 33); and other ta'rîkhât. Comp. Rieu ii. pp. 758 and 759, where a detailed description of this work is given.

Beginning: ثنای نامتناهی و حمد نامحصور برو سزاست که شد هردو کون ازو معمور الخ.

This work is divided into nine parts (جزء, not ten, as is wrongly stated in several headings), every part consisting of ten chapters (فصل), see fol. 2ª, last line but one, and preceded by an index. We quote the headings of the single chapters according to the indices (the headings in the text are sometimes of a slightly different wording):

First part (جزء اوّل), on fol. 2ᵇ:

فصل ۱ در معرفت آفریدگار تعالی و تقدّس, on fol. 2ᵇ.

فصل ۲ در معجزات انبیا علیهم السلام, on fol. 5ᵇ.

فصل ۳ در کرامات اولیا و مقامات اصفیا, on fol. 11ᵇ.

فصل ۴ در تواریخ ملوك عجم و سلاطین ماتقدّم, on fol. 25ª.

فصل ۵ در تأریخ خلفا و تأثیر ایشان, on fol. 57ᵇ.

فصل ۶ در ذکر پادشاهانی که معاصر عبّاسیان بوده اند, on fol. 112ª.

فصل ۷ در سیرت پادشاهان و عدالت ایشان, on fol. 133ᵇ.

فصل ۸ در سیرت و اخلاق ملوك و سلاطین (the heading of this fasl is omitted in the text), on fol. 142ᵇ.

فصل ۹ در لطائف کلمات پادشاهان (this heading is likewise omitted), on fol. 149ᵇ.

فصل ۱۰ در سیاست پادشاهان, on fol. 153ª.

Second part (جزء دویم), on fol. 157ª. The index is here a little in confusion. We have corrected it according to the following copy:

فصل ۱ در توقیعات (or توفیقات) ملوك و سلاطین, on fol. 157ª.

فصل ۲ در فوائد تدبیرات صائب که از ملوك صدور یافته (heading omitted in the text), on fol. 160ª.

فصل ۳ در فراست و کیاست, on fol. 175ª.

فصل ۴ در حیلهای خداوندان دولت و غیرهم, on fol. 187ª.

فصل ۵ در کفایت وزرا و حسن سلوك آن طائفه, on fol. 202ᵇ.

فصل ۶ در مواعظ حکما نسبت بملوك وخلفا, on fol. 210ᵇ.

فصل ۷ در جوابهای شافی که خداوندان عقول وافی فرموده اند, on fol. 214ª.

فصل ۸ در لطائف حکایات قضات و علما, on fol. 222ª.

فصل ۹ در نوادر احوال دبیران و کفایت ایشان, on fol. 228ª.

فصل ۱۰ در لطائف سخنان زیرکان و حسن تدبیرات ایشان, on fol. 235ª.

Third part (جزء سیم), on fol. 240[b]:

فصل ۱ در بیان معالجات غریبه که از اطبّای مسیحا دم صدور یافته, on fol. 240[b].

فصل ۲ در ذکر احکام عجیبه که از منجّمان ماهر صادر گشته (heading omitted in the text), on fol. 245[b].

فصل ۳ در صفت شعرای و بعضی از اشعار ایشان, on fol. 247[a] (containing the following seven poets: 1. Abû-alghanâ'im Isma'il under Mahdi, the 'Abbâside Khalif; 2. Rûdagî; 3. Farrukhî; 4. Firdausî; 5. Asjadi; 6. 'Unṣurî; 7. Daḳiḳî).

فصل ۴ در بیان شمّهٔ از احوال مغنّیان و سبب اختراع علم موسیقی و منشاء انتزاع آن علم, on fol. 251[a].

فصل ۵ در بیان احوال زیرکان صاحب فطنت و عاقلان با کیاست, on fol. 251[b].

فصل ۶ در نوادر احوال معبّران و احکام درست که بر زبان آن طائفه جاری گشته و مطابق واقع افتاده است, on fol. 259[a].

فصل ۷ در بیان فوائد حیا که رکنی است از ایمان, on fol. 263[b].

فصل ۸ در ذکر حسن تواضع وفائده خوی نیکو, on fol. 265[b].

فصل ۹ در فضیلت علم و صفت عفو و اغماض که شیوهٔ احرار و پیشهٔ ابرار است, on fol. 268[b].

فصل ۱۰ در بیان صفت علوّ همّت و فوائدی که برآن مترتّب میشود, on fol. 274[a].

Fourth part (جزء چهارم), on fol. 276[b]:

فصل ۱ در فوائد ادب که از مکارم اخلاق انسانی و محاسن شیم مقرّبان بارگاه یزدانست, on fol. 276[b].

فصل ۲ در بیان وجوب شفقت و مرحمت نسبت بزیردستان و رعایا و بر کافّهٔ خلق خدا, on fol. 279[b].

فصل ۳ در ذکر تسلیم و توکّل که شیوهٔ حمیدهٔ سالکان مسالك حقیقت و مالکان ممالك طریقتست, on fol. 281[b].

فصل ۴ در باب سخاوت و جوانمردی که بهترین کمالات نفسانی و فاضلترین اخلاق حسنهٔ انسانیست, on fol. 283[a].

فصل ۵ در فوائد ضیافت کردن که باعث فکر جمیل و ثواب جزیل است, on fol. 288[a].

فصل ۶ در بیان فضیلت شجاعت که سبب علوّ شان و سموّ مکان است در دنیا و آخرت, on fol. 292[b].

فصل ۷ در فوائد صبوری که پیشهٔ کاملان فضیلت شعار و عاقلان صاحب وقارست, on fol. 296[a].

فصل ۸ در شکر که باعث ازدیاد نعمت و سبب ذهاب نقمت است, on fol. 297[b].

فصل ۹ در ذکر فوائد زهد و تقوی و دینداری و ورع و پرهیزگاری, on fol. 297[b].

فصل ۱۰ در باب حزم و احتیاط و تفکّر و تأمّل نمودن در عواقب امور و اندیشه از قضایای دور, on fol. 300[a].

Fifth part (جزء پنجم), on fol. 304[b]:

فصل ۱ در فوائد جدّ و اجتهاد در امور و خسران تغافل و تجاهل موفور, on fol. 304[b].

فصل ۲ در فضیلت خاموشی, on fol. 307[a].

فصل ۳ در وفا و عهد و حسن میثاق که از مکارم اخلاقست, on fol. 309[b].

فصل ۴ در اصلاح ذات البین و احتراز از قطع رحم, on fol. 316[b].

فصل ۵ در فضائل کتمان اسرار که شیوهٔ احرار و ابرارست, on fol. 315[a].

فصل ۶ در فوائد امانت و دیانت که پیشهٔ راستان صاحب کرامتست, on fol. 318[a].

فصل ۷ در بیان مکارم اخلاق و محاسن شیم و فوائدی که برآن مترتّب می گردد, on fol. 321[b].

فصل ۸ در فضیلت ثبات عزیمت و استقامت نیّت در جمیع امور, on fol. 327[a].

فصل ۹ در فوائد مشورت و فضیلت استمداد از رای صائب مدبّران صاحب درایت, on fol. 328[b].

فصل ۱۰ در بیان اختلاف طبائع انسان, on fol. 330[a].

Sixth part (جزء ششم), on fol. 332[b]:

فصل ۱ در مذمّت ارباب حسد, on fol. 332[b].

فصل ۲ در نکوهش حرص و آز که مقتضی بهلاك و نیازست, on fol. 334[a].

فصل ۳ در مذمّت طمع که دالّ است بر خسّت طبیعت و رذالت طینت, on fol. 335[a].

فصل ۴ در ذکر دزدان و عیّاران وافعال واعمال ایشان, on fol. 338[b].

فصل ۵ در لطائف حکایات گدایان مبرم, on fol. 341[b].

فصل ۶ در نکوهش کذب و دروغ که چراغیست بی فروغ, on fol. 345[b].

فصل ۷ در بیان احوال پادشاهان ظالم و مذمّت ظلم, on fol. 349[b].

فصل ۸ در مذمّت بخل و امساك و بیان بعضی از احوال بخیلان بی ادراك, on fol. 350[b].

فصل ۹ در مذمّت خلف وعده و نقص عهد و میثاق, on fol. 354[a].

فصل ۱۰ در مذمّت جهل و نادانی, on fol. 355[a].

Seventh part (جزء هفتم), on fol. 356[b].

فصل ۱ در مذمّت درشت خوئی و فظاظت, on fol. 356[b].

فصل ۲ در خساست ودناءت و وجوب اجتناب از آن فعل ناشایسته, on fol. 359[b].

فصل ۳ در مذمّت اسراف, on fol. 361[a] (according to the following copy: در بیان وجوب احتراز و اجتناب از خیانت در اموال و اسباب غیر).

فصل ۴ در مذمّت خیانت و خباثت و وجوب ترك آن فعل شنیع, on fol. 362b (according to the following copy: در مذمّت اسراف).

فصل ۵ درنکوهش زنا وناحفاظی و اجتناب نمودن از آن فعل پر آفت, on fol. 364a.

فصل ۶ در نکوهش کفران نعمت, on fol. 365b.

فصل ۷ در مذمّت غمز و سعایت, on fol. 367b.

فصل ۸ درنکوهش شتاب و تعجیل و فوائد تأنّی, on fol. 369a (in the following copy this heading runs thus in the index: در نکوهش شتاب و تعجیل و توانائیٔ صبر).

فصل ۹ در بیان احوال مردم بد اصل و بد اعتقاد و شمّهٔ از اقوال و افعال ایشان, on fol. 371a.

فصل ۱۰ در ذکر عفاف پارسای نیکو سیرت و زنان خردمند و زیرك, on fol. 375a.

Eighth part (جزء هشتم), on fol. 385b:

فصل ۱ در فوائد خدمت ملوك و سلاطین, on fol. 385b.

فصل ۲ در بیان عوائد خوف و فوائد رجا و امید, on fol. 388a.

فصل ۳ در تأثیر دعوات مستجاب, on fol. 389b.

فصل ۴ در غرائب تفاؤلات و فوائدی که بر آن مترتّب میگردد, on fol. 391b.

فصل ۵ در فرج بعد الغمّ و فرح بعد الم, on fol. 393a.

فصل ۶ در بیان احوال جمعی که بدست جفای دزدان گرفتار شده عاقبت از آن بلیّه خلاص یافتند, on fol. 396b.

فصل ۷ در ذکر مردمی که بچنگ سباع ضارّه گرفتار شده خداوند عزّ و علا ایشان را خلاص و نجات ارزانی داشت, on fol. 399b.

فصل ۸ در ذکر طائفهٔ که ببلای عاشقی و محنت محبّت گرفتار گشته برخی بمطلب و مقصد خود نرسیده جان دادند و بعضی چهرهٔ مطلوب در آئینهٔ مراد دیدند, on fol. 404b.

فصل ۹ در ذکر جماعتی که در ورطهٔ هلاك و بوار افتاده رهائی یافتند, on fol. 419b.

فصل ۱۰ در عجائب قضا و غرائب قدر و بیان شمّهٔ از آن امر پر خطر, on fol. 424a.

Ninth part (جزء نهم), on fol. 425b:

فصل ۱ در بیان غرائب خلقت آدمیان و طول عمر ایشان, on fol. 425b.

فصل ۲ در احوال بعضی ازمکان ربع مسکون و شهرهای ایران و اکثر ربع مسکون و صفت آب و هوای هر بلده و طول و عرض و مذاهب اهل آنجا و جمع مآل و جهات اکثر بلاد ایران و تعریف خوبیٔ میوههای آن و بیان تأریخ بعضی از شهرها و آسامیٔ باقیٔ آنها و بعضی دیگر از اشیا الخ, on fol. 429b.

فصل ۳ در بیان بناهای عجیب و طلسمات غریب, on fol. 472b.

On fol. 472b the copy breaks off, and the remaining chapters are missing. We quote their headings from the index:

فصل ۴ در ذکر امور غریب و عجیب که در اطراف جهان واقعست.

فصل ۵ در ذکر خواصّ سباع و وحوش و غرائب احوال ایشان.

فصل ۶ در احوال سباع ضارّه و حشرات موذی و طبائع و خواصّ آنها.

فصل ۷ در باب غرائب و عجائب طیور و بعضی از خواصّ مرغان.

فصل ۸ در بیان بعضی از سخنان هزل آمیز.

فصل ۹ در ذکر سلطنت مغولان از زمان ظهور چنگیزخان تا اوان دولت چغتای در بلاد ایران و توران.

فصل ۱۰ در ذکر دولت ابدپیوند دودمان عالیشان صفویّه'.

Ff. 472, ll. 22; Nasta'lik; incomplete at the end; many leaves a little injured; size, $12\frac{1}{4}$ in. by 7 in. [Elliott 419.]

1494

Another copy of the same.

Another copy of the same work, still more defective. It breaks off already in the *second* chapter of the *ninth* part with the ولایت ختلان, corresponding to the preceding copy, fol. 456b, l. 12, and the transcriber adds:

چون نسخه که بسواد آن اشتغال داشت از قرار فصولی که در دیباچه سمت گذارش یافته ظاهر اتمامیٔ مطالب باتمام نرسیده باشد و نسخهٔ دیگر نبود که اگر مؤلّف توفیق باتمام رسانیده این نسخه یافته باشد باقیٔ آنرا بتحریر می توان آورد بنابر این ناتمام ماند'.

Besides there are wanting chapters 7–9 of the *seventh* part (between ff. 234 and 235) and the whole list of the authorities in the preface. This copy is dated in the beginning of Jumâdâ-alawwal, A. H. 1071 = A. D. 1661, beginning of January.

Contents:

First part, on fol. 2a (chapter I, on fol. 2a; II, on fol. 4b; III, on fol. 9b; IV, on fol. 20b, without a heading; V, on fol. 48a; VI, on fol. 89a; VII, on fol. 105b; VIII, on fol. 112b; IX, on fol. 117b; X, on fol. 120a).

Second part, on fol. 123a (chapter I, on fol. 123a; II, on fol. 125b; III, on fol. 133b; IV, on fol. 139b; V, on fol. 146b; VI, on fol. 149a; VII, on fol. 151a; VIII, on fol. 155a; IX, on fol. 159a; X, on fol. 163a).

Third part, on fol. 166b (chapter I, on fol. 166b; II, on fol. 168b, without a heading; III, on fol. 169b; IV, on fol. 172b; V, on fol. 173a; VI, on fol. 179b; VII, on

fol. 180b; VIII, on fol. 181b; IX, on fol. 183b, both without a heading; X, on fol. 185a).

Fourth part, on fol. 186a (chapter I, on fol. 186b; II, on fol. 188a; III, on fol. 188b; IV, on fol. 189a; V, on fol. 192b; VI, on fol. 194b; VII, on fol. 197a; VIII, on fol. 198a; IX, on fol. 198b, the last six without a heading; X, on fol. 199b).

Fifth part, on fol. 201b (chapter I, on fol. 201b; II, on fol. 202a; III, on fol. 203b; IV, on fol. 205b; V, on fol. 206b; VI, on fol. 208a; VII, on fol. 210a; VIII, on fol. 213b; IX, on fol. 214b; X, on fol. 216a).

Sixth part, on fol. 217b (chapter I, on fol. 218a; II, on fol. 218b; III, on fol. 219b; IV, on fol. 221a; V, on fol. 223a; VI, on fol. 225b; VII, on fol. 226b; VIII, on fol. 227b; IX, on fol. 228b; X, on fol. 229a).

Seventh part, on fol. 229b (chapter I, on fol. 229b; II, on fol. 231a; III, on fol. 231b; IV, on fol. 232b; V, on fol. 233b; VI, on fol. 234b; VII–IX missing; X, on fol. 235a).

Eighth part, on fol. 241a (chapter I, on fol. 241b; II, on fol. 242b; III, on fol. 244a; IV, on fol. 245b; V, on fol. 246a; VI, on fol. 248a; VII, on fol. 249b; VIII, on fol. 252a; IX, on fol. 258b; X, on fol. 261a).

Ninth part, on fol. 262b (chapter I, on fol. 262b; II, on fol. 265a; all the rest missing).

Ff. 283, ll. 23; Nasta'lîk; size, 13 in. by 8 in. [Hyde 45.]

1495

'Uḳûl-i-'asharah (عقول عشره).

The ten branches of intelligence, a Persian encyclopaedia, compiled by Muḥammad Barâri Ummi ibn Muḥammad Jamshîd ibn Jabbârikhân ibn Majnûnkhân Ḳâkshâl; see fol. 1b, l. 8, and fol. 2a, l. 4. Another copy of the same in G. Flügel i. p. 43.

After the preface, in which the author states that he wrote this work A. H. 1084=A. D. 1673, 1674, in order to give assistance to failing memory, there follows, on fol. 2a, l. 11, to fol. 4b, l. 8, a complete index, setting forth the subdivisions of the ten عقل into insights (فهم), penetrations (فراست), and perceptions (کیاست). Beginning of the preface, on fol. 1b: حمدی که لائق درگاه کبریا باشد قدرت الخ.

Contents:

عقل اوّل The celestial globe (کرهٔ افلاك), on fol. 4b, in sixteen فهم, nine فراست, and two کیاست.

عقل دوم The astrolabe (در اصطرلاب), on fol. 54a, in six فهم and three فراست.

عقل سوم Geomancy (در رمل), on fol. 64b, in nine فهم and five فراست.

عقل چهارم The terrestrial globe (کرهٔ زمین), on fol. 78b, in thirty-seven فهم and seven فراست.

Fahm 19–37 contain some curious subjects, viz.: 19. Miracles (معجزات و کرامات), on fol. 155b, with a فراست on the art of divination; 20. Talismans (طلسم), on fol. 158a; 21. Degrees of mystical dignities (ولی قطب, غوث), on fol. 160b; 22. The peers of the mystical realm (بزرگان), on fol. 162b; 23. Literary composition (تصنیف و تألیف), on fol. 169a; 24. The retentive power of memory and tradition (حافظه و حدیث), on fol. 176a; 25. Poetry (شعر), on fol. 177a; 26. Handwriting (خطّ), on fol. 181a; 27. Speech (سخن), with a فراست on jesting (لطیفه), on fol. 182a; 28. Silence (خاموشی), on fol. 187a; 29. Natural qualities (اخلاق), on fol. 188a; 30. Friendship (دوستی), on fol. 192a; 31. Love (عشق), on fol. 195a; 32. Women's vices (عیب زنان و نکوهش ایشان), on fol. 197a; 33. Man in general (انسان), on fol. 199b; 34. Yâjûj and Mâjûj (یاجوج و ماجوج), on fol. 201a; 35. Plague and pestilence (وبا و طاعون), on fol. 201b; 36. The dead (مرده), on fol. 202a; 37. Demons and Satans (جِنّ و شیاطین), on fol. 203a.

عقل پنجم Medicine (علم طبّ), on fol. 204b, in sixteen فهم, twenty-five فراست, and ten کیاست (in Flügel there are only five فراست).

عقل ششم Mountains (جبال), on fol. 287a, in two فهم and one فراست.

عقل هفتم Mineral, vegetable, and animal productions (معدنیّات و نبات و حیوانات), on fol. 292a, in six فهم and six فراست.

عقل هشتم Seas (بحار), on fol. 308b, in two فهم.

عقل نهم Original creation, invention, and wonders (وضع و اختراع و عجائبات), on fol. 311b, in three فهم.

عقل دهم Time and space (زمان و مکان), on fol. 316b.

The chronostichon, mentioned by Flügel, loc. cit., is found here too; the copy is dated نهم شهر رمضان بمبارك سنهٔ ۳۸ جلوس معلّی, i.e. 9th of Ramaḍân, in the thirty-eighth year of 'Âlamgîr's reign=A.H. 1106 (A.D. 1695, April 23).

Ff. 318, ll. 19–21; Nasta'lîk; the original leaves are put into a margin of more modern paper; all the headings marked in English on the margin; size, 12⅞ in. by 7¾ in. [Elliott 9.]

II. Mathematics: Arithmetic, Astronomy, Astrology, Chronology, Magic Art, Fortune-telling, and Interpretation of Dreams.

1496

Kitâb-i-ikhtiyârât-al'alâ'iyyah fî ḥarakât-alsamâwiyyah (کتاب اختیارات العلائیّه فی حرکات السماویّه).

A work on the superstitious election of certain days or special times for certain and special affairs; comp. about this branch of literature H. Khalfa i. p. 198, No. 267. This treatise was made for the use of the Khwârizmshâh Sultân Abû-almuẓaffar Tukush (who reigned A. H. 568–596=A. D. 1173–1200) and is divided into two maḳâlas: 1. در کلّیّات; 2. در جزئیّات.

Beginning: ثنای بی منتها مر حضرت کبریای خدای را که ذات او از مناسبت زمان و مکان الخ.

Copied in Ramaḍân, A. H. 978=A. D. 1571, January, February.

Ff. 161–196, ll. 18; Nasta'lîḳ; size, 7¾ in. by 5⅛ in. [Fraser 185.]

1497

Kitâb-i-Jahândânish (کتاب جهاندانش).

A work on astronomy by Muḥammad bin Mas'ûd almas'ûdi (fol. 1ᵇ, l. 5), translated by the author himself from his Arabic work الكفاية فى علم الهيئة, at the request of his friends, into Persian, and entitled جهاندنش (fol. 1ᵇ). It is divided into two maḳâlas, viz.:

مقالهٔ نخستین در بیان ترکیب افلاك و هیأت و اشکال آن و پدیذ کردن عدد آسمانها و حال حرکت هریك و پیذا کردن قُرب و بُعد ایشان با یکدیگر و یاد کردن احوال استارگان و پدید کردن مقدار هریك مسافی که میان زمین و ایشانست و مقدّماتی که بدان حاجت آید در شناختن این احوال, beginning on fol. 4ᵇ, subdivided into twenty-three bâbs.

مقالهٔ دوم در بیان هیأت زمین و مقدار آنچ معمورست ازوی و آنچ نیست و حال طوالع و مطالع و آنچ بدان تعلّق دارد و بیان کردن تواریخ و مقادیر زمانها, on fol. 80ᵇ, in fourteen bâbs.

The whole work consequently comprises thirty-seven bâbs (not thirty-five, as is erroneously stated at the end of the index, on fol. 4ᵇ).

Beginning: حمد و ستایش خدایرا که آفریدگار جهانست و پدید آرندهٔ زمین و زمانست و هست کنندهٔ طبائع و ارکانست الخ.

According to the last words of the text this work was completed A. H. 672, in the month Ṣafar=A. D. 1273, August, September, and copied A. H. 958=A. D. 1551, in the قلعهٔ انطاليّه, in the house of Ḥâjî 'Abd-alraḥmân bin Jurjânî Khwâjah.

Short extracts from the کتاب جهاندانش are noticed in Catal. Codd. Or. Lugd. Batav. iii. p. 159.

Many marginal and interlinear notes and paraphrases in Latin (by Greaves probably); all the fly-leaves and the two inner sides of the binding are filled with a kind of résumé of, and references to, this work.

Ff. 113, ll. 17; written for the greater part in Nasta'lîḳ; size, 8½ in. by 5¼ in. [Greaves 11.]

1498

Kashf-alḳinâ' 'an asrâr-alḳiṭâ' (كشف القناع عن اسرار القطاع).

A mathematical treatise on the functions of the Sector, beginning: لله الحمد على آلائه و الشكر على نعمائه و الصلوة على محمّد خاتم انبيائه الخ.

The author's name seems not to be mentioned anywhere; in the introduction he calls himself simply محرّر این اوراق, and tells us that, after having finished this work, he presented it to the library of the great Shaikh Almu'ayyad bin Ḥusain. On fol. 1ᵃ the author is called (but on no authority whatever) Muḥammad Ibrâhîm of Iṣfahân. According to Ḥ. Khalfa v. p. 212, No. 10738, who mentions this treatise, and states that it was afterwards translated into Arabic, the author is the famous Naṣîr-aldîn Ṭûsî (who died A. H. 672=A. D. 1274; see above, Nos. 1422, VI, and 1435–1442).

It is divided into the following five maḳâlas:

1. در نسبت مؤلّفه و احکام آن, on fol. 3ᵃ.
2. در شکل قطاع سطحی و نسبتهائی که دروی واقع شد, on fol. 14ᵃ.
3. در مقدّمات شکل قطاع کری و آنچه فائدهٔ شکل بی آن تمام نشود, on fol. 43ᵃ.
4. در شکل قطاع کری و نسبتهائی که دروی واقع باشد, on fol. 57ᵇ.
5. در بیان اصول که در معرفت قسیّ دوائر عظام بجای شکل قطاع بایستند, on fol. 84ᵃ.

Copied A. H. 1100=A. D. 1688, 1689.

Ff. 1–157, ll. 14; unequal Nasta'lîḳ; size, 7¾ in. by 5⅛ in. [Fraser 185.]

1499

Risâlah dar ma'rifat-i-raml (رساله در معرفت رمل).

A tract on geomancy by the same Naṣîr-aldîn bin Muḥammad al-Ṭûsî, beginning: حمد بیحدّ و ستایش بلا حدّ حضرت موحد را که چندین هزار اشکال مختلفهٔ سعد و نحس از نقطهٔ واحد در دائرهٔ وجود اظهار الخ.

Dated the 15th of Dhû-alḥijjah, A. H. 999=A. D. 1591, October 4.

Ff. 41ᵇ–47, ll. 13–20; careless Nasta'lîḳ; size, 8¾ in. by 4⅞ in. [Walker 55.]

1500

Another copy of the same.

No date.

Ff. 75ᵇ–77ᵇ, ll. 23; Nasta'lîḳ; size, 10¾ in. by 5¾ in. [Laud Or. 313.]

1501

Khulâṣat-alraml (خلاصة الرمل).

Another larger tract on geomancy by Ibn 'Abdallâh Jalâl-aldîn Muḥammad Yazdî, no doubt the same who was chief astronomer at the court of Shâh 'Abbâs I and wrote a history of Persia from the death of Shâh Ṭahmâsp, A.H. 984=A.D. 1576, to the end of the twenty-fifth year of Shâh 'Abbâs' reign, A. H. 1020=A.D. 1611;

comp. Rieu i. p. 184 sq. It is dedicated to Khân Aḥmad alḥusainî, the prince of Gîlân, and begins: حمد بیعدّ خالقی را که حمرهٔ شفق که منسوب باجتماع نور عشق است قدم قدرت فزای او بر تختهٔ ظهور کشیده الخ.

It is divided into a muḳaddimah (در بیان نسب نزول رمل بر انبیا), on fol. 157[a], and three bâbs, viz.:

1. در منسوبات بیوت و ترتیب دوائر, on fol. 157[b].

2. در حالات و منسوبات اشکال و نقطه, on fol. 159[a], last line.

3. On fol. 163[b], in three مقصد: *a.* در روش حکم در رمل سال و اوقات و احوال; *b.* اعمال مشترکه; *c.* پیغمبران سال بطرق متعدّده; and a khâtimah (در انقلابات و میزان العمل و دوائر و مجرّبات و اختیارات امور مهمّه و معجزات و اوقات رمل و شرائط رمال و ادعیه در حین رمل انداختن), on fol. 173[b].

Illustrated and annotated. Perhaps one or two leaves missing at the end.

Ff. 155–176, ll. 15; small Nasta'lîḳ; size, 6½ in. by 5⅜ in. [Fraser 168.]

1502

Fragment of an anonymous treatise on geomancy, beginning with a مقدّمهٔ دوم در بیان احکام رمل فصل اوّل اگر سؤال سائل از تن و نفس خود بود الخ.

A lacuna after fol. 1; another after fol. 4. Fol. 2 must be placed after fol. 6, and there begins a third large lacuna of sixteen leaves (according to the Arabic paging). On ff. 7–11 the fragment of another treatise is inserted by mistake, apparently on the same subject, but written by another hand, each page ll. 13.

Ff. 1–43, ll. 17; Nasta'lîḳ; size, 8⅜ in. by 5¼ in. [Marsh 25.]

1503

Kitâb-i-bîst bâb (کتاب بیست باب).

A compendium of the science of the astrolabe (مختصر, or, as it is styled in the colophon, سخن در معرفت اسطرلاب), in twenty short chapters; no doubt the famous کتاب بیست باب در معرفت اسطرلاب, by Naṣir-aldîn Muḥammad al-Ṭûsî, which is in Ḥ. Khalfa ii. p. 83, No. 2027, by a mistake of Flügel, wrongly spelt بیت باب (Ṭûsî's death is also wrongly fixed there in A.H. 679); comp. besides Rieu ii. p. 453; Catal. des MSS. et Xylographes, pp. 112 and 306; A. F. Mehren, p. 9.

Beginning: الحمد لله ربّ العالمین .... امّا بعد این مختصریست در معرفت اصطرلاب مشتمل بر بیست باب باب اوّل در معرفت القاب آلات و خطوط آن الخ.

Copied A.H. 1017 = A.D. 1608, 1609.

Ff. 1–21, ll. 17–19; small Nasta'lîḳ; size, 6½ in. by 3⅝ in. [Fraser 168.]

1504

The same.

Beginning without the praise of God: این مختصریست در معرفة اصطرلاب الخ.

No date.

Ff. 44[b]–82[a], ll. 11 (fol. 73[a] left blank); Nasta'lîḳ; size, 6¼ in. by 4¼ in. [Seld. Superius 89.]

1505

The same.

Beginning: این مختصریست .... منقولست از خواجه نصیر طوسی الخ.

No date.

Ff. 187[b]–199[b], ll. 23; Nasta'lîḳ; size, 10⅜ in. by 5⅞ in. [Laud Or. 313.]

1506

Miftâḥ-i-bîst bâb (مفتاح بیست باب).

A commentary on the same work by an anonymous author, made at the request of some friends, and entitled مفتاح بیست باب (key to the twenty chapters); see fol. 2[a], l. 3 sq. and last line. Ṭûsî's text is marked by م (متن), the commentary by ش (شرح), both in red ink.

Beginning: حمد بی حدّ و ثنای بی عدّ حضرت واجب الوجودی را که ذهن انسان و عقل ایشانرا قوّتی داد الخ.

This copy, probably the commentator's autograph, was finished the 6th of Muharram, A.H. 856 = A.D. 1452, January 28. Ḥ. Khalfa mentions another Persian commentary of Naṣir-aldîn Ṭûsî's work by Niżâm-aldin bin Ḥabîb-allâh Ḥusainî, composed A.H. 873, and Rieu ii. p. 453, a third one, by Niżâm-aldîn 'Abd-al-'Alî bin Muḥammad al-Barjandî, completed A.H. 890.

Ff. 62, ll. 17; Naskhî; illuminated but rather effaced frontispiece; size, 6⅛ in. by 3⅛ in. [Marsh 686.]

1507

Mukhtaṣar dar ma'rifat-i-asṭarlâb (مختصر در معرفت اسطرلاب).

Another short tract on the astrolabe, in a muḳaddimah, eleven faṣls, and a khâtimah, probably by the same Naṣir-aldîn Ṭûsî, beginning: الحمد لله .... امّا بعد بدانکه این مختصریست در معرفت اصطرلاب الخ.

Fol. 84 greatly damaged. Copied about A.H. 868 = A.D. 1463, 1464.

Ff. 80[b]–87[b], ll. 15; Naskhî; size, 6⅝ in. by 3⅞ in. [Marsh 683.]

1508

A treatise on the astrolabe (در معرفة آلات اصطرلاب), by Bahâ-aldîn 'Âmilî, the well-known Ṣûfic shaikh and poet (died A.H. 1030 = A.D. 1620, 1621); see above, Nos. 1085–1088, and Rieu ii. p. 451[a], where an Arabic treatise by the same on arithmetic is mentioned, styled خلاصة الحساب. Another astronomical tract in Arabic, by Bahâ-aldîn 'Âmilî, تشریح الافلاک, is found in No. 1234 of the India Office Library, fol. 199 sq.

It is divided into seventy short chapters, and begins: الحمد لله ربّ العالمين و السلام على خاتم الانبيا و المرسلين محمّد و آله الطاهرين صلوة دائمة الى يوم الدين، امّا بعد الخ.

Dated the 5th of Rabî'-althânî, A.H. 1177=A.D. 1763, October 13.

Ff. 22, ll. 21–27; Nasta'lîḳ; size, $7\frac{7}{8}$ in. by $4\frac{1}{2}$ in. [WALKER 121.]

1509

A tract, in nine faṣls, on the astrolabe, by Khwâjah Abû-alfatḥ Ḥaidar bin alḥusain aliklîlî of Ghazna, commonly called 'Irâḳî, beginning: چنین گوید خواجه امام اجلّ عالم تاج الملّة والدین نجم الاسلام اختیار الملوك و السلاطین فحل الحکما افضل الزمان استاد جهان . . . . . ابو فتح . . . . خواستم که اندر باب معرفت اسطرلاب سخن چند یاد کنم الخ.

Not dated.

Ff. 57–65, ll. 14; small, but clear Nasta'lîḳ; size, $6\frac{7}{8}$ in. by $4\frac{1}{4}$ in. [BODL. OR. 413.]

1510

Tafsîr-althamarah (تفسير الثمرة).

A Persian commentary on the Arabic version of Ptolemy's Liber Fructus (καρπός) or ثمرة (in the colophon الثمرة الروميّة), compiled by the same Naṣîr-aldîn Ṭûsî, and beginning: الحمد لله . . . . . الشاكرين (lacuna) و الصلوة على محمّد و آله الطاهرين بحکم و اشارت . . . . . روم و مخدوم زاده صاحب معظّم الخ (lacuna).

It was made for Bahâ-aldîn Muḥammad bin Shamsaldîn Muḥammad Juwainî, the ملك الوزرا (or, as Ḥ. Khalfa calls him, صاحب ديوان, the president of the council); comp. Ḥ. Khalfa ii. p. 496, No. 3848, where the full title of the Arabic version is given, الثمرة فى احكام النجوم; see also Rieu iii. p. 1088ᵃ; Steinschneider, Cat. Codd. Hebraeor. Lugd. Batav., p. 368; Cat. Codd. Or. Lugd. Batav. iii. pp. 145 and 146; and Wenrich, de auct. Graec. p. 231. The Arabic text is written in red ink.

Copied A.H. 868=A.D. 1463, 1464.

Ff. 1–48ᵇ, ll. 17; Naskhî; fol. 32 supplied by another hand; size, $6\frac{5}{8}$ in. by $3\frac{3}{4}$ in. [MARSH 683.]

1511

Mukhtaṣar dar ma'rifat-i-taḳwîm (مختصر در معرفة تقويم).

Compendium on the computation of the almanack, by the same Naṣîr-aldîn Ṭûsî, compiled A.H. 658=A.D. 1260; see Rieu ii. pp. 452 and 453; G. Flügel ii. p. 490; Cat. Codd. Or. Lugd. Batav. iii. p. 148; Ḥ. Khalfa iii. p. 642, etc. It is divided into thirty faṣls and therefore often styled کتاب سی فصل.

Beginning: الحمد لله . . . . . این مختصریست در معرفة تقویم مشتمل بر سی فصل فصل اوّل در حساب جمل بر ترتیب ابجد الخ.

No date.

Ff. 14ᵇ–44ᵃ, ll. 11; Nasta'lîḳ; size, $6\frac{1}{4}$ in. by $4\frac{1}{4}$ in. [SELD. SUPERIUS 89.]

1512

Another copy of the same.

Beginning as in the preceding copy. At the end, on ff. 23ᵇ–24ᵇ, another short astronomical tract by the same Naṣîr-aldîn Ṭûsî in mathnawî baits, styled: اختیارات قمر فی بروج اثنی عشر (on the twelve stations of the moon), and beginning:

هرگهی که آید (read کاید) بتأیید خدای لم یزل
جرم مه در خانهٔ مرّیخ یعنی در حمل

No date.

Ff. 1–24, ll. 15; small, but clear Nasta'lîḳ; illuminated frontispiece; size, $6\frac{7}{8}$ in. by $4\frac{1}{4}$ in. [BODL. OR. 413.]

1513

Kitâb-alzîj-alîlkhânî (كتاب الزيج الايلخانى).

The Îlkhânî astronomical tables, compiled by Naṣîr-aldîn Ṭûsî from the observations he made in the observatory of Marâgha, erected A.H. 657=A.D. 1259, by Hulâgûkhân (who reigned A.H. 654–663=A.D. 1256–1265); comp. Ḥ. Khalfa iii. p. 591, No. 6940, where a detailed account is given and several commentaries are mentioned; Rieu ii. p. 454 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 149, etc.; and J. Gravius, Astronomica quaedam ex traditione Schah Cholgii Persae, London, 1652 (a translation of the introductory part of Maḥmûdshâh Khuljî's commentary on the Zîj-i-Îlkhânî, see Rieu, loc. cit.). These tables were completed under and dedicated to Hulâgû's successor, Abaḳâkhân (who reigned A.H. 663–680=A.D. 1265–1282).

Beginning: الحمد لله . . . . . بعد از سپاس و ستایش باری عزّ اسمه و درود بر خاتم انبیا و خلاصهٔ اصفیا محمّد مصطفی و اهل و یاران او الخ.

It is divided into four maḳâlas, viz.:

1. در معرفت تواریخ (in a muḳaddimah and two bâbs), on fol. 2ᵇ.

2. در معرفت روش ستارگان سیّاره و مواضع ایشان در طول و عرض و توابع آن (in fifteen faṣls), on fol. 19ᵃ.

3. در معرفت اوقات و طالعهاء هر وقتی (in fourteen faṣls), on fol. 110ᵇ.

4. در باقی اعمال نجومی (in two bâbs), on fol. 154ᵇ.

The original tables end on fol. 167ᵇ, dated Ramaḍân, A.H. 679=A.D. 1280, December, to A.D. 1281, January, by Muḥammad bin Maḥmûd bin 'Abd-alraḥmân; on the rest of the leaves there are added some other tables from another book (من نسخهٔ اخری), that is according to a

marginal note from the famous tables of Ulughbeg; see further below.

Ff. 172, ll. 19; good Naskhî on old brown paper; only the first eleven leaves, ff. 27, 28, 168, and 169 are supplied later by other hands on white paper in a very bad and awkward handwriting, a mixture of Naskhî and Shikasta; size, 10 in. by 7 in. [Hunt. 143.]

1514

Tuḥfat-alsulṭân fi-asbâb-al'irfân (تحفة السلطان فی اسباب العرفان).

A treatise on astronomy (رسالة فی علم الهیئة), as it is styled in the heading (the real title occurs on fol. 19ᵇ, l. 2).

Beginning: حمد و ثنا بی حدّ و منتها و شکر و سپاس بی اندازه و قیاس مر حضرت واجب الوجودی را الخ. It is dedicated to Amîrzâda Ibrâhîm Sulṭân, Shâhrukh's son (who was born A.H. 796=A.D. 1394, and died A.H. 838=A.D. 1435), see fol. 18ᵇ, l. 10, and contains a mukaddimah, two bâbs, and a khâtimah.

Dated end of Jumâdâ-alâkhar, A.H. 815=A.D. 1412, beginning of October.

Ff. 16ᵇ–36, ll. 13; Nasta'lîk; small illuminated heading; size, 6¾ in. by 4½ in. [Fraser 171.]

1515

Zîj-i-jadîd-i-Sulṭânî (زیج جدید سلطانی).

Ulughbeg's astronomical and chronological tables, that is, the second or revised edition, compiled by Sulṭân Ulughbeg ibn Shâhrukh ibn Timûr Gurgân (who was, from A.H. 812–852=A.D. 1409–1448, governor of Transoxania, succeeded his father Shâhrukh on the throne of Harât, A.H. 852, and was put to death by his own son, Mirzâ 'Abd-allaṭif, A.H. 853=A.D. 1449), with the assistance of Ṣalâḥ-aldîn Mûsâ, called Kâḍizâda-i-Rûmî, and Ghiyâth-almillah wa-aldîn Jamshîd. The latter, however, died in the beginning of the Sulṭân's work, and in his place 'Alî bin Muḥammad alkûshjî (who died A.H. 879=A.D. 1474, 1475, in Constantinople; see Ḥ. Khalfa ii. p. 198) was engaged as assistant; comp. Ḥ. Khalfa iii. p. 559, No. 6939, and Rieu ii. p. 456 sq. The first or original edition of these tables was made by the above-mentioned Jamshîd bin Mas'ûd bin Muḥammad alṭabîb alkâshî, called Ghiyâth, and styled زیج الغ بیك, or زیج خاقانی, a copy of which is found in the India Office Library, No. 430 (in six makâlas, dated A.H. 816=A.D. 1413, 1414). This second edition, revised and amplified on the observations made in the observatory of Samarkand, between A.H. 823 and 841 =A.D. 1420–1438, by the Sulṭân himself, is properly styled زیج جدید سلطانی, 'the new tables of the Sulṭân,' although it bears in one MS. of the India Office Library, No. 431, again the title of زیج خاقانی, and in Nos. 878 and 893 of the same collection, that of زیج الغ بیك.

It begins: تبارك الذی جعل فی السّماء بروجًا و جعل فیها سراجًا و قمرًا منیرًا وهو الذی جعل اللیل و اللیل الخ, and is divided into *four* makâlas, with headings almost identical with those in the Zîj-i-Îlkhânî, viz.:

مقالهٔ اوّل در معرفت تواریخ, in a mukaddimah and seven bâbs, on fol. 2ᵇ.

مقالهٔ دوم در معرفت اوقات و آنچه تعلّق بدان دارد, on fol. 15ᵇ, in twenty-two bâbs.

The respective tables on ff. 27ᵃ–102ᵃ.

مقالهٔ سیوم در معرفت روش ستارگان و مواضع ایشان درطول و عرض و توابع آن, on fol. 102ᵇ, in thirteen bâbs.

Tables on ff. 115ᵃ–181ᵇ.

مقالهٔ چهارم در باقی اعمال نجومی, on fol. 182ᵃ, in two bâbs.

Tables on ff. 185ᵇ–188ᵇ and 190ᵃ–203ᵃ.

This work was edited by Sédillot, Paris, 1847; French translation by the same, Paris, 1853; older editions of detached portions of the Zîj-i-jadîd-i-Sulṭânî are the 'Epochae celebriores ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, and the 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Th. Hyde, Oxford, 1665.

Not dated; ninth to tenth century of the Hijrah; occasionally marginal and interlinear annotations in Persian and Latin.

Ff. 203, ll. 21; Naskhî; size, 10 in. by 7 in. [Greaves 5.]

1516

The same tables.

Another copy of the same edition of Ulughbeg's tables, not dated, but also from the ninth or the tenth century.

Makâlah I, on fol. 2ᵇ; II, on fol. 15ᵃ; tables, on ff. 24ᵇ–99ᵇ; III, on fol. 100ᵃ; tables, on ff. 109ᵇ–178ᵇ; IV, on fol. 178ᵇ; tables, on ff. 181ᵇ–184ᵇ and 185ᵇ–188ᵃ.

Ff. 1–188, ll. 21; splendid Naskhî; size, 9⅝ in. by 6⅝ in. [Marsh 396.]

1517

The same.

Makâlah I, on fol. 2ᵇ; II, on fol. 14ᵇ; tables, on ff. 24ᵇ–75ᵃ; III, on fol. 75ᵇ; tables, on ff. 85ᵇ–155ᵃ; IV, on fol. 155ᵇ; tables, on ff. 158ᵇ–161ᵇ and 162ᵇ–165ᵇ. Two additional tables on the fly-leaf. No date; tenth to eleventh century of the Hijrah. Two entries of former owners, viz. Raḥmî Efendî and Shaikh Muṣṭafâ-alḥalabî (the latter from A.H. 1043=A.D. 1633, 1634), on fol. 1ᵃ.

Ff. 165, ll. 21; Naskhî; ff. 4, 5, 8, 9, 16, 18, 23, 75, 78, 80–82, 156, 157, and 160–164 supplied later by another hand; size, 9⅝ in. by 6⅝ in. [Pococke 226.]

1518

The same.

Makâlah I, on fol. 2ᵃ; II, on fol. 11ᵃ; tables, on ff. 19ᵃ–95ᵃ; III, on fol. 96ᵃ; tables, on ff. 102ᵇ–171ᵇ; IV, on fol. 172ᵃ; tables, on ff. 174ᵃ–177ᵃ and 178ᵃ–180ᵇ. Additional tables, on ff. 182ᵇ–188ᵃ. No date.

Ff. 188, ll. 22; Nasta'lîk; size, 9¾ in. by 7 in. [Bodl. Or. 548.]

1519

Sullam-alsamâ (سلّم السّما).

The heavenly ladder, a commentary on the 'Zîj-i-jadîd-i-Sultânî,' compiled by Maulânâ 'Alî Kûshjî, the same who assisted Sultân Ulughbeg in his work (according to a note on fol. 190ª, where the title also occurs). H. Khalfa iii. p. 610, No. 7224, quotes a work of the same title, but ascribes it to Ghiyâth-aldîn Jamshîd, whose death he erroneously fixes in A. H. 919 (!), and says it is divided into seven makâlas and a khâtimah; there is also a short notice of it in H. Khalfa iii. p. 560. At any rate, H. Khalfa's statement and description do not agree with the real fact, as exhibited in our copy. This commentary contains the same *four* makâlas as the original, beginning without any preface at once with the *first* makâlah, on fol. 190ᵇ; *second*, on fol. 214ᵇ; *third*, on fol. 288ª; *fourth*, on fol. 366ª. Copied A. H. 893 = A. D. 1488, by 'Imâd bin Hâjî Muhammad alkummî.

Ff. 190–374ᵇ, ll. 23; Naskhî; size, 9⅝ in. by 6⅜ in. [Marsh 396.]

1520

Sharh-i-zîj-i-jadîd-i-Sultânî (شرح زيج جديد سلطانى).

Another commentary on the same tables, by Nizâm-aldîn 'Abd-al-'Alî bin Muhammad bin Husain Barjandî (the same who is mentioned in No. 1506 as commentator of the كتاب بيست باب), see fol. 2ª, ll. 2 and 3, compiled A. H. 929 = A. D. 1523, as a note at the bottom of the last page states; see also Rieu ii. pp. 457 and 458, and the Mélanges Asiatiques v. p. 252. It is likewise divided into four makâlas. Makâlah I, on fol. 2ᵇ; II, on fol. 45ª; III, on fol. 124ª; IV, on fol. 222ᵇ.

Beginning: اجناس حمد و سپاس معرّا از توهّم تناهى و انواع شكر بيقياس مبرّا از تخيّل تباهى مقدّسى را سزد الخ.

Dated the 3rd of Rajab, A. H. 1136 = A. D. 1724, March 28, by Shaikh Muhammad Hayât bin Shaikh Ahmad Hâjî of Gujarât.

Ff. 243, ll. 23; Nasta'lîk; size, 10¼ in. by 5¾ in. [Fraser 178.]

1521

Tashîl-alzîj (تسهيل الزيج).

Astronomical tables or calculations about the movements and rotation of the moon, compiled on the basis of Ulughbeg's tables by 'Imâd bin Jamâl albukhârî and dedicated to Sultân Abû Sa'îd Gurgân, who ascended the throne after the death of Ulughbeg's unnatural son 'Abd-allatîf, A. H. 854 = A. D. 1450, and died A. H. 873 = A. D. 1469.

Beginning: الحمد لله . . . . امّا بعد چنين گويد اضعف عباد الله تعالى و احوجهم اليه المتوكّل على الملك البارى الخ.

The text fills only four pages, all the rest are tables. No date; ninth century.

Ff. 375ᵇ–435, ll. 21; Naskhî; size, 9⅝ in. by 6⅜ in. [Marsh 396.]

1522

Zîj-i-jâmi' (زيج جامع).

Comprehensive tables of astronomy (according to the title given in the colophon), that is, a compendium of astronomical and chronological science, extracted as زيج انتخابى from the renowned tables of Mahmûdshâh Khuljî, the same who wrote a commentary on the زيج ايلخانى, see above under No. 1513. This work was commenced A. H. 852 = A. D. 1448, in Cairo, and after a long interruption continued in A. H. 865 = A. D. 1460, 1461. A large portion of the author's 'brouillon' was destroyed in A. H. 866 = A. D. 1461, 1462. It is incomplete at the beginning, a portion of the introduction being missing. It opens abruptly thus: معلوم چه موضوع آن اشرف محسوسات است الخ.

It is divided into a mukaddimah, two bâbs, and a khâtimah:

مقدّمه در چيزها كه لابدّ است از معرفت آن در اعمال نجومى, in thirty-six fasls, on fol. 3ª.

باب اوّل در معرفت تواريخ واستخراج تقاويم كواكب در طول و عرض و توابع آن, in twenty-two fasls, on fol. 65ᵇ.

The *second* bâb and the khâtimah have been lost in the sacking of Badr, where the author resided, as he states on fol. 1ª, and are consequently missing here.

Copied A. H. 878 = A. D. 1473, 1474.

Ff. 104, ll. 21; Naskhî; ff. 86–93 turned upside down; fol. 73ᵇ left blank; size, 9⅞ in. by 6½ in. [Greaves 6.]

1523

Another set of astronomico-chronological tables, dated in the preface the 19th of Rabî'-althânî, A. H. 1063 (twenty-sixth year of Shâhjahân's reign) = A. 1964 Rûmî era, A. 1022 Yazdajird's era, 575 Jalâlî era (A. D. 1653, March 19).

Beginning: باليمن و السعادت و اقبال در سال فرخنده فال الخ.

Ff. 13; European handwriting; at the top of the first table marginal remarks written in Dutch; size, 11½ in. by 7 in. [Hunt. 272.]

1524

Sharh-i-Mulakhkhas (شرح ملخّص).

A Persian paraphrase and explanation of Mahmûd bin Muhammad bin 'Umar aljaghmînî (الجغمينى) Khwârizmî's Arabic treatise on simple astronomy, styled ملخّص فى الهيئة البسيطة, compiled by Husain bin alhusainî al-khwârizmî, who is probably identical with Husain bin al-Hasan Khwârizmî, the translator of the Arabic مقصد الاقصى, or history of Muhammad and the first Khalîfs, see Rieu i. p. 144 sq., and commentator of the

mathnawî, see Rieu ii. p. 588, and Nos. 666 and 667 in this Catalogue (the correct date of his death, according to Rieu iii. p. 1081a, is A.H. 839=A.D. 1435, 1436). It was dedicated to Sulṭân Ulughbeg. On the Arabic original comp. Ḥ. Khalfa vi. p. 113, No. 12886; J. Aumer, Arabic MSS., p. 377; and Loth, Arabic Cat. of the India Office, p. 219, where another, but Arabic, commentary is noticed, by Ḳâḍîzâda Rûmî, who assisted Ulughbeg in the زیج جدید سلطانی, see above, No. 1515, and dedicated his commentary, A.H. 815=A.D. 1412, 1413, likewise to that sovereign.

Beginning: حمد و سپاس و ثنای بی حدّ و قیاس حضرت حکیم و قدیر و علیم و خبیر را که مدیر سبع طبقات است الخ.

This paraphrase contains, like the original:

A mukaddimah on the division of the different bodies (در بیان اقسام اجسام بر وجه اجمال), on fol. 20a, and

Two maḳâlas, viz.: 1. در بیان هیأت افلاك و آنچه متعلّق است بدان, in five bâbs, on fol. 24b; 2. در بیان ارض و آنچه متعلّق است بدان, in three bâbs, on fol. 56a.

No date.

Ff. 17–72b, and fol. 16, ll. 23; Nasta'lîk; size, 10¾ in. by 5¾ in. [LAUD OR. 313.]

1525

Mukhtaṣar dar 'ilm-i-ḥisâb (مختصر در علم حساب).

A treatise on arithmetic, by Maḥmûd bin Muḥammad bin Ḳiwâm-alḳâḍî, commonly called Maḥmûd alharawî, the same who is called in Ḥ. Khalfa iv. p. 340, No. 8665, Maḥmûd bin Muḥammad bin Ḳiwâm alwâsiṭânî and quoted as author of a Persian tract on astronomy, الغیاثیّة فی الهیئة, dedicated to Ghiyâth-aldîn Sayyidî Aḥmad Harawî. He also translated the Arabic manual of geometry, اشکال التأسیس, under the title of فوائد جمالی, into Persian, see Rieu ii. p. 449.

Beginning: بعد از حمد و ستایش حضرت پروردگار بر خلاصهٔ نتائج هفت و چهار و بر اهل بیت و یاران الخ.

It is divided into one mukaddimah and two maḳâlas, viz.:

مقدّمه در آنچه پیش از شروع در مقاصد بذکر آن احتیاجست, on fol. 113b.

مقالهٔ اوّل در عمل صحاح و آنچه بدان تعلّق دارد, in seven bâbs, on fol. 114a.

مقالهٔ دوم در عمل کسور, in five bâbs, on fol. 121b.

Copied in the month Muḥarram, A.H. 862 = A.D. 1457, November, December.

Ff. 113b–133b, ll. 15; small Naskhî; size, 6⅝ in. by 3¾ in. [MARSH 683.]

1526

Risâlat-alḳirânât (رسالة القرانات).

A treatise on the conjunction of planets, according to the teaching of the famous Arabic astronomer and astrologer, Abû Ma'shar Ja'far bin Muḥammad bin 'Umar of Balkh (who died A.H. 272=A.D. 885, 886).

Beginning: الحمد لله . . . . چنین گوید ملك الحکما ابو معشر البلخی رحمة الله علیه که تأثرات (read تأثیرات) کواکب بباید شناخت از قرانات الخ. Copied about A.H. 868=A.D. 1463, 1464.

Ff. 88b–100b, ll. 15; Naskhî; size, 6⅝ in. by 3¾ in. [MARSH 683.]

1527

Other short extracts from Abû Ma'shar in Persian.

A tract, styled فی معرفت کواکب ساعات النهار و اللیل, on fol. 25b, beginning with یوم الاحد, together with the احتسابات که ابو معشر سلطان ساخته است (Abû Ma'shar's calculations). At the end a بیان بخورات سیّارات from the works of the same Abû Ma'shar.

No date.

Ff. 25–28, ll. 15; small, but clear Nasta'lîk; size, 6⅞ in. by 4¼ in. [BODL. OR. 413.]

1528

Risâlah dar 'ilm-i-ḥisâb (رساله در علم حساب).

Another treatise on arithmetic and geometry, by 'Alî Ḳûshjî, Ulughbeg's assistant and author of the سلّم السما, the commentary on the زیج جدید سلطانی, see above, Nos. 1515 and 1519 (died A.H. 879=A.D. 1474, 1475).

Beginning: الحمد لله . . . . . امّا بعد این کتاب مشتملست بر دو (read سه) مقاله الخ.

The three (not two) maḳâlas of this treatise are:

Maḳâlah I, on Indian arithmetic (در حساب اهل هند), in a mukaddimah and two bâbs, viz.:

Mukaddimah (در صور اعداد و مراتب آن), on fol. 27b.

Bâb I (در حساب صحاح), in eight faṣls, on fol. 28a.

Bâb II (در حساب کسور), in a mukaddimah and twelve faṣls, on fol. 39a.

Maḳâlah II, on astronomical calculations (در حساب اهل تنجیم), in a mukaddimah and six bâbs, viz.:

Mukaddimah (در بیان اصطلاحات مُنجّمان), arranged alphabetically, on fol. 44a.

Bâb I (در ضرب شبکه و وضع ارقام شبکه), on fol. 45a.

Bâb II (در قسمت), on fol. 46a.

Bâb III (در جذر), on fol. 48a (fol. 48b is left blank, but the text is uninterrupted).

Bâb IV (در معرفت جنس هریك از حاصل ضرب و خارج قسمت و جذر یعنی دانستن آنکه حاصل ضرب یا خارج قسمت یا جذر از کدام مرتبه است از مراتب مرفوعات), on fol. 50b.

Bâb V (در میزان), on fol. 52a.

Bâb VI (در اعمال حسابی که درو برج باشد), on fol. 52b.

Maḳâlah III, on geometrical measurement (در مساحت), on fol. 54b, in a muḳaddimah and three bâbs, viz.:

Muḳaddimah (در بیان اصطلاحات), on fol. 54b.

Bâb I (در مساحت خطوط وسطوح مستویّة), on fol. 57a.

Bâb II (در مساحت سطوح غیر مستویّة), on fol. 58b.

Bâb III (در مساحت اجسام), on fol. 58b, last line.

Copied the 1st of Dhû-alḳa'dah, A. H. 932 = A. D. 1526, August 9, by Muḥammad bin Ḥabîb-allâh alḥasanî alḥusainî almunajjim.

Ff. 27b–59a, ll. 19; Nasta'lîḳ; size, 8 in. by 5¼ in. [Walker 14.]

1529

Another copy of 'Alî Ḳûshjî's arithmetical treatise.

Occasional additions on the margin. Maḳâlah I, on fol. 65b; II, on fol. 85a; III, on fol. 97b.

Beginning: الحمد لله . . . . . امّا بعد این رساله ایست در حساب الخ.

Copied A. H. 995 = A. D. 1587, by Shams-aldîn 'Alî ibn Sayyid Mîr Ḥasan alḥusainî.

Ff. 63–103, ll. 15; Nasta'lîḳ; size, 6½ in. by 3⅝ in. [Fraser 168.]

1530

The same.

Maḳâlah I, on fol. 1b; II, on fol. 29a; III, on fol. 47a.

Dated the 1st of Rabî'-alawwal, A. H. 1031 = A. D. 1622, January 14, by 'Abd-al'alî alḥusainî altâdwânî (التادوانی).

Ff. 1–56, ll. 15; written by different hands, for the greater part in very careless Nasta'lîḳ, often like Shikasta; size, 8¼ in. by 4½ in. [Marsh 56.]

1531

The same.

Maḳâlah I, on fol. 122b; II, on fol. 136b; III, on fol. 145b.

Copied in the month Dhû-alḳa'dah, A. H. 1085 = A. D. 1675, January, February, by Nûr Muḥammad.

Ff. 122–149, ll. 23; Nasta'lîḳ; size, 9½ in. by 5⅛ in. [Fraser 180.]

1532

The same.

Maḳâlah I, on fol. 1b; II, on fol. 16b; III, on fol. 26a.

No date. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin.

Ff. 1–31, ll. 21; very small, but distinct Nasta'lîḳ; small illuminated frontispiece; size, 6⅝ in. by 3⅝ in. [Greaves 21 (olim 22).]

1533

The same.

A detailed index on ff. 115b and 116a. Maḳâlah I, on fol. 116b; II, on fol. 127b; III, on fol. 135a, first line. No date.

Ff. 115b–138a, ll. 23; Nasta'lîḳ; size, 10¾ in. by 5¾ in. [Laud Or. 313.]

1534

Risâlah dar 'ilm-i-hai'at (رساله در علم هیئة).

The famous astronomical treatise by the same 'Alî Ḳûshjî.

Beginning: الحمد لله . . . . این کتاب مشتملست بریك مقدّمه و دو مقاله الخ.

Muḳaddimah, on preliminary points of geometry, etc. (در بیان آنچه پیش از شروع درین علم دانستنی است), in two ḳisms, on fol. 32b.

Maḳâlah I, on the heavenly bodies (در بیان احوال اجرام علوی), in six bâbs, on fol. 34b.

Maḳâlah II, on the globe and its division into climates (در بیان هیأت زمین و قسمت او باقالیم), in eleven bâbs, on fol. 50a.

Khâtimah, on the distances of the planets (در معرفت ابعاد اجرام), on fol. 64b.

Comp. Ḥ. Khalfa iii. p. 458; Rieu ii. p. 458; Krafft, die orientalischen Handschriften der K. K. Akademie zu Wien, No. 346, p. 139; J. Aumer, p. 137, No. 346; Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9. A Persian commentary on this treatise by Muṣliḥ-aldîn Muḥammad al-Lârî al-Anṣârî (died A. H. 979 = A. D. 1571, 1572) is described by G. Flügel, ii. p. 489. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin. No date.

Ff. 32b–65a, ll. 21; very small, but distinct Nasta'lîḳ; small illuminated frontispiece; size, 6⅝ in. by 3⅝ in. [Greaves 21 (olim 22).]

1535

Another copy of 'Alî Ḳûshjî's astronomical treatise.

Muḳaddimah, on fol. 23b; Maḳâlah I, on fol. 25b; II and Khâtimah are not marked. Copied A. H. 1012 = A. D. 1603, 1604, by 'Abd-alwaḥîd Gîlânî.

Ff. 23–64, ll. 15–16; small Nasta'lîḳ; size, 6½ in. by 5⅝ in. [Fraser 168.]

1536

The same.

Muḳaddimah, on fol. 139b; Maḳâlah I, on fol. 140b; II, on fol. 152b; Khâtimah, on fol. 162b. No date.

Ff. 139–163b, ll. 23; Nasta'lîḳ; size, 10¾ in. by 5¾ in. [Laud Or. 313.]

1537

The same.

Muḳaddimah, on fol. 1b; Maḳâlah I, on fol. 3a; II, on fol. 18b; Khâtimah (styled here the twelfth bâb of Maḳâlah II), on fol. 31a. As title of the treatise appears in the colophon: رسالهٔ هیئة در علم ریاضی.

Copied by 'Alâ-aldîn کهور in Aḥmadâbâd. No date.

Ff. 1–32a, ll. 16; Nasta'lîḳ; size, 9 in. by 6 in. [Bodl. Or. 101.]

1538

A slightly defective copy of the same.

This copy, although older than the preceding ones, has no khâtimah. Mukaddimah, on fol. 1ᵇ; Makâlah I, on fol. 5ᵃ; II, on fol. 34ᵃ.

Copied by Yârî the scribe in the month Dhû-alhijjah, A. H. 957 = A. D. 1550, December, to 1551, January.

Ff. 1–59, ll. 12; clear Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 5⅝ in. [Marsh 230.]

1539

Mukhtaṣar dar ma'rifat-i-taḳwîm (مختصر در معرفت تقویم).

A treatise on the construction of almanacks, by Niẓâm-aldîn 'Abd-al-'Alî bin Muḥammad al-Barjandî (the author of commentaries on Naṣîr-aldîn Ṭûsî's بیست باب, and on Ulughbeg's tables; see above, Nos. 1506 and 1520), compiled A. H. 883 in Jumâdâ-alawwal = A. D. 1478, August; comp. J. Aumer, p. 138, No. 5; and Rieu ii. p. 453. It begins on fol. 60ᵇ: بسم الله الرّحمٰن الرّحيم و بتوفيقك يا كريم' امّا بعد اين مختصريست درمعرفت تقويم تامّ مشتمل بر بيست باب. The first of the twenty bâbs, into which the treatise is divided, is headed: در معرفت حساب جمل.

Copied by Yârî in A. H. 954 = A. D. 1547.

Ff. 60–89, ll. 12; clear Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 5⅝ in. [Marsh 230.]

1540

The same.

Beginning the same as in the preceding copy. No date.

Ff. 174ᵇ–186ᵃ, ll. 23; Nasta'lîk; size, 10¾ in. by 5¾ in. [Laud Or. 313.]

1541

Risâla-i-Hai'at (رسالۀ هیئت).

Another astronomical tract by the same, beginning: شکر و سپاس و حمد بیقیاس مرصانعی را که نقّاش قدرت الخ. It is divided into a mukaddimah and *four* makâlas: 1. در معرفت مبداء سالها و تواریخ, on fol. 202ᵃ. 2. در معرفت هیأت افلاك و کواکب بطریق اجمال, on fol. 204ᵃ. 3. Here wrongly styled again مقالۀ دویم: در معرفت زمین و اقسام (او) باقالیم, on fol. 210ᵇ. 4. Here styled مقالۀ سیم: در تعداد بلاد و ولایات و جبال و بحار و انهار الخ, on fol. 229ᵇ.

No date.

Ff. 201ᵇ–237ᵇ, ll. 23; Nasta'lîk; size, 10⅝ in. by 5¾ in. [Laud Or. 313.]

1542

Various astronomical treatises.

1. مختصر در معرفت تقویم خالی از اِطْناب, on ff. 1ᵇ–13ᵇ, in a mukaddimah and two bâbs. Beginning: لحمد لله العلى الولى و صلوة على النبى الامّى امّا بعد اين الخ. The author is 'Abd-alkâdir Rûyânî.

2. Portion of an astronomical treatise on ff. 82ᵇ–84ᵃ, comprising a thirty-first bâb (باب سی و یکم در معرفت تقویم قمر و زحل و مشتری الخ), a thirty-second bâb (باب سی و دوم در معرفت عرض قمر و زحل و مشتری الخ), and a thirty-ninth bâb (باب سی و نهم در معرفت راندن کاریز و مساحت زمین الخ).

3. معارف التقویم, on ff. 85ᵇ–101ᵃ, an essay on almanacks, by 'Alî bin Ḥusain 'Alî Amîrân alḥusain aliṣfahânî (see fol. 86ᵃ, ll. 2 and 5), divided into a mukaddimah and nine اصل.

Beginning: حمدی بر طبق ادوار افلاك بی عدّ و شمار هادی را که بجهت هدایت مسند نشینان الخ.

The scribe (at least of the greater portion of these treatises) was Kâsim bin Ilyâs bin 'Abdallâh, and he finished his task the 15th of Shawwâl, A. H. 937 = A. D. 1531, June 1.

Ff. 1–13ᵇ and 82ᵇ–101, ll. 11; Nasta'lîk, by different hands; size, 6¼ in. by 4¼ in. [Seld. superius 89.]

1543

Mujmal-aluṣûl (مجمل الاصول).

A compendium of the elements of astronomy, imperfect at the beginning. It opens abruptly thus: اندر طبائع ستارگان بدوری و نزدیکیشان بآفتاب الخ. According to H. Khalfa v. p. 405, No. 11465, the author's name is Abû-alhasan Kushyâr bin Labbân aljîlî, but according to another copy of the same in No. 1514 of the India Office Library, fol. 13ᵃ sq. (which is styled رساله در علم حکمت), more correctly: Abû-alḥasan Kûshyâr bin Layyân aljabalî.

The four makâlas, into which the treatise is divided, are:

1. An introductory chapter, in twenty-two bâbs, on fol. 1ᵃ.
2. اندر حکم کردن بر کارهای عالم, in twelve bâbs, on fol. 13ᵃ.
3. در حکم موالید و تحویل سال, in twenty-one bâbs, on fol. 27ᵃ.
4. در عمل اختیارات, in three bâbs, on fol. 44ᵃ, last line.

No date.

Ff. 48, ll. 16; small Nasta'lîk; size, 6¾ in. by 4¾ in. [Bodl. Or. 392.]

1544

Astronomical tracts and tables.

1. An astronomical treatise, especially dealing with the twelve zodiacal signs and similar matters, on ff. 1ᵇ–27ᵇ, beginning: حمدی علی الاطلاق و ثنای باستحقاق آفریدگاری‌را که از وجود فیّاض جواهر الخ. The author does not reveal his name, he only mentions the three great masters, Khwâjah Ẓahîr-aldaulah wa-aldîn 'Alî,

Khwâjah Naṣîr-alḥakk wa aldaulah wa-aldîn Mużaffar, and Khwâjah Sharaf-aldaulah wa-aldîn 'Abd-alsalâm. Incomplete at the end.

2. Tables for the apogee and perigee of the moon in the years 600–700 of the Yazdajird era (about A. D. 1231–1331), on ff. 28ᵇ–36ᵃ.

Fol. 34ᵇ left blank. No date.

Ff. 36; size, 10¼ in. by 7⅛ in. [SELD. ARCH. A. 12.]

1545

Astronomical tracts.

1. رساله در علم و معرفت شانه, on fol. 78ᵃ, centre and margin, beginning: بدانکه حکما گفته اند که شناختن شانهٔ گوسفند با علم نجوم برابر است اکنون چند کلمه الخ.

2. رساله فی الهیئة, on ff. 78ᵇ–80ᵃ, centre and margin, in thirty-four short chapters, beginning at once with the باب اوّل در صفت کرهٔ و دوائر و رسوم و علامت آن الخ.

3. رسالهٔ فصّ الخاتم فی معرفة هیئة العالم, on ff. 81ᵇ–115ᵃ, by Muḥammad Jâjarmî, beginning: حمد بی حدّ و سپاس بی قیاس مر حضرت ذو الجلالی را که وجوب وجود الخ. It is divided into a mukaddimah (در بیان بعضی از الفاظ که در علم هیئت مستعمل است), on fol. 84ᵃ, and two rukns, viz.: (1) در شناخت هیئت آسمان و آنچ از لوازم آنست, on fol. 85ᵇ, first line, in twelve faṣls; (2) در شناخت هیئت زمین و آنچ بدان تعلّق دارد, on fol. 99ᵃ, also in twelve faṣls.

4. رسالهٔ رُبْعیّه, on ff. 164ᵇ–173ᵇ, a tract on the astronomical quadrant, in twenty-one bâbs (not twenty-two, as the preface states, the last or twenty-first bâb being subdivided into two faṣls), beginning: حمد بی حدّ مر علیمی را که ربع مسکون مشرّف گردانیده بعلم علما و حکمت حکما الخ.

No date.

Ff. 78ᵃ–114 and 164ᵇ–173ᵇ, ll. 23; Nasta'lîk; size, 10¾ in. by 5¾ in. [LAUD OR. 313.]

1546

Astronomical fragments and tables.

1. A short astronomical piece, on fol. 33ᵇ, beginning: مواضع الکواکب الثابتة الخ.

2. رسالهٔ عرض بلد, tables for the different latitudes, on ff. 34ᵇ–44ᵃ.

3. Fragment of a treatise on the astrolabe, on ff. 46ᵃ–124ᵃ, beginning with a *second* kism on the fabrication of the astrolabe, در صنعت اصطرلاب و بیان تسطیحش, with many illustrations; some blanks left for them are not filled in. Incomplete at the end.

4. Fragment of a رساله در حساب تنجیم, on ff. 125ᵃ–140, beginning with the مقالهٔ سیوم در حساب درج و دقائق آن هم یازده فصل است الخ.

No date.

Ff. 33–140, ll. 16; Nasta'lîk; size, 9 in. by 6 in. [BODL. OR. 101.]

1547

Another collection of similar fragments.

1. Fragment of an astronomical tract on the different stations of the moon in the zodiac (البروجات), on ff. 7ᵇ–1ᵃ. On fol. 6ᵃ a *third* bâb appears: در بیان دانستن آنکه هر روزی ماه در کدام برج است'; a *fourth* bâb on fol. 5ᵇ: در بیان آنکه ماه در هر برجی که باشد چه باید کرد'; a *fifth* bâb on fol. 2ᵃ: در بیان دانستن آنکه اوّل هر ماهی چه روز است'.

2. Fragment of a tract on alchemy, on fol. 8, treating of زرنیخ, arsenic, etc.

3. Fragment of a treatise on arithmetical divinations, fortune-telling, etc., according to Ja'far Ṣâdiḳ's (died A. H. 148=A. D. 765) teaching, on ff. 9–24, in several faṣls: فصل اوّل از قول امام ناطق جعفر صادق علیه السلام' چون خواهی که بدین نوع عمل مشغول کنی بسط کن اسم طالب و اسم مطلوب را الخ.

4. Fragment of a tract on geomancy (درعلم رمل), on ff. 26–39.

Ff. 1–39, much varying in number of lines and in handwriting; the first eight leaves turned upside down; interleaved throughout; size, 8¼ in. by 5 in. [MARSH 31.]

1548

Dar 'ilm-i-nujûm (در علم نجوم).

A tract on astrology by Isḥâḳ Munajjim bin Yûsuf Ṭabîb. It is divided into a muḳaddimah, three bâbs, and a khâtimah, viz.:

مقدّمه در بیان حساب جمل, on fol. 49ᵃ.

باب اوّل در علاماتی که تعلّق بحروف جمل دارد, on fol. 50ᵃ.

باب دویم در علاماتی که تعلق بحروف آخر اسامیٔ کواکب وغیرهٔ دارد, on fol. 51ᵇ.

باب سیوم در آنچه مدار تعیین ساعات خیر و شرّ و احکام برین بود, on fol. 55ᵃ.

خاتمه در اختیارات ساعات, on fol. 57ᵃ.

Beginning: حمد و سپاس بیعدّ خدایرا سزد که صفائح صحائف افلاك را بخامهٔ نقشبند الخ.

Ff. 48ᵇ–58ᵇ, ll. 13–20; careless Nasta'lîk; size, 8¾ in. by 4⅞ in. [WALKER 55.]

1549

Madkhal-i-manẓûm (مدخل منظوم).

A mathnawi on astronomical and astrological matters, the planets and the stars, beginning:

مرد دانا سخن ادا نکند ـ تا بنام حق ابتدا نکند

The title appears on fol. 47^b, ll. 1 and 10. No author's name. Other copies of the same mathnawî in the British Museum, see Rieu ii. pp. 801, 811, and 871.

No date.

Ff. 47–65, 2 coll., each ll. 11; Nasta'lîk; size, 7¾ in. by 5 in. [Hyde 19.]

1550

A short tract on the halo round the moon (خرمن ماه, *Arabic* هاله) and the rainbow (كمان رستم, *Arabic* قوس قزح), by Muḥammad bin Manṣûr, beginning: بعد از تيمّن و تبرّك بنام مبدعى كه بمحض جود ذرّات كائنات الخ.

Ff. 126^b–128^a, about 30–34 oblique lines in the page, in Nasta'lîk; size, 6½ in. by 3⅝ in. [Fraser 168.]

1551

Tables, in four columns, on the science of the horoscope (tractatus de horoscopis, as is written above).

Ff. 55–71; size, 7¾ in. by 4¾ in. [Marsh 25.]

1552

Astronomical tables without any text, styled on fol. 72^a: كتاب النسبة الستّينيّة, that is, 'Tabula sexagenaria.'

Ff. 72–82; size, 8¼ in. by 6 in. [Marsh 25.]

1553

Lawâ'iḥ-alkamar (لوائح القمر).

The luminous appearances of the moon, a work on astrology, especially on the science of the اختيارات, that is, the proper choice of days and months for the beginning of a work, and the good and bad omens connected with them (comp. Ḥ. Khalfa i. p. 198, No. 267, on the term علم الاختيارات), composed by the famous Ḥusain bin 'Alî albaihakî alkâshifî (the author of the Rauḍat-alshuhadâ, the Anwâr-i-Suhaili, the Lubb-alalbâb, the Ṣaḥîfa-i-Shâhî, the Makhzan-alinshâ, the Akhlâk-i-Muḥsinî, etc.; see above, Nos. 134, 431 sq., 661, 1357 sq., and 1460 sq., died A. H. 910=A. D. 1504) as a supplement to six former astrological treatises on the same subject, viz.: سواطع, ميامن المشترى, مواهب زحل, المرّيخ, لوامع الشمس, مفاتيح الزهره (or مناهج, as in Walker 65, and as a note on the margin of this copy also suggests for the badly-written word in the text), and مناهج عطارد. Ilâhi in his tadhkirah (comp. A. Sprenger, Catal., p. 74) quotes an astrological work by the same Kâshifî on the seven planets, in seven books, dedicated to Mîr 'Alishîr, and entitled سبعهٔ كاشفيّه, which is, no doubt, identical with these seven treatises. According to Ouseley 236, fol. 4^b (see the following copy), this work was dedicated to the wazîr Âṣaf Jamjâh Majd-aldîn Muḥammad Kâftâb. At the end of this copy a European hand has given to this book the title اثر اختيار (or perhaps آثار اختيار).

Beginning: الحمد لله الذى بيد حكمته ازمّة الاختيار و بقبضة قدرته اعنّة الاقتدار و صلوة على الخ.

The book is divided into an introduction, two makâlas, and a conclusion.

مقدّمه در تعريف اختيار و موضوع و مبادئ آن الخ, in three faṣls, on fol. 3^a.

مقالهٔ اولى در بيان شرائط كلّيّهٔ اختيارات و آنچه احتراز از آن لازم باشد الخ, in three faṣls, on fol. 5^a.

مقالهٔ ثانيه در اختيارات جزئيّه الخ, on fol. 16^a.

خاتمه در بيان اختيارات متفرّقه, in twenty faṣls, on fol. 106^b.

The whole work comprises only 104 leaves in this copy, for ff. 107^b and 118^a–120^a are left blank, and the whole portion of ff. 24^a–42^b belongs to quite another work, written by another hand, and inserted by mere mistake or thoughtlessness into the leaves of this MS. The proper continuation of fol. 23 is fol. 43, as both catchword and contents undoubtedly prove. This inserted fragment deals likewise with the علم الاختيارات, and comprises one makâlah in seven faṣls.

The *first* faṣl of this makâlah (مقالهٔ اولى در بيان آنچه محتاج اليه است در ابواب اختيارات) begins on fol. 41^a, and is headed: در منسوبات بروج دوازده‌گانه الخ.

The *second* faṣl (در منسوبات كواكب سبعهٔ سيّاره آنچه مناسب اختيارات باشد) begins on fol. 24^a.

The *third* faṣl (در منسوبات مراكز طالع اعنى بيوت دوازده‌گانه) begins on fol. 25^a.

The *fourth* faṣl (در بيان درجات بروج از سعد و نحس الخ) begins on fol. 25^b.

The *fifth* faṣl (در خطوط كواكب از حدود وجوه الخ) begins on fol. 26^b.

The *sixth* faṣl (در قوى و ضعف كواكب الخ) begins on fol. 30^a.

The *seventh* faṣl (در معرفت نظر و تناظر و ردّ و قبول) begins on fol. 34^b.

The right order of the inserted leaves is consequently 41, 42, 24–40.

In the *khâtimah* of Kâshifî's work several faṣls are missing; for instance, the end of faṣl I, the whole of faṣls II–IV, the beginning of faṣl V, the end of faṣl VII, the whole of faṣls VIII–X, the end of faṣl XI, and a few others besides.

No date. Very incorrect writing; the whole margin is covered with corrections of words wrongly spelt, added by a European hand (probably by Marsh himself).

Ff. 126, ll. 21; Nasta'lîk; size, 9⅝ in. by 5¾ in. [Marsh 126.]

1554

The same.

Mukaddimah, on fol. 6^a; makâlah I, on fol. 8^b; II, on fol. 30^a; khâtimah, on fol. 142^b. This copy is, like the preceding one, not at all carefully executed, nor is

it complete, as there are many blanks and tables not filled in.

No date. According to a seal on the first page it once belonged to the library of Muḥammad Shâh.

Ff. 173, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 5¼ in.
[Ouseley 236.]

1555

The same.

Muḳaddimah, on fol. 4^b; maḳâlah I, on fol. 7^b; II, on fol. 25^b; khâtimah, on fol. 120^a.

No date.

Ff. 160, ll. 15; Nasta'lîḳ; the whole copy greatly damaged by worms; small illuminated frontispiece; size, 9½ in. by 4⅝ in.
[Walker 65.]

1556

Sirâj-alistikhrâj (سراج الاستخراج).

A tract on astronomy, compiled A. H. 1006 (=A. D. 1597, 1598; the consonants with diacritical points in the title form the chronogram, comp. fol. 81^b, l. 11), by Farid, the astronomer of Dihli, that is, Mullâ Farîd-aldîn Mas'ûd bin Ḥâfiẓ Ibrâhîm, the court-astronomer of the emperor Shâhjahân and author of the زيج شاهجهانى, or the astronomical tables of Shâhjahân, who died A. H. 1039=A. D. 1629; see Rieu ii. p. 459 sq., and iii. p. 1088^a.

Beginning: حمد مبدعى را سزد كه مهندس قدرت كامله اش در ارقام درجات مخلوقات الخ.

It contains a muḳaddimah, nine bâbs, and a khâtimah. Another copy of the same tract is found in No. 476 of the India Office Library, fol. 118^b sq.

No date.

Ff. 80–118, ll. 15; Nasta'lîḳ; size, 9½ in. by 5⅜ in.
[Fraser 180.]

1557

Majma'-alfaḍâ'il (مجمع الفضائل).

A work on astronomy and astrology, compiled from many older sources, A. H. 1046=A. D. 1636, 1637, by Muḥammad Fâḍil, son of Maulânâ 'Abd-alshakûr, and dedicated to the emperor Shâhjahân; see fol. 2^b, ll. 4 and 9, and fol. 3^a, ll. 1 and 2. A detailed index on ff. 3^a–9^b. The work is divided into three bâbs with 159 faṣls altogether (not 156, as is stated on fol. 3^a, l. 3), 116 in the first, 36 in the second, and 7 in the third bâb.

Beginning: حمد بيحدّ مر خدا و ثناى بى عدّ آن شفابخش دانا را كه علّت هر صاحب معالجه بى واسطه الخ.

Many tables throughout. The last leaves slightly injured.

Dated the 21st of Sha'bân, in the year 36 (probably the 36th year of 'Âlamgîr's reign=A. H. 1104, A. D. 1693, April 27).

Ff. 214, ll. 11; clear and distinct Nasta'lîḳ; size, 9⅞ in. by 6⅝ in.
[Fraser 167.]

1558

Ghâyat-almurâd (غاية المراد).

A detailed work on arithmetical and astronomical calculations, composed by Ṣûfî Kamâl altustarî (see fol. 1^b, l. 10), and entitled: غاية المراد فى وفق الاعداد.

Beginning: سپاس و ستايش بر وفق اعداد نا متناهى مقرون بتسبيح و تهليل و تحميد الخ.

It is divided into forty chapters, the first of which is headed: در بحث علم حساب و اثبات آن و پيدا شدن اين علم, on fol. 4^b. The heading of the second, on fol. 13^b, runs thus: در خواصّ وفق دو در دو و دو در سه; that of the third, on fol. 14^b, thus: در خواصّ وفق سه در سه, and so on.

Dated the 9th of Jumâdâ-althânî, A. H. 1075=A. D. 1664, December 28, by Shaikh Muḥammad Khishtî (خشتى).

Ff. 141, ll. 23; Nasta'lîḳ; the first five leaves supplied by a more modern hand; many tables; slight injuries here and there; size, 12¾ in. by 8½ in.
[Walker 116.]

1559

Naurûz-nâma (نوروز نامه).

A work of chronological and astrological contents, composed by Muḥammad Bâḳir Sabzwârî (fol. 2^b, l. 2) at the command of Shâh Sulaimân Alḥusainî Almûsawî (fol. 2^a, l. 12), who reigned over Persia from A. H. 1077 to 1106=A. D. 1666–1694. The title is added on the first page by a later hand; the author himself calls his work (fol. 2^b, l. 2, in the preface) رساله در تحقيق ايّام وروزهاى مبارك و مسعود و منحوس از ايّام وشهور اسلاميّه وفرس قديم وروميّه وتركيّه و آنچه درين ابواب از احاديث شريفه ظاهر ميشود الخ, 'A treatise about the days, the blessed, lucky, and unlucky days (in particular), the months of the Muslims, Old-Persians, Greeks, and Turks, and what we learn about these subjects from the noble traditions.'

It is divided into a muḳaddimah, three bâbs, and a khâtimah.

Muḳaddimah, on fol. 4^b: دربيان روز وشب وماه وسال واختلاف تواريخ امم على سبيل الاجمال.

Bâb I, on fol. 10^b: در بيان تأريخ هجرى و شهور قمرى و ايّام معينه كه در شهور عربيّه بحسب خوبى وبدى امتياز دارند وذكر بعضى از آنچه در باب ايّام هفته وارد شده.

Bâb II, on fol. 21^a: در تفصيل احكام واختيار روزهاى ماه جهت كارها وسعادت ونحوست آن بحسب بعضى احاديث.

Bâb III, on fol. 41^b: در ايّام فرس وشرح نيك وبد آن وذكر ايّام روميّه وتركيّه وشرح آن على سبيل الاجمال.

Khâtimah, on fol. 91^a: در احكام بعضى اوضاع فلكيّه كه از بعضى احاديث مفهوم ميشود وذكر بعضى امور كه دفع آفات نحوست ايّام وساعات وغير آن ميكند.

The first bâb is subdivided into four, the second into two, and the third into six fasls. The chief authorities, on which the traditions of this book rest, are حضرت صادق (i.e. Imâm Ja'far Ṣâdiķ, see above in No. 1547, 3) for the astrological, and Albîrûnî (Abû Raihân Muhammad, who died A. H. 440=A. D. 1048) for the chronological part; of the latter he quotes آثار باقيه and قانون مسعودى; see fol. 41b, etc.

Not dated.

Ff. 96, ll. 15; Nasta'lik; size, 10 in. by 5¾ in.
[Ouseley 244.]

1560

Kashf-alasrâr (كشف الاسرار).

Another work by the same Muhammad Bâķir (see fol. 2a, l. 11) on astrology and the science of talismans, entitled: كشف الاسرار فى علم النجوم و الطلسمات, and beginning: آغاز ديباچهٔ هر كتاب و عنوان فهرست هر خطاب الخ.

It is divided into a mukaddimah and five makâlas, the headings of which we quote from the index on ff. 3a–4b:

مقدّمه مشتمل بر سه فصل فصل اوّل در فضيلت علم فصل دوم در فضائل علم تسخير و طلسم فصل سيوم در شرائط اشتغال درين علم, on fol. 4b.

مقالهٔ اولى در تقرير ادلّهٔ قواعد كلّيّهٔ علم طلسم ونجوم و تأثير شان (without a heading), in six fasls, on fol. 9a.

مقالهٔ ثانيه در ذكر مسائل نجوم كه درين علم ضروريست, in eighteen fasls, on fol. 23b.

مقالهٔ ثالثه در طلسمات, in four fasls (not marked in the text).

مقالهٔ رابعه در علم دعوت اصول كواكب و اصول علميّه كه درين صنعت ضروريست, in five bâbs, on fol. 111a.

مقالهٔ خامسه در اعمال جزئيّهٔ حبّ و دفع سحر و مانند آن, in five bâbs, on fol. 144b.

This last makâlah is incomplete, and breaks off on fol. 160b; the rest of the leaves of this MS. (ff. 161–207), written by another hand, seems not at all to belong to Muhammad Bâķir's work; it contains single treatises on the تسخير, or the art of subduing the Jins and the star-spirits, mostly on the authority of Muhammad Sirâj-aldin Sakkâkî (with his full name Abû Ya'kûb Yûsuf bin Abî Bakr, commonly known as Sirâj-aldin Khwârizmî, who was born A. H. 555=A. D. 1160, and died A.H. 626=A.D. 1229; see Beale, Oriental Biograph. Dictionary, p. 232, and the complete collection of his treatises in the following copy, Walker 91), and on arithmetical subtilties, in which 'Umar Khayyâm (see above, Nos. 524 and 525) is very often quoted. Then follows an incomplete رساله در خواصّ آيات by Muhammad bin Shaikh Muhammad alharawî, entitled تحفة الغرائب, and beginning, on fol. 198a: حمد بيحدّ و ثنا و نثار بارگاه ملك احد تبارك و تعالى و تقدّس كه كلام مجيد و فرقان حميد الخ.

Four bâbs occur in this fragment, viz.:

باب اوّل در كشف قلوب, on fol. 199a.

باب دويم در جاه و مناصب عاليّه و تسخير قلوب سلاطين و امرا و عوامّ النّاس, on fol. 199b.

باب سيوم دركشايش كارها, on fol. 200b.

باب چهارم در دفع امراض, on fol. 201b.

It breaks off on fol. 201b; the last leaves from fol. 202 to fol. 207 contain the fragment of another treatise on necromancy (رسالهٔ نيرنج), defective both at the beginning and end.

Ff. 207, ll. 19; Nasta'lik; size, 9 in. by 5⅝ in.
[Ouseley Add. 14.]

1561

Majmû'a-i-Nuskha-i-Sakkâkî dar 'ilm-i-da'wat (مجموعهٔ نسخهٔ سكّاكى در علم دعوت).

A collection of various wonderful treatises on astrology, exorcism, etc., by Imâm Muhammad Sirâj-almillah wa aldin alsakkâkî (see the preceding copy), especially on the science of تسخير, or the art of compelling sublunar and superlunar spirits to do anything the conjuror wants.

First treatise, on fol. 1b, beginning: چون حق جلّ و علا خواست كه جنّ را بيافريند تا اوّل خلقى در عالم جنّ باشد الخ.

Second treatise, on fol. 36b, beginning: اين كتاب تكلوشاه[1] حكيم است از گفتار هرمس حكيم كه آن ادريس نبى است صلوات الله عليه بجهت حاكم كواكب الخ.

Third treatise, on fol. 52b, beginning: قال الشيخ الامام الاجلّ السيّد الزاهد التحرير لعلّامة فخر الائمّة تاج الامّة اخطب الخطبا افضل الفضلا فريد العصر ابو الفضل محمّد بن احمد الطيبيى رحمة الله عليه الخ.

Fourth treatise, on fol. 102a, beginning: شكر و سپاس و ستايش مر خدايرا عزّ و جلّ كه آفريدگار طبائع و اركانست الخ.

Fifth treatise, on fol. 135b, beginning: الحمد لله خالق الملكين ورازق الخافقين الذى ابدع بقدرته الكاملة الكونين الخ.

Sixth treatise, on fol. 182b, beginning: بدانكه حق سبحانه و تعالى اوّل فرشته آفريد و آنگه جنّ و آنگه آدمى آفريد الخ.

[1] Probably تنكلوشاه Tankulûshâh the Great, a mythical astrologer; see A. von Gutschmid, Das genethlialogische Buch des Thenkelôshâ, in Zeitschrift der D. M. G., xv, p. 79 sq., and Rieu ii. p. 486.

No date. A seal with the date A. H. 1200=A. D. 1786 at the end.

Ff. 211, ll. 19–20; unequal Nasta'lîk, written by different hands, as it seems; many tables and small pictures; illuminated frontispiece at the beginning of each treatise, except the second; size, 10⅛ in. by 6⅝ in. [Walker 91.]

1562

Kunh-almurâd fî wafk-ala'dâd (كنه المراد فى وفق الاعداد).

A work on the mystical sense and magical influence of numerals distributed in cabalistic squares, composed, according to Ḥ. Khalfa v. p. 260, No. 10952, by Ya'kûb bin Muḥammad bin 'Alî Ṭâûsî (طاوسى), and divided into three الواح, a mukaddimah, and a khâtimah.

لوح اوّل در بيان وضع اعداد در مربّعات فرد, on fol. 6a.

لوح دوم در بيان طرق وضع اعداد در مربّعات زوج الزوج, on fol. 35b.

لوح سيوم در بيان وضع اعداد در مربّعات زوج الفرد, on fol. 53a.

خاتمه در بيان وضع حروف و كلمات, on fol. 66b.

Beginning: حمدى بر وفق اعداد نامتناهى مقرون بتسبيح افراد و ازواج مكنونات از ماه تا بماهى الخ, agreeing with the beginning, quoted in Ḥ. Khalfa. But there the title runs as follows: كنه المراد و خلاصة فى وفق الاعداد. Another work of similar contents is described in Rieu ii. p. 487.

Not dated.

Ff. 84, ll. 25; Nasta'lîk; size, 9½ in. by 6⅛ in. [Seld. superius 58.]

1563

Ḍiyâ-al'uyûn (ضياء العيون).

A treatise on magic art and talismans, especially on the powerful influence of certain sentences of the Kurân as inscriptions in circles, and the mystic peculiarities of Muḥammad's seal of prophetic mission (مُهر نبوّت), by Ibn Muḥammad Mahdî Abû-almafâkhir Niẓâm-aldîn Muḥammad Hâdî alḥusaini alṣafawî, called Shâh Mirzâ (see fol. 1b, ll. 2 and 3), with the epithet Mirzâ Mahdî-khân Ṣafawî, beginning: بعد از حمد بيحدّ و صلوة بيعدّ چنين گويد احقر بندگان الخ.

The title occurs on fol. 2a, l. 8. The book is divided into a preface (فاتحه) and two chapters (منظر).

منظر اوّل در تكسيرات بعضى از سور و آيات قرآن مجيد و فرقان حميد و اشكال مكرّمه و نقوش معظّمه الخ, on fol. 6a.

منظر دوم در نقش معظّمى كه در تمام ايّام هفته بايد ديد و مربّعات ذو الكتابه كه در هر روزى از ايّام هفته مربّع مخصوص آنروزرا منظور نظر ساخته از فروغ اسماى حسنايش ديده را روشن گرداند الخ, on fol. 32a.

According to its last words the treatise was composed at Ḥaidarâbâd, A. H. 1114 = A. D. 1702, 1703. Another copy of the same in the India Office Library, No. 2161.

Copied by Muḥammad Ḥusain bin Muḥammad Amîn of Mashhad.

Ff. 34, ll. 15; Nasta'lîk; many small tables; size, 7⅛ in. by 4⅝ in. [Fraser 170.]

1564

Three treatises on fortune-telling, the science of making amulets or charms, and other cabalistic matters, by different authors, viz.:

First risâlah, consisting for the greater part of mathnawi-baits, anonymous, on ff. 1b–10b. Beginning: در اوّل كلام حمد كردگار آوردم مالك ملك علّام واحد صمد سلام ملك او سرمد دوام حكم او محكم و مدام اورا حمد مركردگار عالم را ــ كه دهد راح وروح آدم را

Second risâlah, a compendium of the science of jafr (مختصر در جفر), i. e. of fortune-telling from the entrails of a lamb, or in general, of making amulets and charms, likewise anonymous, on ff. 12b–24b. Beginning: رسالهٔ ديگر در جفر بعد اين مختصريست در علم جفر و تكسير بر چند فصل در علم مماثلات و مقابلات عداوت الخ.

Third risâlah, also on جفر, styled زبدة الارواح, by Ibn Muḥammad Maḥmûd, with the takhallus 'Iyânî (عيانى), on ff. 25b–40. Beginning: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوات و السلام على سيّد المرسلين و خاتم النبيّين الخ.

No date.

Ff. 1–40, ll. 13–20; partly Nasta'lîk, partly Shikasta, written by different hands; size, 8¾ in. by 4⅞ in. [Walker 55.]

1565

1. Ff. 1–6. Another short introductory tract on the science of جفر, containing a مقدّمه در بيان وضع جفر مرتضوى, and beginning: بسم الله .... اين مقدّمه در بيان الخ.

2. Ff. 7–70. A third, much larger, but incomplete tract on the same subject. Perhaps this is a continuation of the preceding مقدّمه. It is defective both at the beginning and end.

No date.

Ff. 1–70, ll. 19; Naskhî for the greater part; size, 9½ in. by 5¾ in. [Walker 81.]

1566

Two fâlnâmas.

Two treatises on divination, viz.:

1. Ff. 31a–36b. A فالنامه in form of twenty-nine short ghazals and kiṭ'as with from two to four baits, every one dealing with one letter of the alphabet, beginning with a short preface in prose: الحمد لله ... بدانكه وفّقك الله تعالى كه اين رسالهٔ فالنامه از كلام مجيد

و فرمان حميد شيخ المشايخ الاكرم الخ. The first ghazal begins:

الف آمد بفالت اى دل افروز - نيكوتر گرددش احوال هر روز

2. Ff. 37ᵃ–43ᵇ. A فالنامه in prose, beginning: چنين آوردند سعد و نحس باريتعالى فرموده است امّا در قرعهٔ ابجد حساب چهار الخ.

No date.

Ff. 31–43, ll. 13; Nasta'lîk; size, 8¼ in. by 5½ in. [Bodl. Or. 695.]

1567

Another fâlnâma.

Another فالنامه (or كتاب فالنامه, as it is styled), ascribed to Aristotle, and pretended to have been written by him for his pupil Alexander the Great; see the initial words: اين كتابيست كه حكيم ارسطاليس جهت سكندر ذو القرنين جمع كرده است كه ميان هردو كس كه محلّ خصومت باشد الخ. It contains nine bâbs.

No date.

Ff. 5, ll. 7; excellent, large and distinct Nasta'lîk; margin of various colours, powdered with gold; illuminated frontispiece; size, 8⅜ in. by 5⅜ in. [Ouseley Add. 28.]

1568

Fragment of a fâlnâma.

The first portion of an anonymous treatise on divination, beginning: در بيان حساب ابجد، خواهد كه بداند بيمار كدام روز بيمار شده سلطان و سلاطين را حساب كند و هفت كان طرح كند الخ. It breaks off on fol. 101ᵇ.

Ff. 95–101, ll. 14; careless Nasta'lîk; size, 9 in. by 5 in. [Bodl. Or. 500.]

1569

Fragments, partly incoherent, without beginning or end, of treatises on astrology, the choice of lucky or unlucky days, the interpretation of dreams, and similar topics.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 74, ll. 12–19; Nasta'lîk, by different hands; size, 7 in. by 4½ in. [Ms. Pers. e. 8.]

1570

A work on the interpretation of dreams in fifty-nine bâbs, apparently the same which is found in A. F. Mehren's Catal., p. 45, No. 113 (styled there خواب تعبير, comp. Fleischer, Catal. Dresd., p. 5, No. 30, and p. 13, No. 93), but the preface here has a slightly different wording, viz.: الحمد لله ربّ العالمين . . . امّا بعد اين كتابيست جمع كرده برگزيده شيخ الامام الفاضل الزاهد ابراهيم بن عبد الله الكرمانى محمّد بن سيرين رحمة الله عليه ترجمه از كتاب مهتر دانيال پيغمبر عليه السلام و از مهتر يوسف عليه السلام و از كتاب جعفر صادق رضى الله عنه الخ.

According to these introductory words the author's or compiler's name would seem to run thus: Ibrâhîm bin 'Abdallâh al-kirmânî Muḥammad bin Sîrîn; but a comparison of this statement with the account given in Mehren (where the author is called Sirâj-aldîn Muḥammad bin Sîrîn) and in Fleischer (where Ibrâhîm of Kirmân and Ibn Sîrîn are *two* distinct names), as well as with the list of authorities in the following MS. of the 'Ta'bîrnâma-i-Sulṭânî' (Nos. 5 and 7), and with some of the concluding words of our own copy, كتاب ابراهيم بن عبد الله كرمانى و محمّد بن سيرين, shows clearly that either Ibrâhîm bin 'Abdallâh and Muḥammad bin Sîrîn were joint authors, or that Ibn Sîrîn alone compiled the work; the first name having by mistake been added by the transcriber. In the latter case we have got, perhaps, in this copy the جوامع ابن سيرين (quoted in the following MS. under No. 5). This second conjecture seems confirmed by the last words of our copy: متن كتاب تصنيف ابن سيرين و حواشئ عربئ مجموع اين تعبير قادر تصنيف امام ابو سعيد دينورى براى امير المؤمنين عبّاس القادر بالله و حواشئ ابو بكر جاجرمى است'.

The Arabic glosses, mentioned here as taken from the تعبير قادرى of Abû Sa'îd Dînawarî (or according to the following copy under No. 2, Abû Sa'd Naṣr bin Ya'kûb aldînawarî) and from Abû Bakr Jâjarmî, are not found in this copy; they were no doubt contained in the original MS., from which ours is derived, but left out by the transcriber. Another copy of the same work in the India Office Library, No. 1360.

Dated the 12th of Rabî'-alâkhar (a Friday), A.H. 999 = A.D. 1591, February 8.

Ff. 113, ll. 14; Nasta'lîk; size 8⅝ in. by 5⅜ in. [Marsh 468.]

1571

Ta'bîrnâma-i-Sulṭânî (تعبيرنامهٔ سلطانى).

The royal book of the interpretation of dreams, compiled by the Kâḍî Isma'îl bin Niẓâm-almulk, A.H. 763 = A.D. 1361, 1362, for the Muẓaffaride Sulṭân Abû-alfawâris Shâh Shujâ' (who reigned A.H. 760–786 = A.D. 1359–1384); see the preface, on fol. 1ᵇ, and Ḥ. Khalfa ii. p. 311, No. 3067, on the basis of the following works:

1. كتاب التخبير فى علم التعبير, by Imâm almuḥakkikîn Fakhr-alḥakk wa-aldîn alrâzî (i.e. Fakhr-aldîn Muḥammad bin 'Umar alrâzî), who died A.H. 606 = A.D. 1209, 1210; comp. Ḥ. Khalfa ii. p. 248, No. 2726, and Bland's paper on the Science of Ta'bîr in the Journal of the Royal Asiatic Soc., vol. xvi. pp. 125 and 157.

2. كتاب تعبير قادرى, composed by Ḥakîm Abû

Sa'd Nasr bin Ya'kûb aldinawarî, A. H. 397=A. D. 1006, 1007, for the Khalif Al-Kâdir billâh (who reigned A. H. 381–422 = A. D. 991–1031); see the preceding copy. This author had before him the sayings of 7500 interpreters of dreams, and selected for his work those of 600. It is divided into fifteen طبقه; comp. H. Khalfa ii. p. 312, No. 3068, and Bland, p. 156.

3. كامل التعبير, composed by Shaikh Abû-alfadl Husain bin Ibrâhîm bin Muhammad of Tiflîs for the Pâdishâh of Rûm, 'Izz-aldîn Kilij Arslan bin Mas'ûd, A. H. 569–588=A. D. 1173–1192; see Bland, pp. 124 and 155. A copy of this work is preserved in the India Office Library, No. 1003.

4. اصول دانیال حکیم.
5. جوامع ابن سیرین.
6. تقسیم امام جعفر.
7. دستور کرمانی.
8. ارشاد مغربی.
9. تعبیر ابن اشعث.

10. کنز الرؤیا مأمونی; comp. on the last seven, Bland, pp. 153 and 154; Fleischer, Catal. Dresd., Nr. 30; H. Khalfa ii. p. 311, and v. p. 254, etc.

This work is a sort of dictionary, arranged alphabetically, and preceded by an explanatory introduction (مقدّمه), which is subdivided into two chapters (فصل), viz.:

فصل اوّل در حقائق اصول و دقائق فروع خواب بر قاعدهٔ کتاب التخبیر, on fol. 6ª.

فصل دوم در آداب نائم تا اکثر خوابهای او راست آید, on fol. 8ᵇ. Each fasl contains ten nuktas.

This introduction closes with an interpretation of those dreams, in which God Himself or the angels, prophets, and other distinguished personages, for instance, Eve, Cain, Mary, etc., appear. The dictionary itself begins on fol. 24ª with the word آباداني. Most of the words explained in it are marked on the margin; besides there are many additions. Two leaves are missing after fol. 125.

Beginning: الحمد لله الذی خصّ خواصّ الانام بالاحلام و صلوة علی الخ.

Another copy of the same in the India Office Library, No. 2037.

Not dated. This MS. came into Sir Gore Ouseley's library the 4th of Jumâdâ-althânî, A. H. 1219=A. D. 1804, September 10.

Ff. 321, ll. 17; Nasta'lîk; a few pages in the middle of the MS. supplied by a more modern hand; illuminated frontispiece, a little effaced; the first leaves very much injured; size, 8¾ in. by 6 in. [Elliott 344.]

1572

A Persian almanack, composed in India, as we gather from a passage on fol. 57ª: طالع تحویل سال عالم مع تسویة البیوت ومواضع سبعهٔ سیّاره وعقدتین قمر وبعضی از سهام مشهوره بحساب زیج جدید محمّد شاهی تحریر یافت. It is for A. H. 1195=A. D. 1780, 1781. To the names of the months is added الهی (فروردین ماه الهی). The Zîj-i-jadîd-i-Muhammadshâhî, mentioned in the above passage, were completed by Râjah Jai-Singh Sawâ'î, A. H. 1140–1141=A. D. 1728; see Rieu ii. pp. 460 and 461. The Ilâhî era is probably that of Muhammadshâh, beginning A. H. 1131; another, styled Ilâhî-Shâhjahânî, began A. H. 1037; see Rieu ii. pp. 460 and 462.

Ff. 55-70; Nasta'lîk; size, 9 in. by 7 in. [Ouseley 160.]

1573

Another almanack arranged in the same way as the preceding, for A. H. 1210=A. D. 1795, 1796. Here the months are called جلالی (فروردینماه جلالی etc.). The Jalâlî era is probably that of the emperor Akbar, which commenced A. H. 963.

Ff. 15; Shikasta; size, 9 in. by 6¼ in. [Ouseley 159.]

1574

Another almanack, without date.

Beginning: مر پادشاهان کامگار و ملوك نامدار و سلاطین عالیمقدار دلیست (? دلیلست) بر عظمت و قوّت پادشاهان و گذرانیدن اوقات شریف بعیش و عشرت الخ.

Ff. 22; Nasta'lîk; size, 6⅞ in. by 4¾ in. [Bodl. Or. 440.]

III. Medicine.

1575

Nûr-al'uyûn (نور العیون).

A good and old, but defective copy of Abû Rûh Muhammad bin Mansûr bin Abî 'Abdallâh bin Mansûr alyamânî, known as Zarrîn dast or gold-hand's famous work on the human eye and its diseases, entitled نور العیون (see this title on fol. 2ª, l. 1), and composed A. H. 480=A. D. 1087, 1088, under the Saljûk Sultân Abû-alfath Malikshâh bin Muhammad (A. H. 465–485 =A. D. 1072–1092); see fol. 1ᵇ, ll. 16 and 17. The first and one or two of the last leaves are missing; besides, fol. 20 is left blank. The copy begins abruptly in the midst of the preface: که ازآن علم داند که الخ.

The work is divided into the following ten makâlas:

1. درعلم تشریح و ترکیب و حدّ و هیأت و مزاج خاصّ و مزاج عامّ و شمار طبقات و رطوبات و عضوها الخ, on fol. 3ª.

2. در بیماریها و عارضها که بیوفتند در چشم و جفن وغیرآن ازاجزاء چشم که آنرا بتوان دید بچشم الخ, on fol. 24ª.

3. در بیماریها که آنرا بچشم نتوان دید الخ, on fol. 45[a].

4. در علاج بیماریها که آنرا علاج توان کرد و علاج پذیرد الخ, on fol. 74[a].

5. در بیماریها که در چشم افتد که آنرا علاج نباشد و علاج نپذیرد, on fol. 100[b].

6. در آنچه باید کرد در اوّل هر علّتی که اوّل او پدید آید که آنرا علاج توان کرد تا آن علّت نباشد الخ, on fol. 104[b].

7. در صفت دستکاریها که در چشم باید کرد که هریکی چگونه باید کرد وچون کرده باشد علاج هریکی چون کنند تا بصلاح باز آید الخ, on fol. 119[a].

8. در آنچه علاج نتوان کرد نه بدارو و نه به دستکاری و زرقان گویند الخ, on fol. 129[a].

9. در داروهای مفرد که در علاج چشم بکار دارند وقوّت هریکی در گرمی و سردی و تری و خشکی الخ, on fol. 131[b].

10. در داروهاء مرکّب که در علاج بیماریٔ چشم بکار برند الخ, on fol. 141[a].

Towards the end of this maḳâlah the MS. breaks off. We have transcribed the headings of the single chapters from the index on ff. 2[a] and 2[b]; they slightly differ sometimes from those in the text itself.

Ff. 161, ll. 25; Nasta'lîḳ; size, 9 in. by 6½ in. [Sale 72.]

1576

Dhakhîra-i-Khwârizmshâhî (ذخیرهٔ خوارزمشاهی).

The treasure of the Khwârizmshâh, the first large and complete thesaurus of the whole medical science in Persian, composed by Isma'îl (or, according to the following copies, Laud 155, and Elliott 180, Zain-aldîn Abû Ibrâhîm Isma'îl) bin al-Ḥasan bin Muḥammad bin Aḥmad (according to Laud 155, bin Aḥmad bin Muḥammad) alḥusainî aljurjânî (see fol. 2[a], ll. 12–13), who entered the service of the Khwârizmshâh (or rather governor of Khwârizm under the Saljûḳs) Arslan Yamîn-almulûk wa-alsalâṭîn Abû-alfatḥ Muḥammad bin Yamîn-almulk Mu'în (in Laud 155, Khwârizmshâh Abû-alfatḥ Muḥammad bin Yamîn-aldîn Mu'în), A. H. 504=A. D. 1110, 1111, and dedicated this work to his patron; see more details about this ruler in the description of the British Museum copy of this work, Rieu ii. pp. 466 and 467. He died, according to Ḥ. Khalfa iii. 330, No. 5794, A. H. 531=A. D. 1136, 1137; in other places Ḥ. Khalfa gives A. H. 535=A. D. 1140, 1141 as date of his death. The other statements of Ḥ. Khalfa about the author's and his sovereign's names are wrong; equally wrong is his assertion that the work is divided into twelve books. It contains only ten. A Turkish translation of it was made by Abû-alfaḍl Muḥammad bin Idrîs aldaftarî, who died A. H. 982=A. D. 1574, 1575. The headings of the ten *kitâbs* (or بخش) are as follows (we quote them from Laud 155, compared with Elliott 180, since there is inserted between the preface and the first kitâb a short index of all ten not found in this copy; all the following kitâbs are preceded here by a detailed index of all their subdivisions):

1. Definition of medicine and structure of the human body (اندر شناختن حدّ طبّ و منفعت آن و شناختن گوهر تن مردم هر چیزی و چگونگیٔ آن و شناختن مادّتها و خلطهاء مزاجها و احوال عادتهاء تشریح اندامها و یاد کردن قوّتهاء اندامها), on fol. 2[b], in six مقاله or گفتار.

2. Health and disease of the human body (اندر شناختن حالهاء تن مردم از تندرستی و بیماری و انواع واعراض و اسباب آن و شناختن نبض و نفس و شناختن احوال هرچه از تن مردم بیرون آید عرق و نفث و بول), on fol. 76[a], in nine گفتار.

3. Sanitary precautions and general maxims for the preservation of health (اندر نگاه داشتن تندرستی و تدبیر آن و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و اسپرغمها و بکار داشتن روغنها و تدبیر آن و تدبیر فی کردن و داروی مسهل خوردن و تدبیر فصد و حجامت و دیوچه و حقنه و شیاف و تدبیر امراض نفسانی چون شادی و اندوه و اندیشه و غیر آن و تدبیر پروردن اطفال و تدبیر پیران و مسافران), on fol. 144[b], in fourteen مقاله.

4. Diagnosis of diseases, etc. (اندر استخراج مرض یعنی شناختن هر بیماری که کدام بیماری است و شناختن نضیج و شناختن حال بیماری که آن چگونه باشد یا خواهد بود), on fol. 298[a], in four گفتار.

5. Fevers and their cure (اندر یاد کردن تب و احوال و علامات و علاج آن), on fol. 332[b], in six گفتار.

6. Diseases of the limbs and their cure (اندر علاج بیماریهای اندامها از سر تا بپای), on fol. 405[b], in twenty-one گفتار.

7. Tumours, ulcers, wounds, etc., and their cure (اندر علاج آماسها و ریشها و تدبیر آن و شکافتن و داغ کردن و علاج اندامی که تباه شود و تدبیر شکستگی و آزادگی وزخم و ضرب و مانند آن), on fol. 788[a], in seven گفتار.

8. Preservation of the external parts of the body (اندر تدبیر پاکیزگی و آراستگیٔ ظاهر تن از سر تا پای), on fol. 839[a], in three گفتار.

9. Poisons and antidotes (اندر زهرها و پادزهرها و تریاقها و تدبیر آن), on fol. 853ᵃ, in five گفتار.

With the end of this ninth kitâb the work originally concluded, as we learn from ff. 874ᵇ–876ᵃ, where the author states the various reasons that prevented him from continuing his task, and rendered him both unwilling and unable to add the necessary chapter on drugs and medicaments. Afterwards he supplied this chapter and gave moreover as introduction to it another supplement on the various medical uses of the different limbs of animals. This latter supplement is the first portion of the تتمّهٔ کتاب ذخیرهٔ خوارزمشاهی (that is, the substitute for the tenth kitâb), and is styled: گفتار اندر منافع اعضاء حیوانات. It is arranged alphabetically, beginning with انسان, on fol. 876ᵃ, l. 19. On fol. 882ᵇ begins the chapter on the drugs, or as it is styled here, کتاب قرافادین (otherwise called اقرافادین or قراباذین, etc.). It is divided into two مقاله: (*a*) simple drugs (اندر یاد کردن داروهاء مفردهٔ الخ), on fol. 883ᵃ, in thirty-eight bâbs; (*b*) compound medicaments (اندر یاد کردن معجونها و داروهای مرکّب), on fol. 922ᵃ, in thirty-one bâbs.

Beginning of the whole work: الحمد لله ربّ العالمین و حمد الشاکرین و الصلوة علی النبیّ المصطفی محمّد و آله اجمعین، امّا بعد چون تقدیر ایزد تعالی چنان بود که جمع کنندهٔ این کتاب بنده دعاگو الخ.

Another vast and elaborate thesaurus of medical science, by the same author, is the اغراض الطبّ, compiled partly on the basis of this work, but enriched and enlarged in many directions; a complete copy of these Aghrâḍ-i-ṭibb is preserved in the India Office Library, No. 1778.

This copy was finished the 26th of Rabî'-alâkhar, A. H. 1134 = A. D. 1722, February 13. On the fly-leaves at the end six anatomical pictures are added, showing the structure of the human body in both sexes.

No. 200, ff. 1–404; No. 201, ff. 405–1005, ll. 23; large, clear, and distinct Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 405ᵇ; size, 12½ in. by 7⅝ in. [Fraser 200, 201.]

1577

Another, but very defective copy of the same.

This copy differs a little from the preceding one, both in the preface and the arrangement of the last two kitâbs. It begins: الحمد لله ربّ العالمین و الصلوة و السلام علی محمّد و آله اجمعین، سیّد امام اجلّ زین الدین نجم الاسلام تاج الغرّة شفاء الارواح فخر السادة ابو ابراهیم اسمعیل بن حسن بن احمد بن محمّد الحسینی الجرجانی رحمة الله علیه میگوید چون تقدیر الخ.

The author's name, which appears here immediately at the beginning, is omitted in Fraser 200 and given there only on the second page. On the other hand, the title of the work (distinctly written in Fraser 200, fol. 1ᵇ, l. 13) is wanting here; about the index compare the preceding copy.

Kitâb I begins on fol. 2ᵇ, but it breaks suddenly off on fol. 29ᵇ in the eighth bâb of the second جزو of the fourth گفتار, corresponding to Fraser 200, fol. 35ᵇ, l. 21. The last word is رستست, and then follows an extremely large lacuna, corresponding to Fraser 200, fol. 35ᵇ, l. 21 to fol. 263ᵃ, l. 6. Fol. 30ᵃ in this copy corresponds to Fraser, fol. 263ᵃ, l. 7 (in the fifteenth bâb of the fourth جزو of the second بخش of the first مقاله or گفتار of the third kitâb). There are consequently missing here large portions of the *first* and *third* kitâbs and the whole *second* kitâb.

Kitâb IV, on fol. 56ᵇ; V, on fol. 86ᵇ; VI, on fol. 153ᵇ; VII, on fol. 476ᵇ; VIII, on fol. 520ᵇ; IX, on fol. 533ᵇ. The fifth مقاله of the ninth kitâb, which begins in Fraser 201, on fol. 871ᵃ (styled there fifth گفتار), and is subdivided there into eleven bâbs, has here only seven; and after the conclusion of the seventh follows immediately the supplementary chapter on the احوال منافع حیوانات, on fol. 542ᵃ, in alphabetical order (comp. Fraser 201, fol. 876ᵃ, l. 19 sq.). The author's statement about the reasons of the delay in the continuation of his work is entirely missing here. The chapter on the drugs, کتاب قرافاذین (or, as is written here, قرابادی), forms here the tenth kitâb (کتاب دهم), on fol. 547ᵇ, divided as in Fraser 201 into two maķâlas (on ff. 547ᵇ and 571ᵇ). In the beginning of this tenth kitâb the author says a few words about the completion of his book, and refers the reader to the end, where he intends to give the necessary explanations; but this promise is not fulfilled. The copy ends, on fol. 628ᵃ, simply with the end of the second maķâlah of the tenth kitâb.

No date.

Ff. 1–628, ll. 25; Nasta'lîķ; size, 14–15½ in. by 9–9¼ in. (the size of the leaves differing considerably). [Laud Or. 155.]

1578

Another copy of the first half or the first five kitâbs of the same work.

This copy, the oldest of all, begins in the same manner as Laud 155, but contains only the first *five* kitâbs. A general index on ff. 1ᵇ–14ᵃ, stating that the whole work comprises ten kitâbs; but in the preface and even in the beginning of the index there are enumerated only nine. The preface begins on fol. 14ᵇ. Kitâb I, on fol. 15ᵇ; II, on fol. 43ᵇ; III, on fol. 66ᵃ; IV, on fol. 122ᵃ; V, on fol. 139ᵇ. A special table of contents prefixed to each kitâb. The fourth kitâb was finished the 6th of Ramaḍân, A. H. 743 = A. D. 1343, February 2; the whole copy the 5th of Shawwâl, A. H. 744 = A. D. 1344, February 20, a Friday, by Isma'îl bin Ibrâhîm bin Shaikh Aḥmad altabrîzî alṭabîb.

Ff. 178, ll. 41 on ff. 1–71, 77–82, and 106–122; ll. 29 on ff. 72–76, 83–105, and 123–178; small Naskhî, written by two different hands; worm-eaten; waterspots; illuminated frontispiece on fol. 14ᵇ; size, 14¾ in. by 9¾ in. [Elliott 180.]

1579

Miftâḥ-alkhazâ'in (مفتاح الخزائن).

The key of the treasures, that is, the first and original redaction of the Materia Medica, by 'Ali bin al-Ḥusain alanṣâri, commonly called Ḥâji Zain-al'aṭṭâr (see fol. 2b, margin, and fol. 3a, l. 5), completed the 14th of Dhû-alka'dah, A. H. 767 = A. D. 1366, July 23 (comp. the colophon), and divided into three maḳâlas (or risâlas); the *first*, on fol. 4a, on simple medicaments (در ادويهٔ مفرده); the *second*, on fol. 154b, on the exchanging and improving of the same simple medicaments (در ابدال و اصلاح آن); the *third*, on fol. 178a, on compound medicaments (در مركّبات). The first two risâlas are in alphabetical order; the third contains in this original redaction only twelve bâbs, concluding with the different kinds of مرهم.

Beginning: حمد و ثنای که روائح عطر آن مجالس خلوت عالم ملکوت را معطّر گرداند الخ.

This copy is Zain-al'aṭṭâr's autograph (هذا خطّ المصنّف), as a note, written by another hand, states at the end of the copy. It is dated from the middle of the month Ṣafar, A. H. 769 = A. D. 1367, October. From this original work the author himself made, three years after its completion, an extract, styled اختيارات بديعى (comp. the following copies), in which he left out entirely the *second risâlah*, and divided the whole work into *two maḳâlas* only, the latter of which was increased from twelve to sixteen bâbs in that way, that two bâbs were formed out of the second and three entirely new ones inserted, one after the fifth and two after the ninth.

The author was born, according to Rieu ii. p. 469, A. H. 730 = A. D. 1329, 1330, and died A. H. 806 = A. D. 1403, 1404.

Ff. 221, ll. 15; Naskhi; illuminated frontispiece; size, 7½ in. by 4¾ in. [Marsh 491.]

1580

Another copy of the same.

Beginning as in the preceding copy. Maḳâlah I, on fol. 90b; II, on fol. 136a; III, on fol. 145b. No date.

Ff. 89–184, ll. 21; Nasta'lik; size, 13⅛ in. by 7⅞ in. [Marsh 454.]

1581

Ikhtiyârât-i-badî'i (اختيارات بديعى).

The first and original edition of the shorter extract from the Miftâḥ-alkhazâ'in, made by the author himself, A. H. 770 = A. D. 1368, 1369, and entitled: اختيارات بديعى; comp. Ḥ. Khalfa i. p. 197, No. 266; Rieu ii. p. 469; A. F. Mehren, p. 13; Cat. Codd. Or. Lugd. Batav. iii. pp. 277–278 and note, etc.

Beginning: امداد حمد بيعدّ و اعداد سپاس بيقياس مبدعى را كه آثار ابداع بر هر ورقى الخ.

First maḳâlah, on fol. 2a; *second* maḳâlah, on fol. 287a, in sixteen bâbs (styled here with reference to the larger work رسالهٔ سيم the *third risâlah*, comp. the preceding copies; but at the end the proper title occurs: (تمّت المقالة الثانى).

Not dated.

Ff. 332, ll. 17; Nasta'lik; illuminated frontispiece; size, 9⅜ in. by 5 in. [Hyde 14.]

1582

The same.

This edition of the اختيارات بديعى is already a little enlarged, and begins thus: حمد بيعدّ و سپاس بيقياس مبدعى را كه آثار كمال ابداع او بر هر ورقى الخ.

First maḳâlah, in alphabetical order, on ff. 1–196b (with the exception of ff. 184–191); *second* maḳâlah, on ff. 196b–199, 184–191, and 200–204, in sixteen bâbs.

Dated the 7th of Rabi'-althâni, A. H. 1118 = A. D. 1706, July 19.

Ff. 204, ll. 25; Nasta'lik; size, 11⅝ in. by 8 in. [Fraser 198.]

1583

The *second* maḳâlah of the same work in a more modern and enlarged redaction.

An index on ff. 1b and 2a. Beginning: الحمد لله ربّ العالمين ... امّا بعد بدانكه اين مقالهٔ دوم است از كتاب اختيارات بديعى الخ.

This edition is enlarged by a muḳaddimah in three faṣls, and the number of bâbs is increased from sixteen to thirty. The *first* bâb begins on fol. 4b. In the midst of the sixteenth bâb (on fol. 52a, l. 16), just at the end of those words with which Fraser 198 closes, a colophon is found, stating that the copyist Muḥammad bin 'Ali alḥusaini alastarâbâdi had done with the transcription of this portion the 19th of Ramaḍân, A. H. 919 = A. D. 1513, November 18. This is a distinct proof that the original author came only as far as this part in writing his work, and that the rest, found in this copy, was afterwards supplied by somebody else. It explains at the same time the difference in the text of this and the preceding copies. The continuator probably revised the whole second maḳâlah, and made additions to the original work. The text continues after the colophon without any interruption. The last two leaves are very much damaged.

Ff. 96, ll. 25; written by two different hands in Nasta'lik (first hand on ff. 1–59, second on ff. 60–96); size, 11 in. by 6¼ in. [Fraser 210.]

1584

The same second maḳâlah.

Another still more enlarged redaction of the same second maḳâlah of the اختيارات, three times as large as Fraser 210, edited by Ḥâji Jalâl bin Amîn alṭabib almurshidi alkâzarûni (see fol. 1b), and beginning like the original edition: الحمد لله ربّ العالمين .... امّا بعد بدانكه اين مقالت دوم از كتاب اختيارات بديعى كه ذكر كرده در مركّبات .... بدانكه مؤلّف كتاب اختيارات بديعى الخ.

This redaction comprises thirty-three bâbs, partly

mere amplifications of the original bâbs, partly new and genuine additions, founded chiefly on the famous ذخیرهٔ خوارزمشاهی (see above, Nos. 1576–1578).

This copy is apparently the redactor's autograph, finished the 18th of Muharram, A. H. 1071, at Lâhûr (A. D. 1660, September 23).

Ff. 333, ll. 20; Nasta'lîk; size, 9½ in. by 6 in. [Fraser 202.]

1585

Shifâ'-alkhâlî (شفاء الخالی).

A work on all branches of medical science, composed by Shihâb 'Abd-alkarîm Kiwâm Nâgûrî, A. H. 794 = A. D. 1392, and dedicated to Sultân Żafarkhân.

It begins: سزد حمد و ثنا اورا (؟که) بمشتیٔ خاك بخشد جان (؟و) گزیند دین اسلام و دهد تشریف خوش ایمان الخ, and is divided into fourteen bâbs, viz. 1. diseases of the head, on fol. 6ᵃ; 2. diseases of the eye, on fol. 22ᵇ; 3. diseases of ear, nose, mouth, tongue, teeth, throat, etc., on fol. 35ᵇ; 4. diseases of breast, bosom (peripneumony), heart, and stomach, on fol. 51ᵃ; 5. diseases of liver, milt, and the intestines, on fol. 72ᵇ; 6. diseases of the bladder, yard, and testicles, on fol. 84ᵃ; 7. diseases of the womb, on fol. 98ᵃ; 8. diseases in the joints, upper part of the foot, and the loins, on fol. 114ᵇ; 9. diseases of the skin, on fol. 120ᵇ; 10. different kinds of fever, on fol. 141ᵃ; 11. de coitu, on fol. 149ᵇ; 12. antidotes against vegetable and animal poisons, on fol. 164ᵇ; 13. on the diagnosis (شناختن علّت), on fol. 171ᵇ; 14. on miscellaneous matters, for instance, air, movement, rest, sleep, water, etc. It ends on fol. 195ᵇ. The remaining portion of fol. 195ᵇ and fol. 196 are filled with fâ'idas about different things, liquefied mercury, etc. At the end a نعمت فرهنگ. Collated.

No date.

Ff. 196, ll. 25; Nasta'lîk; size, 11 in. by 6¼ in. [Fraser 204.]

1586

Risâlah dar tashrîh-i-badan-i-insân wa kaifiyyat-i-audâ'-i-ân (رساله در تشریح بدن انسان و کیفیّت اوضاع آن).

A treatise on the anatomy of the human body, by Mansûr bin Muhammad bin Ahmad bin Yûsuf bin Fakîh Ilyâs, who flourished towards the end of the eighth and in the first half of the ninth century of the Hijrah, dedicated to Amirzâda Pir Muhyi (read Muhammad) Bahâdurkhân, who is identical either with Timûr's grandson, Mirzâ Pir Muhammad, who was murdered A. H. 809 = A. D. 1407, or with Mirzâ Pir Muhammad bin 'Umar Shaikh, who was likewise a grandson of Timûr, and reigned over Fârs from A. H. 796 to A. H. 812 = A. D. 1394–1409; comp. Rieu ii. pp. 467 and 468, where another copy of this treatise is described. A third copy of the same, with full-sized anatomical illustrations, is No. 1379 of the India Office Library. The names both of author and patron appear here on fol. 630ᵇ, l. 18, and fol. 631ᵃ, l. 6.

It is divided into a mukaddimah, five makâlas (on bones, nerves, muscles, veins, and arteries respectively), and a khâtimah.

المقدّمة در تعریف اعضا و تقسیمات او, on fol. 631ᵃ.
المقالة الاولی فی العظام, on fol. 633ᵇ.
المقالة الثانیة فی العصب, on fol. 638ᵇ.
المقالة الثالثة فی العضلات, on fol. 642ᵃ.
المقالة الرابعة فی الورید, on fol. 643ᵇ.
المقالة الخامسة فی الشرایین, on fol. 647ᵃ.
الخاتمة فی ذکر الاعضاء المرکّبة, on fol. 648ᵇ.

No date. A note on the first fly-leaf says: 'This MS. did not originally belong to Archbishop Laud's collection.' The treatise has been lithographed at Delhi, A. H. 1264, under the title of تشریح منصوری.

Ff. 630–654, ll. 25; Nasta'lîk; size, 15⅜ in. by 9⅜ in. [Laud Or. 155.]

1587

Kifâyat-i-Mujâhadat-almansûrî (کفایت مجاهدة المنصوری).

A larger work on the whole medical science, by the same Mansûr bin Muhammad bin Ahmad bin Yûsuf bin Fakîh Ilyâs (see fol. 1ᵇ, ll. 9 and 10), divided into two فنّ. The first فنّ, on fol. 5ᵃ, contains theoretical and practical medicine (طبّ نظری و عملی), in two قسم, the first of which (درطبّ نظری), on fol. 5ᵇ, is subdivided into a mukaddimah and four makâlas; the second (در طبّ عملی), on fol. 46ᵇ, into five makâlas. The second فنّ contains the materia medica, or the science of simple and compound medicaments, aliments, and drinks (در ادویه و اغذیه واشربه), on fol. 204ᵇ, in two مقاله, the first (در ذکر بعضی ادویهٔ مفرده و اغذیه) on fol. 204ᵇ, the second (در ادویهٔ مرکّبه و کیفیّت ترکیب آن) on fol. 214ᵃ.

The first leaf is missing; the copy begins at the end of the praise of God and Muhammad abruptly thus: مصطفی علیه من الصلوات افضلها و من التحیّات اکملها و برآل و اصحاب و اتباع او.... امّا بعد بر نظر اصحاب بصیرت و بصر ارباب سیرت پوشیده نماند الخ.

This work, usually styled Kifâya-i-Mujâhidiyyah (کفایهٔ مجاهدیّه), and sometimes also کفایهٔ منصوری (see this title on fol. 1ᵃ in a copy of the India Office Library, No. 2230, on the fly-leaf of another one in the same collection, No. 2368, and in the lithographed edition, Lucknow, A. H. 1290), was dedicated to Sultân Zain-al'âbidîn of Kashmîr (A. H. 826–877 = A. D. 1423–1472), not to 'Alâ-aldîn Muhammad Khilji, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 states; see Rieu ii. p. 470.

This copy, not dated, is severely damaged and greatly worm-eaten in many places.

Ff. 1–255, ll. 14; Nasta'lîk; size, 8½ in. by 5⅞ in. [Fraser 192.]

1588

Risâlah fî waja'-i-mafâṣil (رساله فی وجع مفاصل).

A medical treatise on rheumatics or pains in the joints, and their treatment (در وجع مفاصل و تدبیر آن), by Ghiyâth-aldin Muḥammad alṭabîb, or with his full name Muḥammad 'Alâ-aldin bin Hibat-allâh Sabzwârî, called Ghiyâth-alṭabîb, who also wrote a treatise on therapeutics (رساله در معالجات امراض بدن), dated A. H. 871 = A. D. 1466; see Rieu ii. pp. 477 and 478. The present treatise begins: الحمد لله الذی لم یخلق داء الّا وخلق له شفاء و الصلوة علی شفیع العالمین الخ.

No date.

Ff. 41ᵃ–46ᵃ, ll. 25; Nasta'lîḳ; size, 11 in. by 6½ in. [Fraser 205.]

1589

Manâhil-alanẓâr (مناهل الانظار).

Materia Medica, compiled at the request of Sultân Maḥmûdshâh bin Muḥammadshah bin Aḥmadshâh (i. e. Maḥmûdshâh I of Gujarât, who reigned A. H. 863–917 = A. D. 1459–1511) by Muḥammad bin 'Abdallâh allâri, A. H. 893 = A. D. 1488. It contains according to the preface a mukaddimah, two makâlas, and a khâtimah; but in this copy there are only found the *mukaddimah*, dealing with simple medicines ادویهٔ مفرده in general, and the *first makâlah*, which comprises a very large dictionary of the same medicines in alphabetical order (according to the first letter).

المقدّمة مشتمل بر سه فصل فصل اولی در بیان شناختن ادویهٔ مفرده, on fol. 2ᵇ.

فصل دویم در بیان افعال ادویه, on fol. 6ᵃ.

فصل سیوم در بیان اشیائی که چند (چهاند) که عارض ادویه میشود, on fol. 7ᵃ.

المقالة الاولی فی مفردات الادویه' این مقاله مشتمل است بر ادویهٔ مفرده بترتیب حروف تهجّی, on fol. 7ᵇ.

This copy was finished the 10th of Shawwâl, A. H. 1016 (سنه ۱۰۱۶), in the madrasah of Shâh Wajih-aldîn (= A. D. 1608, January 28).

Ff. 143, ll. 23; Nasta'lîḳ; the first two pages damaged; size, 9½ in. by 5¼ in. [Walker 76.]

1590

Jawâhir-allughat (جواهر اللغة).

An Arabic dictionary of medical terms, explained partly in Arabic, partly in Persian, by Muḥammad bin Yûsuf alṭabib alharawi, who is no doubt the father of the more famous physician Yûsuf bin Muḥammad of Harât, with the takhalluṣ Yûsufi, the author of the immediately following جامع الفوائد, and contemporary of Sulṭâns Bâbar and Humâyûn. As to his object the author says in the preface, on fol. 1ᵃ: فافتقرت الی تحقیق ما یبحث فیه عنه من بدن الانسان کلّا وجزءا و من الادویة و الاغذیة المفردة و المرکّبة و درجاتها و بعض فوائدها المجرّبة و من الامراض اسما و حدّا و من الالفاظ المستعملة. He drew from the following sources: القانون و شروحه و الشفاء و المنهاج و الجامع و التقویم و مجموع اللغة و الینابیع و الحاوی الکبیر و الموجّز و شروحه و نزهة الارواح و القاموس و الدستور و المغرب و المهذّب و التاج و الدیوان و الصحاح و الصراح'. He has also inserted the names of some scholars with short biographies.

The work is dedicated to a nobleman, Jalâl-aldîn Malik Dînâr, see fol. 1ᵃ: وجعلتها وسیلة الی تقبیل عتبة اعدل سلاطین العالم مولی ملوك الترك و العجم واضع مراسم العدل و الاحسان ناصر عباد الله حافظ بلاد الله ظلّ الله الارض مالك ازمنة البسط و القبض نور حدقة الجلال و نور حدیقة محاسن الخِلال سماء المجد و الجود و الکرم خلاصة اولاد آدم بن سیّد الاخبار و سند الابرار جلال الدولة و السلطنة و الخلافة و الدین ملك دینار لا زال وجوه الدرهم و الدینار الخ. That this Malik Dînâr could not in any way be identical with the famous prince of the Ghuzz tribe, who put an end to the dynasty of the Saljûks of Kirmân, and reigned from A. H. 582–591 = A. D. 1186–1195, is clear both from the character of the epithets added to his name, and from the sources enumerated above; the author of the Kâmûs, for instance, Firûzâbâdi, died A. H. 817 = A. D. 1414, see below, No. 1674.

The dictionary is arranged alphabetically, according to the first and second letters.

Beginning: حمداً لعلّام اعطی ذوی الافهام تحقیق دقائق اللغات العربیّة و شکر الوهّاب ابدی الخ.

A second hand has written on the first page the title بحر الجواهر. The same title is given to our dictionary in Loth, Arabic MSS. of the India Office Library, p. 283. It has been edited in Calcutta, 1830; see Zenker i. 158.

No date.

Ff. 261, ll. 16; Nasta'lîḳ; size, 8⅞ in. by 5 in. [Ouseley 174.]

1591

Jâmi'-alfawâ'id (جامع الفوائد).

Prescriptions and remedies for all diseases of the human body from the head downwards, by Yûsuf bin Muḥammad bin Yûsuf alṭabîb, with the takhalluṣ Yûsufi, composed A. H. 917 = A. D. 1511, 1512; see fol. 1ᵇ, last line, fol. 2ᵃ, ll. 1 and 10, and fol. 73ᵃ, l. 2. According to the preface this little work is a mere supplement and amplification of another larger work by the same author, entitled علاج الامراض (see fol. 2ᵃ, l. 2).

The author flourished under Bâbar (A. H. 899–937 = A. D. 1494–1530) and Humâyûn (A. H. 937–963 = A. D. 1530–1556); see Rieu ii. p. 475. Another copy of the same work in the India Office Library, No. 1375, gives A. H. 910 (نهمد وده) as date of composition instead of 917.

Beginning: حمد نامحدود حکیمی را که بقانون حکمت و کامل الصناعة الخ.

No date. Probably the compiler's autograph.

Ff. 73, ll. 15; Naskhî; size, 7½ in. by 3⅞ in. [Fraser 210.]

1592

Ma'din-alshifâ-i-Sikandarshâhî (معدن الشفاء سکندرشاهی).

A standard work on medicine, compiled from Indian sources by Bhûwah bin Khawâsskhân (بهووه بن خواصخان), A. H. 918 = A. D. 1512, 1513, and dedicated by the author to his patron Abû-almuzaffar Sikandarshâh bin Bahlûlshâh Lûdi (who reigned A. H. 894–923 = A. D. 1489–1517); see fol. 11[a], l. 14, fol. 12[a], l. 9, and fol. 13[a], ll. 5 and 6. It is divided into a mukaddimah (در تعریف علم طب وشرف و مبادئ طب), on fol. 13[b], and three bâbs.

1. در مقدمات علاج, introduction to therapeutics (called in Sanskrit سوترا استهان), in thirty-two fasls, on fol. 17[a].

2. در کیفیت خلقت انسان و تشریح اعضاء آن, anatomy of the human body (called in Sanskrit ساریرك استهان), in nine fasls, on fol. 169[a].

3. در بیان علامات امراض و علاجهای آن, diagnosis and cure of diseases (called in Sanskrit ندان و چکتسا استهان), in eighty-seven fasls, on fol. 220[b].

Beginning, on fol. 10[b]: حمد مرخدائی را که بحکمت بالغه و قدرت کامله صاحبان بستر عدم و فنارا از داروخانهٔ ایجاد و احیا مادّهٔ حیات جاودانی الخ.

A complete index arranged, (1) according to the different diseases of which the book treats (1167 altogether), and (2) according to the bâbs and fasls, on ff. 1[b]–9[b]. Other copies of the same in Rieu ii. pp. 471 and 472; A. F. Mehren, p. 10, No. XXI; and the India Office Library, No. 871. Comp. also Dr. Haas in Zeitschrift der D. M. G. xxx. pp. 630–642.

The original part is dated by Pîr Muhammad ibn Shaikh Farîd C'ishtî the 14th of Sha'bân, A. H. 1010 = A. D. 1602, February 7. A lacuna of two leaves after fol. 224.

No. 196, ff. 1–400; No. 197, ff. 401–836, ll. 17; large Nasta'lîk, many parts later supplied by different hands (viz. ff. 90–161, 415–496, 729, 731–738, 741–744, 770–785); size of No. 196, 11¼ in. by 7¼ in.; of No. 197, 11 in. by 7 in. [FRASER 196, 197.]

1593

Dastûr-al'ilâj (دستور العلاج).

Another large and detailed work on medicine, composed by Sultân 'Alî Tabîb Khurâsânî alharawî (see fol. 1[b], ll. 14 and 15, and fol. 90[b], ll. 13 and 14); comp. Rieu ii. p. 473, and Cat. Codd. Or. Lugd. Batav. iii. p. 277, where it is erroneously stated that the work was dedicated to Abû Sa'îd Bahâdurkhân Îlkhânî (who reigned A. H. 716–736 = A. D. 1316–1335). It consists of a mukaddimah and two makâlas.

The *mukaddimah* (در بیان حفظ و بیان حدّ طبّ و احوال تندرستی و بیماری), in sixteen bâbs, begins on fol. 2[b], and is dedicated to Abû-alghâzî Sultân Abû Sa'îd Bahâdurkhân (see fol. 2[b], first line), that is, the Uzbegkhân Abû Sa'îd, who succeeded his father Abû-almansûr Kûćkûnjikhân (see further below), A. H. 936 = A. D. 1529, 1530. Beginning of the preface to this first part of the work, on fol. 1[b]: جواهر حمد و ثنا خدایرا عزّ و جلّ که حکیم حاذق است و ستایش شکر بی قیاس رحیمی را که الخ.

There is no special date of composition given for this mukaddimah, but it appears from the preface that the mukaddimah was added later as a sort of supplement, and that the original work contained only the two makâlas (see fol. 91[a]).

First makâlah (در امراض مختصّه بعضو معین), on local diseases, in twenty-five bâbs, begins on fol. 91[a]. Beginning of the preface to this makâlah (that is, the original beginning of the whole work), on fol. 89[b]: سپاس و ستایش حضرت علیمی را که نسخهٔ بی سقم الذی انزل الداء انزل الدواء الخ.

The author commenced its composition after forty years of medical experience, A. H. 933 (A. D. 1526, 1527), when he was in the service of Abû-almansûr Kûćkûnjikhân (who reigned at Samarkand A. H. 916–936 = A. D. 1510–1529, 1530), at the request of Abû-almuzaffar Mahmûdshâh Sultân (see fol. 90[b], ll. 11 and 12), who sent for him in a serious illness, and was cured of it by his skilful and clever treatment.

Second makâlah (در امراض غیر معین بعضو), on general diseases, in eight bâbs, begins on fol. 285[b].

No date. But the colophon (محرّره و مؤلّفه فقیر حقیر سلطان علی) proves that we have got in this copy the author's autograph. A detailed index, comprising twenty-one pages, is found on the fly-leaves.

Ff. 355, ll. 16–19; Naskhî; size, 10 in. by 7 in. [FRASER 189.]

1594

Tibb-i-Shifâ'î (طبّ شفائی).

A pharmacopaea or description of drugs, arranged alphabetically according to the first letter, by Muzaffar bin Muhammad Alhusainî Alshifâ'î (الشفائی), who was a native of Kâshân, and died, according to Takî Kâshî (see A. Sprenger, Cat. Oudh, p. 22, No. 236), A. H. 963 = A. D. 1556. It was compiled and translated from older sources.

Beginning: الحمد لله الحکیم العلیم والصلوة علی من اوتی الحکمة والکتاب الخ امّا بعد پوشیده نماند که فقیر حقیر مظفّر بن محمّد الحسینی الشفائی در مدّتی مدید ترکیب چند که در معالجات امراض از آن الخ.

Sir W. Ouseley states that it was translated into Latin by Father Angelo (recte Ange de St. Joseph), under the title 'Pharmacopaea Persica' (Paris, 1681); comp. Rieu ii. p. 474; J. Aumer, p. 135; and A. F. Mehren, p. 15. The above title, which does not appear in our copy, is taken from another in the India Office Library, No. 1208. In No. 1949 of the same collection the book is styled قرابادین شفائی.

Copied by Darwîsh Muhammad the son of Dûst Muhammad Hamadânî; the date is imperfect, 'the

6 Muharram,' not mentioning the year. The MS. is collated throughout, and the margin is covered with numerous additions by different hands.

Ff. 104, ll. 23; Naskhî; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [Ouseley 266.]

1595

Treatises by 'Imâd-aldîn Maḥmûd.

I. Ff. 1–60: A treatise on poisons and antidotes, by Ḥakîm 'Imâd-aldîn Maḥmûd bin Mas'ûd bin Maḥmûd Ṭabîb of Shîrâz, who flourished, according to Rieu ii. p. 474ª, at the close of the reign of Shâh Ṭahmâsp (who died A. H. 984 = A. D. 1576), and under his immediate successors. It is divided into a muḳaddimah (در تعریف دوا و غذا و سمّ و تریاق), on fol. 1ᵇ, and two bâbs, viz. 1. در علامات سموم از مأکولات و مشروبات, on fol. 2ª; 2. در علاج ادویۀ سمّیّه, on fol. 4ᵇ.

II. Ff. 61–67: A shorter tract on some compound medicines (در بیان بعضی تراکیب), probably by the same author. It begins with حبّ الشقا.

No date.

Ff. 1–67, ll. 17; careless Nasta'lîḳ; size, 9 in. by 5 in. [Fraser $211\frac{1}{2}$.]

1596

Risâla-i-mujarrabât (رسالۀ مجرّبات).

Another treatise by the same 'Imâd-aldîn Maḥmûd, entitled experienced or tested cures, containing medical advices and prescriptions for many diseases, headed: رسالۀ مجرّبات سلطان الحکما حکیم عماد الدین محمود رحمه الله الخ.

No date.

Ff. 1–30, ll. 11; careless Naskhî; size, $6\frac{3}{8}$ in. by $4\frac{1}{8}$ in. [Fraser 211.]

1597

Risâla-i-bîkh-i-ćînî (رسالۀ بیخ چینی).

A treatise on China-root, by the same 'Imâd-aldîn Maḥmûd, beginning: الحمد لله .... امّا بعد این رساله ایست مختصر و مقاله ایست معتبر الخ.

No date. Other copies of the same in Rieu ii. p. 844ᵇ; A. F. Mehren, p. 44ᵇ; Fleischer, Cat. Lips. p. 513; India Office Library, No. 957, etc.

Ff. 68–80, ll. 17; Nasta'lîḳ; size, 9 in. by 5 in. [Fraser $211\frac{1}{2}$.]

1598

Risâla-i-ćûb-i-ćînî (رسالۀ چوب چینی).

Another treatise on China-root (بیخ or چوب چینی), coffee (قهوة), and tea (چای خطای or simply چا), compiled by Ḳâdî bin Kâshif-aldin Muḥammad Yazdî for Shâh 'Abbâs I (who reigned A. H. 996–1038 = A. D. 1588–1629).

It begins: الحمد لله .... چون بتوجّه خاطر آفتاب مآثر اشرف اقدس کلب آستان خیر البشر الخ, and is divided into three bâbs, viz. 1. China-root, its natural and physical uses, and the method of preparing it for a diet-drink, in fourteen faṣls, on fol. 2ª; 2. coffee, on fol. 38ᵇ; 3. tea, on fol. 41ª.

The author died A. H. 1075 = A. D. 1664, 1665; see Rieu ii. p. 844ª.

Dated the 22nd of Ṣafar in the fourth year (of whose reign is not stated).

Ff. 42, ll. 12; Nasta'lîḳ; size, $6\frac{3}{4}$ in. by 4 in. [Fraser 191.]

1599

An incomplete copy of the same.

Another, but defective copy of the same treatise, containing only the first twelve faṣls of the *first bâb* (with the exception of the last six or seven lines of the twelfth faṣl) and the end of the *third bâb*, in consequence of a large lacuna after fol. 96, which corresponds to ff. 31ᵇ, l. 1–41ª, l. 7 in the preceding copy, and comprises the end of the twelfth faṣl, the thirteenth and fourteenth faṣls of the first bâb, the whole second bâb and the beginning of the third bâb.

No date.

Ff. 81–97, ll. 17; careless Nasta'lîḳ; size, 9 in. by 5 in. [Fraser $211\frac{1}{2}$.]

1600

Ṭibb-i-Farîdî (طبّ فریدی).

A work on medicine, by 'Abdallâh Ṭabîb (the physician), so he calls himself in the preface (on fol. 1ᵇ). At the end, where the last two leaves are added by a more recent hand, he is called 'Abdallâh Yazdî. In the preface (fol. 2ª) the book is entitled فرید, at the end طبّ فریدی. As it is dedicated to Abû-almuẓaffar Muḥammad Ḳulî Ḳuṭbshâh (the fourth ruler of Gulkundah, A. H. 988–1020 = A. D. 1580–1612), the author must have lived in the second half of the tenth and the beginning of the eleventh century of the Hijrah.

Beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین و الجنّة للموحّدین والنار للملحدین الخ.

It is divided into a

Muḳaddimah, دربیان حفظ صحّت وخصوصیّات وکیفیّات اوست, in six faṣls, on fol 2ᵇ.

Abwâb (local and general diseases), the chief part on fol. 15ª, در بیان امراض مختصّه وعامّه از سر تا قدم است.

Khâtimah, in three bâbs. Bâb I, باب النوادر, on fol. 188ᵇ; II, باب الخواصّ, on fol. 211ª; III, باب الزبادة, on fol. 213ᵇ.

The work is very rich in quotations of sages and physicians, whose names are distinguished by red ink, for instance, ابقراط, محمّد طبیب طبری, ابن ماسویه, زکریّای رازی, حکیم بطریق هند, افلاطون, جالینوس, موسی بن, ابن زهر, ذیمقراطیس, محمّد یعقوب کلینی, ثابت بن قرة, ابن رضوان, میمون, etc.

This copy is carefully made and collated. It is not dated, but may be about two centuries old.

Ff. 215, ll. 14; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $4\frac{3}{8}$ in. [Ouseley 76.]

1601

Dastûr-alaṭibbâ (دستور الاطبّا).

A work on simple and compound medicaments, together with a general introduction into anatomy, physiology, and practical medicine, entitled دستور الاطبّا (see fol. 62b, l. 2, and fol. 149a, last line) or اختيارات قاسمى (see fol. 2a, margin), and composed by Muḥammad Ḳâsim Hindûshâh, commonly styled Firishta, the well-known author of the famous history of India گلشن ابراهيمى (see above, No. 217), who died after A. H. 1033 = A. D. 1624; see Rieu i. p. 225b, and iii. p. 1055a, where the Dastûr-alaṭibbâ and the Ikhtiyârât-i-Ḳâsimî appear by mistake as two separate works. Ḥ. Khalfa iii. p. 225, No. 5059, only quotes the title دستور الاطبّا without any further notice; see also A. F. Mehren, p. 11a. Other copies of the same work are found in the India Office Library, Nos. 1025, 2063, 2364, etc.

Beginning: حمد مر خداى را كه بر حكم وما ارسلناك الّا رحمة للعالمين رايات شوكت محمّد صلّى الله عليه و سلّم مرتفع ساخته الخ.

It is divided into a muḳaddimah, three maḳâlas, and a khâtimah.

مقدّمه در ذكر اركان بدن و اخلاط او, on fol. 2a.

مقالهٔ اوّل در خواصّ ادويه و اغذيهٔ مفرده (arranged alphabetically), on fol. 16b, last line.

مقالهٔ دوم در مركّبات مشهوره, in fifteen bâbs, on fol. 62b.

مقالهٔ سيوم در معالجات علل بطريق اجمال, in one hundred and sixty faṣls, on fol. 103a.

خاتمه در شرح انواع مزّه و قسمت ممالك ربع مسكون, on fol. 149a, last line.

No date. Many leaves severely injured.

Ff. 150; written in Nasta'lîḳ by two entirely different hands; the first on ff. 1–102, ll. 19; the second on ff. 103–150, ll. 25; size, 11 in. by 6 in. [Fraser 203.]

1602

Mîzân-i-Ḳuṭbshâhî (ميزان قطبشاهى).

A shorter treatise on the Materia Medica, compiled by Taḳî-aldîn Muḥammad bin Ṣadr-aldîn 'Alî, and dedicated to Sulṭân Muḥammad Ḳuṭbshâh (the fifth ruler of Gulkundah, A. H. 1020–1035 = A. D. 1612–1626); see Rieu i. p. 186b.

Beginning: زيب ديباچهٔ هر رساله بستايش صانع حكيمى رواست كه قلوب ارباب عقول را بشناخت الخ.

There is no alphabetical arrangement in this work. The chief part of it ends on fol. 157a, but on ff. 161b–163b there is added a short appendix, entitled سخنهاى متفرّقه كه خارج كتاب است, apparently by the same hand.

Dated the 27th of Jumâdâ-alawwal, A. H. 1152 = A. D. 1739, September 1, by 'Abd-alraḥîm.

Ff. 163, ll. 15; clear and distinct Nasta'lîḳ; size, 8¾ in. by 4¾ in. [Fraser 190.]

1603

Alfâẓ-i-adwiyah (الفاظ ادويه).

A description of drugs, by Nûr-aldîn Muḥammad 'Abdallâh bin Ḥakîm 'Ain-almulk Shîrâzî (see fol. 4a, ll. 9 and 10), dedicated to the emperor Shâhjahân (Abû-almuẓaffar Shihâb-aldîn Muḥammad Pâdishâh Shâhjahân). The title الفاظ ادويه is the ta'rîkh for the composition of this work, viz. A. H. 1038 = A. D. 1628, 1629; see fol. 4b, ll. 14.

Beginning: هو الله الاحد الله الصمد كه پايهٔ حقيقت بيچونش از دائرهٔ دريافت و احاطهٔ شناخت برتراست الخ.

It is divided into a مقدمه, in four فائده, on fol. 5a; a نتيجه (description of the drugs in alphabetical order, according to the first and second letters of each word), on fol. 9b; and a خاتمه (در بيان ادويهٔ ستّه), on fol. 139a.

This copy is probably the author's autograph, or made at least shortly after the completion of the work, for its date is A. H. 1040 = A. D. 1630, 1631; see this chronogram:

از لغت گر برون كنى مشكل ـ سال ختم رقوم گردد حل

(مشكل = 390 taken away from لغت = 1430 gives 1040).

It was lithographed in Dihlî and Madras, A. H. 1265; see Zenker ii. 76. Other copies in the India Office Library, Nos. 812, 1928, and 2366. Nûr-aldîn Muḥammad edited besides the letters of Shaikh Faiḍî and Abû-alfaḍl's familiar correspondence, as well as letters of his own; see Rieu ii. pp. 792, 838b, and 843a.

Ff. 162, ll. 17; excellent Nasta'lîḳ; illuminated frontispiece; size, 8⅞ in. by 5⅝ in. [Fraser 195.]

1604

Another copy of the same.

A modern copy of the same, with the rather incorrect title الفاظ الادويه (instead of the correct الفاظ ادويه), on fol. 10b, l. 6.

Muḳaddimah, on fol. 11b; natîjah, on fol. 27b; khâtimah, on fol. 475a.

Beginning the same as in Fraser 195.

This copy was made for Sir Robert Chambers, Chief-Justice of Bengal (died 1803). It is a splendid specimen of eastern penmanship, and the illuminations on the first pages are executed with great taste and care.

Ff. 522, ll. 8; Nasta'lîḳ; size, 10½ in. by 7½ in. [Ouseley 295.]

1605

Tuḥfat-almu'minîn (تحفة المؤمنين).

A work on the Materia Medica, by Muḥammad Mu'min Ḥusainî, the son of Amîr Muḥammad Zamân Tanakâbunî (تنكابنى) Dailamî, and dedicated to Shâh Sulaimân Ṣafawî, king of Persia (A. H. 1077–1105 = A. D. 1666–1694), to whose court both father and son were attached. Comp. on the authorities, on which the book is based, the full statement given in Rieu ii. p. 477; other copies are noticed in A. F. Mehren, p. 13; J. Aumer, p. 134; and Cat. Codd. Or. Lugd. Batav. iii. p. 280. The India Office possesses also

several more or less complete copies, viz. Nos. 337, 636, 1416, 1524, 2226, 2246, 2696, etc.

The work is divided into two parts, the *first* comprising the five Tashkhîṣât (تشخيصات), the *second* the Dastûrât (دستورات), in three قسم, of which, however, the third and last is not found in any copy known as yet, and has probably never been written.

First part:

تشخيص اوّل در بيان سبب اختلاف اقوال اطبّا در ماهيّة و خواصّ و قدر شربت ادويه وشرط اخذ آن, different opinions of physicians on the nature, peculiarities, and quantity of doses, on fol. 2b.

تشخيص ثانى در ذكر صفات ادويهٔ مفرده و اغذيهٔ مفرده و مركّبه, quality of simple medicaments and simple and compound aliments, on fol. 3b.

تشخيص ثالث در بيان ماهيّة و كيفيّة و خواصّ ادويهٔ مفرده و اغذيهٔ مفرده و مركّبه, nature and peculiarities of simple medicaments, and of simple and compound aliments, in alphabetical arrangement, on fol. 6b.

تشخيص رابعه در مداواى سموم, treatment of poisons, on fol. 240b.

تشخيص پنجم در اوزان, weights, on fol. 246a.

قسم اوّل در بيان اعمال كه مطلق متعلّق است بادويهٔ مفرده, application of simple medicaments, subdivided into five طريق, on fol. 247b.

قسم ثانى در بيان اعمالى كه متعلّق است بادويهٔ مركّبه و ذكر هريك از مركّبات, application of compound medicaments, subdivided into twenty-four باب, on fol. 271a.

Beginning: سبحانك اللّهمّ يا قدّوس يا طبيب النفوس اتمم لنا انوار معرفتك و اذقنا حلاوة مغفرتك الخ.

Printed Dihlî A. H. 1266, Iṣfahân A. H. 1274.

Dated the 6th of Rabî'-althânî, A. H. 1194=A. D. 1780, April 11.

On the Arabic translation, see Ḥ. Khalfa ii. p. 546.

Ff. 345, ll. 23; Nasta'lîḳ; size, 12¼ in. by 9 in.
[Ouseley 378.]

1606

An incomplete copy of the same.

This copy contains the five Tashkhîṣât and the second ḳism of the Dastûrât; the first ḳism is missing. The dedication to Shâh Sulaimân is found here on fol. 3a.

Tashkhîṣ I, Ouseley 351, fol. 3b; II, Ouseley 351, fol. 6b; III, Ouseley 351, fol. 10b; the whole of Ouseley 349 and Ouseley 350, ff. 1–93a; IV, Ouseley 350, fol. 93a; V, Ouseley 350, fol. 104a.

Ḳism II of the Dastûrât, Ouseley 352.

Beginning as in the preceding copy.

The whole MS. is written by one hand; the first part (i.e. the five Tashkhîṣât) is dated the 11th of Jumâdâ-althânî, A. H. 1197=A. D. 1783, May 14; the second part (i.e. the second ḳism of the Dastûrât in Ouseley 352) the 19th of Muḥarram, A. H. 1199=A. D. 1784, December 2. It was copied at the command of Justice Sir Robert Chambers (who died 1803); see the words of the colophon: بحسب الفرمودهٔ صاحب والاشان جستس سر رابرت چنبرز صاحب ادام اقباله.

No. 351, ff. 175; No. 349, ff. 192; No. 350, ff. 107; No. 352, ff. 141, ll. 19; Nasta'lîḳ; size, 14 in. by 8½ in.
[Ouseley 351, 349, 350, 352.]

1607

Another still more incomplete copy of the same.

This copy contains only the first *three* Tashkhîṣât, I on fol. 3a, II on fol. 5a, III on fol. 9b. It was finished in 'Aẓîmâbâd the 22nd of Muḥarram, A. H. 1194 (twenty-first year of Shâh 'Âlam's reign)=A. D. 1780, January 29.

Ff. 323, ll. 22; Nasta'lîḳ; size, 12 in. by 7¼ in.
[Caps. Or. A. 6.]

1608

Fragments of the same.

This MS. contains fragments of the first part (the تشخيصات) and of the second part (the دستورات) of the Tuḥfat-almu'minîn.

Fol. 1 begins in the middle of the nineteenth bâb of the second ḳism of the Dastûrât: طرفين است تناكر بقدر وسع ومهرهٔ اطبّا اتّفاق نموده اند كه الخ (comp. Ouseley 352, fol. 121a); fol. 3b the twentieth bâb; fol. 7a the twenty-first bâb; fol. 8b the twenty-second bâb; fol. 12b the twenty-third bâb; fol. 14b the twenty-fourth bâb.

On fol. 19a sq. the fourth tashkhîṣ, در مداواى سموم, in five faṣls:

فصل ١ در تدبير منع تأثير سموم واحتراز ازآن, on fol. 19a.

فصل ٢ در تدابير مشتركهٔ سموم, on fol. 20a.

فصل ٣ در تدبير سموم مشروبه, on fol. 21b.

فصل ٤ در تدبير سموم ملدوغه, on fol. 23b.

فصل ٥ در تدابير بيان آنچه حشرات ازو گريزند, on fol. 28b.

On fol. 29a the fifth tashkhîṣ, in three faṣls:

فصل ١ در اوزان صغار, on fol. 29a.

فصل ٢ در اوزان كبار, on fol. 30b.

فصل ٣ در تحويل بعضى اوزان ببعضى, on fol. 31b.

On fol. 32a the first ḳism of the Dastûrât, divided into five ṭariḳs:

طريق ١ در تدبير ادويهٔ مفرده مخصوصه, on fol. 32a.

طريق ٢ در بيان دستور استعمال بعضى از ادويه مثل چوب چينى وغشيه (?) و مانند آن, on fol. 39a.

طريق ٣ در گرفتن عرقها وآبها وما يتعلّق بها, on fol. 44a.

طريق ٤ در بيان ساختن كلّ حكمت و شنجرف وسائر ادويهٔ مفردهٔ مصنوعه و آنچه بآن تعلّق دارد, on fol. 47b.

طريق ٥ در اعمال غريبه و اصول كلّيّهٔ صناعت, on fol. 51b.

Ff. 67, ll. 19; Nasta'lîḳ; writing and paper the same as that of Ouseley 349–352 (No. 1606); size, 15 in. by 9½ in.
[Ouseley 395.]

1609

Jawâhir-almaḳâl (جواهر المقال).

A compendium of medicine, composed by 'Alî bin Shaikh Muḥammad bin 'Abd-alraḥmân. The preface is written in prose, the body of the work in metre (رمل); beginning of the former: وفور حمد وثنا حضرت خالقی را جلّ وعلا که کرمش الخ. Beginning of the metrical part:

درد سر گر باشدت از پیش سر
فصد کن کز خون بوذ ای تاج سر

It is divided into two مقاله:

مقالۀ اوّل در بیان معالجات امراض از سر تا قدم ظاهرا وباطنا, on fol. 295[a].

مقالۀ ثانیه در بیان مأکولات ومشروبات اختیار واحتراز از چیزهای زیانکار, on fol. 324[b].

On fol. 337[b] follow ملحقات 'appendices,' an alphabetical list of drugs; to the foreign words the Persian equivalents are added, being written under them, on ff. 338[a]–367[a]. Then follow recipes:

فصل در بیان مسوحات مُلَذِّذ, on fol. 357[a].

فصل در دوائی که مانع حمل است, on fol. 359[a].

فصل در دوائی که حمل مهیّا کند, on fol. 360[a].

H. Khalfa, vi. p. 585, mentions one 'Alî bin Shaikh Muḥammad (died A. H. 1112 = A. D. 1700, 1701), the author of a Turkish poem; whether he is identical with the author of the جواهر المقال we cannot ascertain. In the preface (fol. 294[a], l. 2) he mentions one محمود الیاس شیرازی.

Not dated; it may be as old as 200 years. Acquired by Sir W. Ouseley at Shîrâz, A. D. 1811.

Ff. 293–360, ll. 17; Nasta'lîḳ; size, 6¾ in. by 5 in. [Ouseley 125.]

1610

Tuḥfa-i-Shâhî (تحفۀ شاهی).

A medical tract on instantaneous cures, being a Persian translation of Muḥammad bin Zakariyyâ Râzî's (died A.H. 311 = A.D. 922) Arabic treatise برء الساعة, or with its full title: دستور الطبّ فی سرّ الصناعة و برء الساعة, by Shaikh Ḥusain Jâbirî alanṣârî, made for the benefit of Sulṭân Muḥammad A'ẓamshâh (who died A. H. 1119 = A. D. 1707), and entitled تحفۀ شاهی, in twenty-four faṣls.

Beginning: حمد بیقیاس صانع حکیمی را رواست که قلوب اصحاب عقول را بهدایت شناخت حکمت علمی و عملی الخ.

A more modern Persian version of the same treatise is noticed in Rieu ii. p. 815[a].

Not dated.

Ff. 11, ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 4¾ in. by 3 in. [Fraser 194.]

1611

Another incomplete tract of the same kind.

Fragment of another medical tract on instantaneous cures, beginning with the *second* faṣl and going down to the *ninth*.

فصل دوم در منافع بر شعثا، معنیٔ این لفظ برء الساعة است و لفظ بر شعثا ثریانی (sic!) است و لفظ ایشان سین را بشین تبدیل میکنند و تا را بثا شواهد این در کتاب حمزۀ اصفهانی الخ.

Ff. 98–105, ll. 17; careless Nasta'lîḳ; size, 9 in. by 5 in. [Fraser 211½.]

1612

Mîzân-i-ṭibb (میزان طبّ).

A handbook of medicine, by Mîr Muḥammad Akbar, commonly called Muḥammad Arzânî, son of Mîr Ḥâjî Muḥammad Muḳîm, written with the special view of facilitating the study of medicine to beginners. The author, who is renowned by a large number of medical works, among others the Ṭibb-al-Akbar (completed A. H. 1112 = A. D. 1700, 1701), the Mujarrabât-i-Akbarî, and the Ḳarâbâdîn-i-Ḳâdirî (composed in A. H. 1130 = A. D. 1718), himself calls this work a مختصر.

Beginning: الحمد لله ربّ العالمین .... امّا بعد العبد الجانی محمّد ارزانی المسمّی بمحمّد اکبر میگوید که چون اطفال الخ.

It is divided into three maḳâlas, viz.:

مقالۀ اوّل در علامت کیفیّات چهارگانه یعنی حرارت و برودت و رطوبت و یبوست, on fol. 1[b].

مقالۀ دویم در بیان ادویۀ مفرده و مرکّبه, on fol. 2[b].

مقالۀ سیوم در بیان امراض و علاج آن, on fol. 18[a].

Compare Rieu ii. p. 479. Lithographed Calcutta 1836, Cawnpore 1874, and Lucknow (no date).

This copy was finished A. H. 1184, the 16th of Rajab = A. D. 1770, November 5, by Sayyid 'Alî, son of Mîr Ḥaidar 'Alî.

Ff. 121, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5½ in. [Ouseley 41.]

1613

Ḳânûn-i-Iskandarî (قانون اسکندری).

A medical work on diseases, giving a description of them, and of the means and methods of curing them. It is imperfect at the beginning, opening abruptly thus: امراض الصداع یعنی درد سرٔ درد سر چه چیز است و از کدام علامات در یافته میشود در ظاهر جلد است یا در اجماع لحم الخ; but although there is no author's name or title mentioned anywhere, a comparison with No. 1801 of the India Office Library proves the correctness of the above title, assigned to this MS. by Sir William Ouseley in his hand-list. The Ḳânûn-i-Iskandarî was composed by Ḥakîm Sikandar bin Ḥakîm Isma'îl, the Greek, of Constantinople, who had gone to India and become physician to the Nawwâb Muḥammad 'Alîkhân

of Arcot (i. e. Arkât اركات). A. H. 1160 (the thirtieth year of Muḥammadshâh's reign) = A. D. 1747. There seems to be no systematical division made by the author, except the one common to most Persian medical books, beginning with the diseases of the head and ending with those of the feet.

No date.

Ff. 176, ll. 25; Nasta'lîḳ; size, 14 in. by 8¾ in. [Ouseley 347.]

1614

Mukhtaṣar dar 'ilm-altibb (مختصر در علم الطبّ).

A compendium of medicine, compiled from the works of physicians of India, Rûm, and Arabia, in four maḳâlas:

1. در علم نظریٔ طبّ, in seventeen bâbs, on fol. 5ᵇ.
2. در علم عملیٔ طبّ, in fifty-nine bâbs, on fol. 26ᵇ.
3. در ذکر ادویهٔ مفرده, in alphabetical arrangement, on fol. 57ᵃ.
4. در ذکر ادویهٔ مرکّبه, in twenty-two bâbs, on fol. 70ᵇ.

It ends on fol. 92ᵇ. Attached to it is, on ff. 93ᵇ–99ᵇ, the fragment of another مختصر در علم طبّ, beginning exactly in the same manner as the first, but with another subdivision. There occur in it the following three bâbs:

1. باب صفت خلق و خلقت, on fol. 93ᵇ.
2. باب صفت دماغ, on fol. 94ᵇ.
3. باب در بیان شناختن آب تاختن و قارورهٔ آب, on fol. 97ᵇ. The last page damaged.

Beginning of the first مختصر: الحمد لله ربّ العالمین ... بدانکه این مختصریست در علم طبّ و جمع کرده اند الخ.

A full index of the first treatise on ff. 1ᵇ–5ᵇ. In the hand-list of Sale's MSS. it is ascribed to Shihâb-aldin of Damascus, but on what authority we do not know, since no author's name occurs in the text.

Ff. 99, ll. 13; Nasta'lîḳ; size, 6⅝ in. by 5 in. [Sale 71.]

1615

Treatises on medical science.

1. A treatise on the different kinds of fever and their cures, incomplete at the beginning. It seems to be translated from Sanskrit, as many words appear on the margin in Devanâgarî characters (fol. 1ᵃ). The abrupt beginning (in the middle of the first of the four faṣls which form this tract) runs thus: و عطسه و استفراغ بوقت حاجت نگاه دارد الخ.

2. Another incomplete treatise on the same subject, beginning, on fol. 53ᵃ, with some mathnawî-baits, the first of which runs thus:

حکیمان واثق که در پرده اند
چنین در کتابیٔ خود آورند

3. A compendium of the Materia Medica in alphabetical arrangement, with Arabic, Persian, and Indian nomenclature, on fol. 63ᵇ. It begins, without a preface, at once with باب الف ابریشم بپارسی ابریشم و بهندوی ریشم الخ.

No date.

Ff. 142, ll. 12; Nasta'lîḳ; size, 6⅞ in. by 4¾ in. [Marsh 19.]

1616

Two medical treatises.

1. Ff. 175ᵃ–186ᵇ, ll. 9; careless Nasta'lîḳ, mixed with Shikasta. A short tract, giving medical advices and an explanation of various diseases, by Ḥakîm 'Alî Akbar, beginning: هرگاه شخصی را عارض شود سستیٔ اعضا و کاهلی الخ.

2. Ff. 193ᵃ–203ᵃ, ll. 15; Nasta'lîḳ. Another medical tract (رسالهٔ طبابت), written for Tipû Sulṭân (who succeeded his father Ḥaidar 'Alîkhân as ruler of Mysore, A. H. 1197 = A. D. 1782, and was killed in the defence of his capital against the British troops, A. H. 1213 = A. D. 1799), and containing lists and tables of the different sorts of victuals, fruits, beverages, drugs, etc., with a short specification of their respective advantages and disadvantages, and of antidotes against bad consequences following their consumption.

Beginning: الحمد لله .... بررای دانشمندان اولو الابصار مخفی نیست که حضرت ربّ العزیز جلّت عظمته انسانرا در احسن تقویم خلقت فرمود الخ.

The tables are divided into four columns; the first on the right-hand side is headed اسم, the second منفعت, the third مضرّت, the fourth دفع مضرّت.

Not dated.

Ff. 175ᵃ–203; size, 8½ in. by 4⅝ in. [Bodl. Or. 451.]

1617

An anatomical and physiological treatise, chiefly containing an explanatory description of the seven species of امور طبیعی, viz. ارکان, مزاج, اخلاط, اعضا, روح, and قوّت. The seventh is missing, as this copy breaks off suddenly on fol. 34. Ff. 35–37 deal with other matters, especially with the science of the pulse (نبض), and therefore on the fly-leaf the Hindûstânî title نسخهٔ ناڑی پریکها (that is, نبض شناسی examination of the pulse) is given to the whole treatise.

Beginning: امور طبیعی یعنی آن چیزها که اصل آفرینش آدمی و مادّهٔ وجود اوست الخ.

Ff. 37, ll. 13–18; partly Nasta'lîḳ, partly Shikasta, by different hands; size, 8½ in. by 5 in. [Walker 37.]

1618

Miscellanies, relating to medical science.

1. A list of Arabic, Persian, and Hindî names of diseases, with interlinear Persian paraphrase, on fol. 1ᵇ, in fourteen short chapters.

2. An alphabetical list of Arabic, Greek, Persian, and Hindî names of drugs and medicines, on fol. 7ᵃ.

3. An incomplete alphabetical list of plants and herbs (a sort of synopsis herbarum), also comprising Persian, Hindî, Greek, and Arabic names, on fol. 24^b. It breaks off in the letter س.

Ff. 31, ll. 7 (on ff. 1–23), ll. 15 (on ff. 24–31); Nasta'lîk; size, $6\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Fraser 193.]

1619

Mukhtaṣar (مختصر).

A small collection of prescriptions against all sorts of diseases, headache, toothache, melancholy, etc. The chief ingredient is a ماء شریف. The heading does not seem to be complete: شرح خواصّ عرق که گیرد.

Beginning: اگر کسی درد سر داشته باشد ازین ماء المبارك الخ.

End: و شرح این ماء شریف بسیاراست درآنجا مختصر شد والله اعلم.

Ff. 1–3, ll. 22; Nasta'lîk; size, $6\frac{1}{2}$ in. by $4\frac{1}{2}$ in. [Ouseley 125.]

1620

Superstitious prognosis of diseases (باب دانستن بیماری روز و شب از حضرت رسالت پناه), beginning on fol. 95^b: منقولست از امیر المؤمنین علی رضی الله عنه که هروز(هرروز) را در حساب آوردن و از ستاره استخراج الخ.

No date.

Ff. 95–98, ll. 16; Nasta'lîk; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Laud Or. 205.]

1621

Risâla-i-ḥifẓ-alṣiḥḥah (رسالۀ حفظ الصحّة).

A small treatise containing rules and advices for the preservation of health. The preface contains the following apocryphal story: When 'the Khalif' ascended the throne, he wished to have translated the books of ancient sages on medicine, astronomy, etc. He called the learned together, and asked who among them would be the most competent to do the work. Ḥusain bin Isḥâḳ being pointed out to him, he was charged with the task. After having finished, Ḥusain composed at the Khalîf's request this mukhtaṣar regarding the best means of preserving health, with the view to render superfluous the help of a physician. This story is apparently made up from reminiscences of the Khalîf Ma'mûn; Ḥusain bin Isḥâḳ is probably a mistake for Ḥunain bin Isḥâḳ, the famous translator of Syriac and Greek literature at the time of Ma'mûn and Mutawakkil. The name of the real author of this book does not occur. For Ḥunain bin Isḥâḳ, see Wenrich, De auctorum Graecorum versionibus, etc., p. 16.

Beginning: الحمد لله ربّ العالمين الخ امّا چنين گويند که چون خليفه بسلطنت نشست خواست که الخ.

It is divided into ابواب, which generally begin with a quotation of Galenus, Hippocrates, Aristotle, Muḥammad Zakariyyâ, etc.

At the end it is called کتاب اختیارات تقویم, whilst the above-given title occurs on the first page.

Not dated.

Ff. 76–86, ll. 15; Nasta'lîk; size, 7 in. by $3\frac{1}{2}$ in. [Ouseley 120.]

1622

Treatises on sexual intercourse.

(a) 'Ishrat-almulûk (عشرة الملوك).

Ff. 33^a–43^b. A treatise on sexual intercourse, translated from the old Sanskrit or Hindî work Kokâ Sâstra (usually styled in Persian Kôk Shâstar), which is ascribed to the Ḥakim Kokâ or Kokâpandit (کوکاپندت), as he is called in No. 1626; comp. on the class of works called Kôk Shâstar, Garcin de Tassy, Histoire de la Littérat. hindouie etc., 2nd edit., i. p. 187, and Aufrecht, Sanskrit Catal. of the Bodl. Libr., p. 404. The translator was Ḍiyâ Nakhshabî (see fol. 35^b), the well-known author of the Ṭûṭînâma, who died A. H. 751 = A. D. 1350; see above, Nos. 444–448; comp. also Rieu ii. pp. 680 and 740, last line; W. Pertsch, Zeitschrift der D. M. G. xxi. p. 511; A. F. Mehren, p. 15, No. XXXVII. 1; and A. Sprenger, Catal., p. 80, ll. 12 and 13. In all the last-named works it is styled لذّت النّساء, see the last part of the title given to it here: هذه رسالة عشرة الملوك من تصانيف کوکای حکيم در دانش لذّت النّساء.

It contains ten chapters (باب), the contents of which are enumerated on fol. 36^a.

The Hindî original is noted by C. Stewart, p. 181.

(b) Ff. 43^b–46^a. The last two chapters of a medical work, الباب السادس فی الاشربة, on fol. 43^b; باب فی السنونات, on fol. 45^b.

Beginning: شربت عناب سرد وتر بود جهت سرفه و غلبۀ خون بغایت نافع بود.

(c) Nuzhat-almulûk (نزهة الملوك).

Ff. 46^a–57^a. A treatise on sexual intercourse, with medical advices regarding this subject. The title occurs only in the colophon. It is divided into seventeen chapters (باب), the contents of which are enumerated at the beginning.

باب ۱ در مقدّمۀ کتاب ودلائل امزجۀ مختلفه, on fol. 46^b.

باب ۲ در غذاهای مفرد که این کارا شاید و نافع باشد, on fol. 50^b.

باب ۳ در داروها که شایستۀ مجامعت بود, on fol. 50^b.

باب ۴ در غذاهای که از برای مجامعت نیك بود, on fol. 50^b.

باب ۵ در اشربه که موافق طبع اهل این شغل بود, on fol. 51^b.

باب ۶ در گوارشها و معجونها که قوّت وحرکت دهد, on fol. 52^a.

باب ۷ در آنچه قضیب را محکم کند وقوّت دهد, on fol. 53^a.

باب ۸ در آنچه در دهان گیرند .... برای مجامعت مفید باشد, on fol. 54^b.

باب ۹ در بند زیر جامه کمربندها که نیك باشد, on fol. 54^b.

باب ۱۰ در آنچه در قضیب وآلات مالند, on fol. 54^b.

باب ۱۱ در چیزها که لذّت جماع زیاده کند, on fol. 55^a.

باب ۱۲ در شانها که مجامعت را قوّت دهد, on fol. 55^b.

باب ۱۳ در اشکال مجامعت محمود ومذموم, on fol. 56^a.

باب ۱۴ در چیزها که ذکر را بزرگ و سطبر گرداند, on fol. 56^b.

باب ۱۵ در چیزها که زنانرا حامله گرداند بزودی, on fol. 56^b.

باب ۱۶ در چیزها که منع آبستنی کند, on fol. 56^b.

باب ۱۷ در چیزها که فرج زنانرا تنگ کند, on fol. 56^b.

Dated Rabîʻ II, A. H. 1019=A. D. 1610, June, July.

Fol. 57^b is filled up with some verses of Ṣâ'ib (see above, Nos. 1131–1137).

Ff. 33–57, ll. 20–25; Nasta'lîḳ; size, $7\frac{1}{4}$ in. by $3\frac{7}{8}$ in. [Ouseley 120.]

1623

Other treatises on sexual intercourse and similar matters in prose and verse.

1. رجوع الشیخ الی صباه فی تقویة الباه, the returning of the old man to the vigour of youth, etc., a tract, originally written in Arabic by Aḥmad bin Yûsuf al-Sharîf, and translated into Persian by Muḥammad Sa'îd alṭabîb bin Muḥammad Ṣâdiḳ of Iṣfahân. It consists of two parts (جزو), each subdivided according to the index into thirty bâbs, but the second part contains in this copy only twenty-four.

الجزو الاوّل در اموری که متعلّق است به احوال مردان, on fol. 1^b.

الجزو الثانی در آنچه مختصّ است به زنان, on fol. 48^a.

Beginning of the first part: الحمد لله الذی خلق الانسان من ماء مهین ثمّ جعل نطفه فی قرار مکین الخ.

Beginning of the second part: الحمد لله حقّ حمده و الصلوة و السلام علی اشرف الخلق سیّدنا محمّد و آله الخ.

Another copy of this treatise in Rieu ii. p. 471, which breaks off already in the twenty-second bâb of the second جزو. A Turkish translation of the same (compiled A. H. 940=A. D. 1533, 1534) is mentioned by Ḥ. Khalfa iii. p. 349.

Copied A. H. 1141=A. D. 1728, 1729.

2. The first page of the same tract درباه, which follows under No. 4, on fol. 86^b.

3. A later Persian translation in mathnawi-baits of the same Kôk Shâstar, which Ḍiyâ Nakshabî paraphrased in his لذّت النّساء or عشرة الملوك (see the preceding MS.), beginning, on fol. 90^b (in four columns):

کنم ابتدای بنام خدا ــ که پیداست از قدرتش دو سرا

The translator was Muḥammad Ḳuli, with the takhalluṣ Jâmî (which appears several times at the end of chapters), who wrote it A. H. 1036=A. D. 1626, 1627, and dedicated it to 'Abdallâh Ḳutbshâh, who reigned over Gulkundah from A. H. 1035 to 1083=A. D. 1626–1672; see Rieu ii. p. 680.

4. A tract in prose on the same subject (در باه), by Ḥaidar 'Alî bin Shaikh Jamâl-aldîn, beginning, on fol. 97^b: عالم عالم حمد و ثنا پادشاهی را سزد که هیچوجه تغییر و تبدیل و زوال الخ.

5. قصّهٔ یوسف حجّام و منصور, on ff. 141^b and 142^a.

6. گلشن خیالات, by Mîr Ṭâhir Naṣrâbâdî (probably identical with the author of the well-known tadhkirah, see above, No. 373), beginning, on fol. 172^a: بنام گلشن آرای خیالات الخ.

7. Another short risâlah, on ff. 174^b and 175^a. Ff. 46^b, 47, 86^a, 87^a–90^a, 96^b, 97^a, 101^a–141^a, 142^b–171^b, and 174^a are left entirely blank.

Ff. 175, ll. 19–25; written for the greatest part in Shikasta, the rest in Nasta'lîḳ; size, $11\frac{1}{2}$ in. by 7 in. [Fraser 206.]

1624

Another copy of the first and fourth treatises of the preceding MS.

1. رساله در باه, by Ḥaidar 'Alî. Beginning on fol. 1^b.

2. Selections from the رجوع الشیخ الی صباه, by Muḥammad Sa'îd alṭabîb, styled here لذّت النّساء 'the pleasure of women' (on fol. 17^a). The *first* part begins here on fol. 17^b, and contains bâbs 7, 24, 25, 28, 29, and 30; the *second* part begins on fol. 48^b, and contains bâbs 1, 2, 11–21, 23, and 24. With the twenty-fourth bâb of the second part this copy closes just as the preceding one.

Ff. 127, ll. 13; Nasta'lîḳ; illuminated frontispieces on ff. 1^b, 17^b, and 48^b; size, $5\frac{5}{8}$ in. by $3\frac{3}{8}$ in. [Fraser 209.]

1625

Another copy of the Kôk Shâstar.

The same poetical version of the Kôk Shâstar by Muḥammad Ḳulî Jâmî as in Fraser 206, No. 3. Beginning the same as there.

Not dated.

Ff. 1–18, 2 coll., each ll. 13; Nasta'lîḳ; illuminated frontispiece; size, 6 in. by $3\frac{1}{4}$ in. [Fraser 263.]

1626

Another Persian translation of the same.

This treatise, styled رساله در عورت, and translated from the original work of Koḳâpandit, according to the preface, seems to be simply another version of the Kôk Shâstar. Like Ḍiyâ Nakhshabî's translation it contains ten bâbs, and begins: بدانکه اسعدك الله تعالی فی الدارین این کتاب اوّل هندی بود به تصنیف کوکاپندت نام مردی بود الخ.

Not dated.

Ff. 50, ll. 11; large Nasta'lîḳ; size, $6\frac{1}{2}$ in. by $4\frac{1}{4}$ in. [Fraser 208.]

1627

Kânûnća dar 'ilm-i-ṭibb (قانونچه در علم طبّ).

A treatise on sexual intercourse, beginning without any introduction: فصل ساختن مرد عورت را، بیارد گلهای الخ.

It is divided into several faṣls, and dated the 29th of Ramaḍân, A. H. 1090=A. D. 1679, November 3.

Ff. 23, ll. 13; careless Nasta'lîk; size, $7\frac{7}{8}$ in. by $4\frac{3}{4}$ in. [Walker 69.]

1628

Four detailed works on sexual intercourse.

1. Ff. 1–288, ll. 14–15. Khulâṣat-al'aish-i-'âlamshâhî (خلاصة العيش عالمشاهى), a comprehensive work on all that is connected with sexual intercourse, dedicated to the emperor Shâh 'Âlam, in the fifth year of whose reign (that is, A. H. 1177–1178=A. D. 1764) this work was composed; see fol. 3[b], ll. 13 and 14, and fol. 5[a], last line. It is divided into two maṭlabs, each of which contains twenty bâbs (see the complete index on ff. 5[b]–8[b]).

مطلب اوّل مبنی بر احوال و صفات آرایش مردان و حسن معاشرت و مباشرت ایشان با زنان و بیان مقوّیات باهیّه از ادویه و اغذیه و غیر آن, on fol. 8[b].

مطلب ثانی مسطورهٔ موعوده که متعلّق بوده از برای زنان و منوط و مربوط بر بیست باب مرقومه, on fol. 100[a].

The last two bâbs are missing. No author's name.

Beginning: حمد بیقیاس و ستایش با سپاس آفریدگاری را سزد که الخ.

Copied A. D. 1825.

2. Ff. 289–337, ll. 13. Fawâ'id-i-bâhiyyah (فوائد باهیّه), another instructive work on the same subject, composed by Ḥasan bin 'Alî alṭabib, the author of a risâlah ستّه ضروریّه, and dedicated to Abû-alghâzi 'Abd-alkarim Bahâdurkhân. It is divided into twenty-four bâbs, the first of which is headed thus: باب اوّل در بیان حکمت در تسلّط شهوت مباشرت بر نوع بنی آدم الخ.

Beginning: تحف حمد و سپاس و شکر بیقیاس نثار بارگاه حکیمی که الخ.

Dated the 2nd of November, A. D. 1825.

3. Ff. 339–369, ll. 13. Kôknâma (کوکنامه), a third work de coitu with Indian terminology, otherwise styled لذّت النّساء (but entirely different from the treatises of the same title in the preceding MSS.); see the colophon on fol. 269[a]: تمام شد نسخهٔ لذّت النّساء عرف کوکنامه.

According to the index at the beginning it is divided into five faṣls, but the last نوع of the fourth and the whole fifth faṣl are entirely missing in this copy.

فصل اوّل در معرفت اقسام استری یعنی زن به حسب قرار داد, on fol. 339[b].

فصل دوم در معرفت اقسام پرکهه و شکل و شمائل و علامت آنها, on fol. 343[a].

فصل سیوم در بیان گهت بیس مستی و جوش جوانی وذکر بعضی لواحق بدان, on fol. 345[b].

فصل چهارم در بیان آداب خلوت و مباشرت, on fol. 353[b].

Beginning: در بیان علم کوك یعنی معرفت اقسام زن و مرد و صحبت داشتن و مباشرت کردن با زنان الخ.

Dated the 7th of November, A. D. 1825.

4. Ff. 371–384, ll. 14. Dilafrûz (دلافروز), a mathnawî on women and sexual intercourse with them, composed by Himmat Bahâdur of 'Aẓîmâbâd, and completed the 7th of Sha'bân, A. H. 1225=A. D. 1810, September 7.

Beginning:

چو بر داشتم خامهٔ مشکبار - که سازم رقم حمد پروردگار

Dated the 14th of November, A. D. 1825=A. H. 1241, 3rd of Rabî'-althânî.

Ff. 384, ll. 13–15; Nasta'lîk; gilt edges; binding in red and gold; size, $8\frac{3}{8}$ in. by $5\frac{5}{8}$ in. [Elliott 182.]

1629

Another copy of the Dilafrûz.

Another copy of the same mathnawî on women as in the preceding copy, No. 4. Beginning the same.

This copy was finished the 13th of January, A. D. 1845 =A. H. 1261, 4th of Muḥarram.

Ff. 23, 2 coll., each ll. 9; Nasta'lîk; size, $6\frac{3}{8}$ in. by 5 in. [Ouseley Add. 94.]

IV. Lexicography and Grammar of the Arabic, Persian, Turkish, and several Indian Languages.

(a) *Arabic-Persian and Persian-Arabic.*

1630

Kitâb-i-Maṣâdir (کتاب مصادر).

The book of Arabic infinitives, explained in Persian by Ḳâḍî Imâm Abû 'Abdallâh alḥusain bin Aḥmad Al-Zûzanî (who died A. H. 486=A. D. 1093), and beginning: الحمد لله على سوابغ الآئه المتسابقة افواجًا الخ; comp. Rieu ii. p. 505; Fleischer, Catal. Lips. p. 331; J. Aumer, p. 111; G. Flügel i. p. 105; Catal. des MSS. et Xyl. p. 203, etc. The title given to it here on the first leaf, as well as in the colophon, is تاج المصادر, and the same name appears in the hand-list of Sale's MSS. (comp. Sale 4), and in the colophon of the following copy, Fraser 15; but that is a mere mistake caused by confounding this work with that of Abû Ja'far Aḥmad bin 'Alî almaḳḳarî albaihaḳî, see further below, No. 1635. Tornberg in the Upsala Catal. p. 9 calls it لغة المصادر, and quotes the text of the whole Arabic preface; H. Khalfa v. p. 574, No. 12138, styles it merely مصادر.

This copy was finished in the month Dhû-alḳa'dah, A. H. 1039=A. D. 1630, June–July.

Ff. 187–316, ll. 19; Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in. [Fraser 20.]

1631

The same.

Another copy of the same, older than the preceding one, but rather injured, and exhibiting the preface not only in a very confused state, but also in a greatly abridged form. Beginning the same. It ends on fol. 225ª, and the remaining portion of this MS. from fol. 225ª to fol. 229ᵇ is filled with the well-known kaṣîdah فيما يمدّ ويقصر by Shaikh Abû Bakr Muḥammad ibn alḥasan bin Duraid alazdî albaṣrî, usually called Ibn Duraid (who died A.H. 321=A.D. 933), together with an Arabic commentary; comp. G. Flügel i. p. 149; J. Aumer, Die arabischen Handschriften, p. 239.

Ff. 1–229, ll. 20–28; very irregular Naskhî; worm-eaten; size, 10 in. by 5¼ in. [Fraser 15.]

1632

The same.

Beginning the same as in the preceding copies.

Not dated.

Ff. 145, centre-column, ll. 17; Nasta'lîḳ; size, 8⅜ in. by 5¾ in. [Sale 4.]

1633

Muḳaddimat-aladab (مقدّمة الادب).

The second kism of Abû-alḳâsim Maḥmûd bin 'Umar al-Zamakhsharî Jâr-allâh's (died A.H. 538=A.D. 1143–1144) famous 'Introduction to the study of Arabic,' comp. Rieu ii. pp. 505 and 506; H. Khalfa vi. p. 76; Fleischer, Catal. Lips. p. 332; G. Flügel i. p. 96 (where a Turkish translation of the same is noticed), etc. It contains a vocabulary of verbal roots and their derivatives, with a rather scanty and often missing interlinear Persian paraphrase, arranged in bâbs, according to the different classes of Arabic conjugations. Every bâb is arranged in alphabetical order according to the last letter.

Beginning: باب فَعَلَ يَفْعِلُ فَعْلاً فى المتعدّى و فعولاً فى اللازم غالباً أ هناه الطعام يهنئه و يهنؤه الخ.

This copy includes the contents of pp. ٨٦–٣٨١ in J. G. Wetzstein's 'Samachscharii Lexicon Arabicum Persicum,' Leipzig, 1850. The whole work was divided into five kisms; see Rieu, loc. cit.

Ff. 30–155, ll. 11; Nasta'lîḳ; size, 8⅝ in. by 5⅜ in. [Pococke 210.]

1634

Tâj-alasâmî (تاج الاسامى).

An Arabic-Persian dictionary, the author of which is not mentioned anywhere in the text, but which (on what authority we do not know) has been ascribed in Fraser's hand-list to the same Zamakhsharî. It is arranged in alphabetical order, so that the *first* letter constitutes the bâb, and the *last* the faṣl.

Beginning: الحمد لله المحمود لجميع الاوصاف و الاسماء الموصوف بانواع الكرم و النعماء والصلوة على رسوله الخ.

This copy was finished the 22nd of Jumâdâ-alawwal, A.H. 1040=A.D. 1630, December 27, by Shaikh Maḥmûd of Patna.

Ff. 1–186, ll. 19; Naskhî; several pages severely injured; size, 8½ in. by 5¾ in. [Fraser 20.]

1635

Tâj-almaṣâdir (تاج المصادر).

A Persian dictionary of Arabic infinitives, drawn chiefly from the Ḳurân, the Hadîth, and old poetry; the author enumerates the different forms, and adds their meaning in Persian, without quoting passages. Composed by Abû Ja'far Aḥmad bin 'Alî Almaḳḳarî Albahaḳî (! البهقى, no doubt a mistake for Albaihaḳî), called Ja'farak, who died A.H. 544=A.D. 1149, 1150, according to H. Khalfa ii. p. 93.

Beginning: الحمد لله ربّ العالمين حمداً يفوق حمد الشاكرين نحمده على الضرّاء و السرّاء ونشكره على الخ.

Contents:

Verbs of the form فَعَلَ يَفْعُلُ, on fol. 2ª.
فَعَلَ يَفْعِلُ, on fol. 39ª.
فَعَلَ يَفْعَلُ, on fol. 70ª.
فَعِلَ يَفْعَلُ, on fol. 85ᵇ.
فَعُلَ يَفْعُلُ, on fol. 106ᵇ.
فَعِلَ يَفْعِلُ, on fol. 111ᵇ.
فَعِلَ يَفْعُلُ, on fol. 112ª.

Further contents:

باب الإفْعال, on fol. 112ª.
باب التفعيل, on fol. 148ᵇ.
باب المفاعلة, on fol. 176ᵇ.
باب الافتعال, on fol. 190ª.
باب الانفعال, on fol. 205ª.
باب الاستفعال, on fol. 209ª.
باب التفعّل, on fol. 218ᵇ.
باب التفاعل, on fol. 235ᵇ.
باب الافعلال, on fol. 243ᵇ.
باب الافعيلال, on fol. 244ª.
باب الفَعْلَلَة, on fol. 244ᵇ.
باب التفعلل, on fol. 252ª.
باب الافعنلال, on fol. 254ª.
باب الافعيعلال, on fol. 254ᵇ.
باب الافعوّال, on fol. 255ᵇ.

Within the single classes the arrangement is this: المهموز ـ الناقص ـ الاجوف ـ المضاعف ـ الفعل الصحيح.

Not dated.

Ff. 256, ll. 19; Nasta'lîḳ; size, 10¾ in. by 6⅝ in. [Ouseley 283.]

1636

Niṣâb-alṣibyân (نصاب الصبيان).

The famous metrical Arabic-Persian dictionary for young people, a common text-book in Oriental schools, by Abû Naṣr Farâhî Mas'ûd bin Hasan bin Husain aladabî (so appears the name here on fol. 1ᵇ, l. 3; comp. G. Flügel i. p. 112, where the author's full name is given as Abû Naṣr Mas'ûd bin Abî Bakr bin Husain bin Ja'far alfarâhî; see also H. Khalfa vi. p. 346, No. 13801; ii. p. 559; Rieu ii. p. 504; Blochmann, Contributions,

etc., p. 7; Fleischer, Catal. Lips., p. 333; J. Aumer, p. 299; and W. Pertsch, No. III, 2, p. 5). The author flourished about A. H. 617 = A. D. 1220, and this book was printed in Calcutta, 1819.

Beginning: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوة و السلام على محمّد و آله اجمعين امّا بعد چنين گويد .... حسد حافده و حفد حاسده الخ.

The first ḳiṭ'ah, on fol. 2b, l. 2.

Copied A. H. 1097 = A. D. 1686.

Ff. 1–33, ll. 10; large Naskhî; many pages greatly damaged by worms; size, 9¾ in. by 6½ in. [Fraser 30.]

1637

The same.

Another copy of the same, beginning: هميگويد ابو نصر فراهي حسد حافده الخ.

The first ḳiṭ'ah, on fol. 2a. English paraphrases of many words occurring in the text are written in pencil on the margin.

No date.

Ff. 27, ll. 10; Nasta'lîḳ; worm-eaten; size, 8¾ in. by 5¼ in. [Caps. Or. C. 5.]

1638

The same.

This copy begins without a preface at once with the first ḳiṭ'ah (styled here: القطعة الحادى (!) فى بحر المتقارب (فعولن فعولن فعولن فعولن): اله است الله رحمن خداى الخ, agreeing with Fraser 30, fol. 2b, l. 3.

Many interlinear paraphrases both in Latin and Danish, especially on the first and last leaves.

No date.

Ff. 1–46, ll. 8; European handwriting; size, 10¼ in. by 5⅝ in. [Marsh 267.]

1639

An incomplete copy of the same.

This copy breaks off at the end of the ninth ḳiṭ'ah. The catchword on the last page is القطعة العاشرة.

Beginning: همى گويد ابو نصر فراهي نصاب ما بخوان گر علم خواهي حسد حافده الخ.

Ff. 230b–244b, ll. 10–12; careless Nasta'lîḳ; size, 10 in. by 5¼ in. [Fraser 15.]

1640

Sharḥ-i-Niṣâb-alṣibyân (شرح نصاب الصبيان).

A commentary on Abû Naṣr Farâhi's work, by Niẓâm bin Kamâl bin Jamâl bin Ḥusâm of Harât, commonly called Ibn Ḥusâm (see fol. 1b). According to the beginning, سپاس بى قياس مر قادرى را كه اساس حيوة اناس بر علم معرفت نهاد الخ, it seems not to be identical with the نصاب المتعلّم by the same author, quoted in Fleischer's Catal. Lips. p. 333, No. III. The full name of Abû Naṣr is given here thus: Abû Naṣr Muḥammad Badr-aldin, and the nisbah Farâhi is explained exactly in the same manner as in Fleischer (فراهى منسوب بفره است والف زائد است در فراه الخ).

Not dated.

Ff. 1–62, ll. 27; Naskhî; size, 8⅛ in. by 6 in. [Sale 2.]

1641

Another Persian commentary on the Niṣâb-alṣibyân.

This commentary is compiled by 'Alî bin 'Umar bin 'Alî alnajjâr, and begins: ربّ تمّم بالخير الحمد لله الذى خلق الأنسان علّمه البيان و نصب اعلام الدراية فهدى الى نور العرفان الخ.

On fol. 134b, l. 12, the author of the preceding commentary is quoted under this name: Kamâl-aldîn bin almarḥûm ibn Ḥusâm alharawî (comp. Ḥ. Khalfa vi. p. 346, No. 13801). This copy is incomplete, and breaks off, on fol. 180b, in the explanation of the following verse:

اعصار گردباد چو نكبا كژ (or كج) شمال
بالا جنوب ضد و صبا پس دبور پيش

(corresponding to Fraser 30, fol. 23a, ll. 3 and 4).

The last page of this copy (fol. 181a) contains the fragment of another treatise, and is not connected at all with the commentary.

Written probably between A. H. 860 and 868 = A. D. 1456–1464.

Ff. 134a–180b, ll. 15; Naskhî; size, 6⅝ in. by 3¾ in. [Marsh 683.]

1642

A third commentary on the same work.

A third, anonymous, commentary, beginning: الحمد لله ربّ العالمين .... امّا بعد چنين گويد ابو نصر فراهي حسد حافده و حفد حاسده .... بدانكه حسد اوّل بمعنىٔ نيك خواهي است الخ.

Dated the 15th of Rajab, A. H. 1097 = A. D. 1686, June 7, by Shîr 'Alî.

Ff. 34–103, ll. 12; large Naskhî; size, 9¾ in. by 6⅓ in. [Fraser 30.]

1643

A fourth commentary on the same.

This commentary is compiled by Muḥammad bin Jalâl bin Sulaimân of Ḳuhistân (see fol. 1b, ll. 3 and 4), and begins: بعد از شرح نصاب زواهر حمد مجمل وسبح صحاح جواهر صلوة مفصّل ميگويد بندهٔ محتاج بغفران سبحانى محمّد .... كه بر صفحات ضمائر ارباب استقراء الخ.

The commentary itself begins, on fol. 3b, with the explanation of the initial words بسم الله الرحمٰن الرحيم, and proceeds, on fol. 4a, with همى گويد ابو نصر فراهي. Farâhi is here (against Sale 2 and Fleischer) stated to be a nisbah of فراه (not of فره), a town between Sijistân and Harât, and the commentator adds: يكى از دو ياء نسبت جهت ضرورت شعرى حذف شده و الف عوض

از یاء نسبت نیست چنانچه بعضی گفته اند بلکه جزوِ علم است چنانکه از دفاتر قدیمه و جدیده معلوم میگردد.

Not dated.

Ff. 184, ll. 13; large Naskhî; illuminated frontispiece; size, 9¼ in. by 5 in. [Fraser 31.]

1644

Fragment of a fifth commentary on the same.

A fragment of a fifth commentary on the نصاب الصبیان, different from all the preceding ones, beginning: الحمد لله .... امّا بعد اوّل باید دانستن که چرا این کتاب را نصاب الصبیان نام کرد و چرا نصاب الاطفال یا نصاب الشُبّان نام نکرد الخ.

A sixth commentary, by Fasîh bin Muhammad, known as Karîm Dasht-i-Bayâḍî Kûhistânî, who lived in Akbar's time, is preserved in the India Office Library, No. 521.

Ff. 1–21, ll. 15; small Nasta'lîk; size, 7⅝ in. by 5 in. [Fraser 57.]

1645

Alṣurâḥ min al-Ṣaḥâḥ (الصراح من الصحاح).

The oldest, most valuable, and excellent copy of the Ṣurâḥ, that is, the Persian translation and abridgment of Aljauharî's Ṣaḥâḥ by Abû-alfaḍl Muḥammad bin 'Umar bin Khâlid, commonly called Jamâl al-Ḳurashî, who relates in the preface (written in Arabic) that he found a correct copy of the Ṣaḥâḥ in four volumes in the library of a certain madrasah at Kâshghar (بخزانة کتب المدرسة الصاحبيّة البرهانيّة المسعوديّة بکاشغر), and that he made it at once the basis of his translation. This copy is an autograph of the compiler himself, who gives moreover at the end the exact date of the completion of his work (unknown even to H. Khalfa, see iv. p. 102), viz. the 16th of Ṣafar, A. H. 681 = A. D. 1282, May 26, in Kâshghar: الفراغ من تأليفه و تسويده بيمن توفيق الله و تأييده ظهيرة السادس عشر من صفر سنة احدى و ثمانين و ستّمائة بکاشغر الله عمّره. From that brouillon he afterwards made (A. H. 700) this copy, and finished it the 23rd of Dhû-alḳa'dah = A. D. 1301, July 30. All the margin is covered with an endless number of extensive glosses and additions, likewise by the author himself.

Beginning: (قال) الفقير الى مولاه الغنیّ به عمّن سواه الواثق بالمتعالی عن الولد و الوالد ابو الفضل محمّد بن عمر بن خالد المدعوّ بجمال القرشی الخ; comp. Rieu ii. p. 507; Catal. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic MSS. of the India Off. Libr., p. 282, etc. On the double pronunciation *Ṣaḥâḥ* and *Ṣiḥâḥ*, comp. G. Flügel, Die grammatischen Schulen der Araber, p. 254, note.

The last letter constitutes the باب, the first the فصل. Of the poetical quotations of the original a good many are retained in this translation. This copy was offered to the Bodleian Library, 1859, by Jules Mohl. The work has been edited in Calcutta, 'The Soorah,' 1812, in two volumes, and in Lucknow, A. H. 1289.

Ff. 287, ll. 35; splendid Naskhî; illuminated frontispiece; size, 11¼ in. by 6⅛ in. [Bodl. Or. 642.]

1646

The same.

Another copy of the same dictionary, dated the 16th of Sha'bân, A. H. 1098 = A. D. 1687, June 27.

Beginning the same as in the preceding copy. The inner corners of the first pages a little effaced. Many other slight injuries here and there.

Ff. 618, ll. 15; very unequal Nasta'lîk, written by several hands; binding with flowers; size, 10⅛ in. by 6½ in. [Ouseley Add. 110.]

1647

The same.

This copy is not dated.

Ff. 537, ll. 21; unequal Nasta'lîk; illuminated frontispiece; size, 10 in. by 6 in. [Fraser 44.]

1648

The same.

Not dated. At the beginning the bottom of several leaves is destroyed; in some places slightly injured by worms.

Ff. 266, ll. 30; Nasta'lîk, in some parts Shikasta; size, 11⅜ in. by 7½ in. [Ouseley 321.]

1649

An abridged edition of the Ṣurâḥ.

This curious MS. contains an abridged version of the Ṣurâḥ, in which all the remaining Arabic phrases have been turned into Persian. But instead of the legitimate preface of the Ṣurâḥ, this copy exhibits, on ff. 1^b–34^b, that of the Farhang-i-Jahângîrî (see further below, Nos. 1734–1746), with the usual beginning: آنکه بر لوح زبانها الخ, for which reason the incorrect title فرهنگ جهانگیری has been given to it on the fly-leaf. Immediately after the conclusion of the twelfth آئین, on fol. 34^b, the Ṣurâḥ begins with the word آجاء, corresponding to the preceding copy (Ouseley 321), fol. 2^a, l. 4.

No date.

Ff. 634, ll. 15; large Nasta'lîk; size, 10⅜ in. by 6½ in. [Bodl. Or. 744.]

1650

Four Arabic-Persian vocabularies in verse.

Four vocabularies in poetical form, viz.:

1. نصاب بدیعی, on fol. 1^b, beginning: از پس حمد خداوند زمین و آسمان الخ.

2. نصاب اخوان, on fol. 10^b, beginning: اوان و حین و میقاتست هنگام الخ.

3. نصیب اخوان, on fol. 19^b, beginning: نام بر نام کردگار جهان الخ. Composed A. H. 776 = A. D. 1374, 1375. In the sixth bait Farâhî's Niṣâb-alṣibyân is quoted.

4. نصاب حُسْنَى, on fol. 29b, beginning: نحمد الله الاله وال خدای بندگان الخ. Composed (according to a statement in the following copy, Fraser 29, fol. 20a) A. H. 896 = A. D. 1490, 1491.

Ff. 37, 2 coll., each ll. 13; Nasta'lîk; many interlinear glosses; size, 9½ in. by 5¼ in. [Fraser 28.]

1651

The same four vocabularies in prose.

A prose version of the same vocabularies:

1. لغات نصاب بديعى, on fol. 1b, agreeing with No. 1 in the preceding copy. Beginning the same.

2. لغات نصاب حُسْنَى, on fol. 6a, agreeing with No. 4. Beginning: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوة الخ.

3. نصاب اخوان, on fol. 21b, agreeing with No. 2. Beginning: آن وقت جمع اوان وانات الخ.

4. نصيب اخوان, on fol. 31b, agreeing with No. 3. Beginning: عقل خرد لُبّ بضمّ اوّل خرد الخ.

Comp. the eighth bait of the poetical version.

Ff. 41, ll. 13; Nasta'lîk; two illuminated frontispieces on ff. 1b and 21b; size, 7⅞ in. by 4½ in. [Fraser 29.]

1652

Farhang-i-Mîr Sayyid 'Alî (فرهنگ مير سيّد على).

A short Persian dictionary for the Kurân, by Mîr Sayyid 'Alî of Hamadân, the author of the Khulâsat-almanâkib (see above, No. 1264), of the Dhakhîrat-almulûk (see above, Nos. 1451–1453), and of a treatise on physiognomy (see above, No. 1241, 28), who died A. H. 786 or 787 = A. D. 1384 or 1385, beginning: الحمد لله الغنى آلائه والصلوة على محمّد و آله اجمعين و بعد بدان اسعدك الله تعالى فى الدارين اين كتابيست در تحرير مفردات قرآن الخ.

It is divided into twenty-eight bâbs, arranged alphabetically according to the first letter, so that all the derivatives are put under the rubric of the root, just as in European Arabic dictionaries, and six short fasls, three of which are only found here, on ff. 31a–32a, viz.: 1. در بيان بعضى اداوات; 2. در بيان اسماء ضمائر; 3. در بيان اسماء اشاره و موصولات.

No date.

Ff. 32, ll. 23; Nasta'lîk; size, 9 in. by 5¼ in. [Fraser 24.]

1653

Sarf-i-Mîr (صرف مير).

An Arabic grammar, explained in Persian, by Mîr Sayyid Sharîf Jurjânî, who was born A. H. 740 = A. D. 1339, 1340, and died A. H. 816 = A. D. 1413, 1414; see Rieu ii. p. 522; H. Khalfa ii. p. 304; Notices et Extraits, x. p. 4 sq. H. Khalfa styles it تصريف السيّد الشريف; at the top of the first page of Fraser 10 (see the next copy but one) it also bears the title جامع القوانين.

Beginning: الحمد لله ربّ العالمين .... بدان ايّدك الله تعالى فى الدارين كه كلمات لغت عربى بر سه گونه است اسم است و فعل است و حرف است اسم چون رجل و فرس و فعل چون ضرب و دحرج و حرف چون من و الى الخ.

Occasional glosses on the margin. Between the last two pages there are inserted by mistake two blank leaves; but the text of the treatise is coherent. As date the 18th of Ramadân is only given, but no year. This work has been printed in Calcutta, 1805, in a collection of grammatical treatises, pp. 122–164; lithographed in Lucknow, A. D. 1844 and A. H. 1288.

Ff. 46, ll. 9; Nasta'lîk; size, 9½ in. by 5½ in. [Fraser 9.]

1654

The same.

Another copy of the same Arabic grammar, beginning: بدان ايّدك الله تعالى الخ.

The margin of the first twenty-eight leaves is entirely, and the margin of most of the other leaves partly, covered with fuller explanations and examples of the text in the centre column, beginning: نَصَرَ يَنْصُرُ نَصْرًا الخ.

No date.

Ff. 45, written by three different hands; the original handwriting goes from fol. 5 to fol. 28, and from fol. 35 to the end; the second from fol. 29 to fol. 34 (both ll. 8), and the third (a quite modern one) from fol. 1 to fol. 4 (ll. 10); Nasta'lîk; the first four leaves in the original handwriting, which were lost and therefore later supplied by the modern hand, we have succeeded in finding in another MS. of the Fraser Collection and put into this copy; size, 8¾ in. by 5⅝ in. [Fraser 8.]

1655

An incomplete copy of the same.

Beginning the same as in the preceding copy. One page and a half are missing at the end; the last word of this copy corresponds to Fraser 8, fol. 45a, l. 4.

Ff. 27, ll. 9; Nasta'lîk; size, 8¾ in. by 5⅝ in. [Fraser 10.]

1656

Another still more incomplete copy of the same.

This copy begins: بدان ايّدك الله تعالى كه كلمات لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون رجل و علم الخ. It breaks off on fol. 14b in the beginning of the chapter on the مصدر ميمى, the اسم زمان, and اسم مكان; the last words correspond to Fraser 8, fol. 31b, l. 4.

Ff. 1–14, ll. 16–17; Nasta'lîk; much damaged; size, 9½ in. by 5½ in. [Bodl. Or. 781.]

1657

Zubdat-fî-'ilm-alsarf (نسخهٔ زبدة فى علم الصرف).

Treatise on the inflexion of the four classes of the Arabic verbs, the sound (صحيح), the hamzatae (مهموز),

the mediae and tertiae infirmae (معتل), and the mediae geminatae (مضاعف), by Żahîr bin Maḥmûd bin Mas'ûd al'alawî; see fol. 142b, l. 2, and comp. Rieu ii. p. 524a.

Beginning: الحمد لله الموصوف بالتصريف المعنوت بالتخفيف الخ.

It is edited in the Collection of grammatical treatises, Calcutta, 1805, pp. 113–122, under the title of زبدة.

Copied by Aḥmad-allâh, the owner of Muḥammadâbâd, and finished on the 15th of Ramaḍân of the Faṣlî era, 1187 = A. D. 1779, the twentieth year of the reign of Shâh 'Âlam (دام ملكه).

Many additional notes on the margin and between the lines. On fol. 140b is put in a vignette with the title, زبدة النحو شرح مائة عامل, evidently in the wrong place, this being the title of Ouseley 71 (see No. 1659).

Ff. 141b–151a, ll. 10; Nasta'lîḳ; size, 8¾ in. by 6 in. [Ouseley 158.]

1658

Mi'at-'âmil (مائة عامل).

Text of Jurjânî's (i. e. Abû Bakr 'Abd-alḳâhir bin 'Abd-alraḥmân, who died A. H. 471 = A. D. 1078, 1079) hundred 'awâmil in Persian verse. Beginning:

بعد توحید خداوند درود مصطفی
نعت آل پاك پیغمبر رسول مجتبی

On fol. 154b the following note: منقول از قاضی شهاب الدین صرفی که در علم صرف کمال مهارت میداشتند. See the same in J. Aumer, p. 52, No. 2; comp. for the Arabic original G. Flügel i. p. 149 sq.

Ff. 151b–154, ll. 10; Nasta'lîḳ; size, 8¾ in. by 6 in. [Ouseley 158.]

1659

Zubdat-alnaḥw (زبدة النحو).

A commentary to the Mi'at-'âmil, divided into sixteen chapters (thirteen نوع, two فصل, and a تذييل). The title occurs on fol. 4a, l. 4. It is dedicated to سر جستیس رابرت جمبرس (Sir Justice Robert Chambers, Lord Chief Justice of Bengal, who died A. D. 1803). The author's name does not occur.

Beginning: اللهمّ حرف سمت اسمك فعلنا وحرفنا تحريقًا وصرف نحو كلمتك الخ.

Dated the 29th of the first Rabî', A. H. 1196 = A. D. 1782, March 14.

Ff. 40, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5½ in. [Ouseley 71.]

1660

Panj-ganj (پنج گنج).

Treatise, chiefly consisting of paradigms, on the three classes of the Arabic verbs, the mediae infirmae, tertiae infirmae, and mediae geminatae. In the preface the anonymous author divides it into five باب, each باب of five فصل (fol. 1b, l. 7); but this division is not carried out in the book itself.

Beginning: الحمد لله على ما خلق الانسان وانطق له اللسان بكلمات الخ. Comp. Rieu ii. p. 523. It is published in the Collection of grammatical treatises, Calcutta, 1805, pp. 38–112, and styled there simply تصريف (accidence).

Copied by Shaikh Aḥmad-allâh, son of Shaikh Nûr-allâh, the owner of Muḥammadâbâd, A. H. 1190 = A. D. 1776, 1777, 'in the place of Mîr 'Abdallâh Ṣâḥib' (بمكان میر عبد الله صاحب). Occasional notes are added.

Ff. 45; handwriting and paper the same as in Nos. 1657 and 1658 above. [Ouseley 265.]

1661

A fragment of the same Panj-ganj.

In this copy of the Panj-ganj there are marked:

باب اوّل در شناختن مجارئ صرف افعال, on fol. 1b (but only the title of this bâb is given, because its contents are to be found in another treatise by the same author, styled فاتحهٔ مصادر), and

باب دوم در شناختن اجناس افعال و اسماء صرف و خاصيّت ابواب, on fol. 2a. With the end of the fourth faṣl of this bâb the copy breaks off.

Ff. 17, ll. 15; Nasta'lîḳ; size, 8½ in. by 4⅞ in. [Fraser 18.]

1662

Persian tracts in prose and verse on Arabic grammar.

1. A treatise in verse on the Arabic verb, by Sharîfî (see fol. 16a, ll. 1 and 11), beginning, on fol. 1b:

ای صفاتت برون ز وهم وخیال - وی بوصفت زبان ناطقه لال

Dated the 2nd of Jumâdâ-alawwal, A. H. 1137 = A. D. 1725, January 17.

2. نسخه در صرف, on declension and conjugation, by Mullâ Jâmî, according to the colophon on fol. 21b, likewise in verse, with a short introduction in prose, beginning, on fol. 16b: صرف اللسان نحو ثيابه (?) وعطف البيان الى نعت خاتم الانبياء الخ.

3. Another short collection of mathnawi-baits on the same subject, beginning, on fol. 21b:

بعد از حمد خدا و نعت زین انبیا
میکنم مضموم میزانرا درین منظم ادا'

4. قوانین صرف, the rules of declension and conjugation, being a collection of مسائل or questions and answers on Arabic grammar in prose, beginning, on fol. 26a: الحمد لله ربّ العالمين .... بدان اسعدك الله فى الدارين كه چند قوانين علم تصريف كه صبيانرا ضبط آن لابُد الخ. The author, whose name does not occur, composed this treatise for the benefit of his nephew, 'Aṭâ-allâh bin Żarîf Muḥammad, as he states in the preface; comp. Rieu ii. p. 523. Printed Calcutta, A. H. 1244, under the title: 'A grammar in questions and answers by 'Aṭâ-allâh.' It is copied by Muḥammad Rashîd, and dated the 3rd of Jumâdâ-alâkhar, A. H. 1137 = A. D. 1725, February 17.

5. Another, much shorter treatise of the same kind, consisting likewise of questions and answers, beginning, on fol. 52b, with the question: چه لفظ است. Copied in the month Rajab, A. H. 1137 = A. D. 1725, March, April.

6. مرآت, an Arabic grammar in verse, styled the mirror, because it is, as fol. 117b, l. 1, explains: آئينهٔ رموز ونكات. According to another title given to this work on fol. 57b, viz. كافيهٔ فارسى در نظم, it seems to be a paraphrase of Ibn Ḥâjib's Kâfiyah in Persian verse. Beginning, on fol. 57b:

كلمة لا سواء كافيه ـ لذوى المشكلات وافيه

Written by two different hands, and dated A. H. 1183 = A. D. 1769, 1770.

7. A tract on Arabic grammar in prose, containing seventeen short bâbs, beginning, on fol. 119b: الحمد لله ربّ العالمين .... بدان اسعدك الله تعالى فى الدارين كه كلام عرب بر سه نوعست اسم فعل و حرف الخ. It ends on fol. 136b, and is followed on ff. 136b–139a by a short appendix on the اعراب, written in Arabic, and beginning: الحمد لله .... فاعلم يا ابنى اطال الله عمرك و عطاك علماً الخ.

Ff. 139, ll. 13-15; different Nasta'lîḳ, written by various hands; size, 8½ in. by 5 in. [Fraser 13.]

1663

Kawânin-i-Ṣarf (قوانين صرف).

Another copy of the fourth treatise in the preceding collection; beginning the same.

No date.

Ff. 201b–219a, margin-column, ll. 35-39; Nasta'lîḳ. [Fraser 7.]

1664

Uṣûl-alṣarf (اصول الصرف).

Five prose tracts, on the Arabic grammar, by an anonymous author:

1. *First* treatise, on the Arabic conjugations, beginning, on fol. 1b: الحمد لله .... بدانكه اسعدك الله تعالى فى الدارين كه جملهٔ افعال بنى آدم بر چهار نوعست ماضى و مستقبل و امر و نهى الخ; see another copy of the same in Rieu ii. p. 524b.

2. *Second* treatise, on the triliteral and quadriliteral verbs in Arabic, styled (as another copy of the same in Ouseley 388, see below, No. 1666, proves) نسخهٔ منشعبه, and beginning, on fol. 19b: الحمد لله .... بدان اسعدك الله تعالى فى الدارين كه جملهٔ افعال متصرّفه بر دو گونه است ثلاثى و رباعى الخ; see the same treatise in Rieu ii. p. 524a.

3. *Third* treatise, a grammatical tract in verse, styled نظم سراجى, and subdivided into several فصل and قانون, beginning, on fol. 30b: قانون اوّل واو ساكن قبل او مكسور باشد هركجا يا بگردد غير مدغم الخ.
Many marginal glosses and additions.

4. *Fourth* treatise, on Arabic syntax, beginning, on fol. 36b: الحمد لله .... امّا بعد بدان ارشدك الله تعالى كه اين مختصريست مضبوط در علم نحو كه مبتدى را الخ.

5. *Fifth* treatise, in Arabic, beginning, on fol. 55b: الحمد لمن له التصرّف فى الصحّة و الاعدال و التحرّف عن الزيادة و الحذف و الادغام و الابدال الخ.

The text in very large characters, only three lines in a page; innumerable marginal and interlinear glosses and amplifications in smaller handwriting, but also in Arabic.

Copied by 'Abdallâh ibn Shaikh 'Inâyat-allâh in Sûratbandar, A. H. 1160 (thirtieth year of Muhammad-shâh's reign) = A. D. 1747.

Ff. 90, ll. 13 in Nasta'lîḳ characters (on ff. 1–54); ll. 3 in very large Naskhî characters (on ff. 55–90); size, 10¼ in. by 5⅝ in. [Fraser 14.]

1665

Another copy of the *first* treatise of the Uṣûl-alṣarf.
Beginning the same. No date.

Ff. 1–18, ll. 15; Nasta'lîḳ; size, 8½ in. by 5 in. [Fraser 12.]

1666

Another copy of the *second* treatise of the Uṣûl.
The same Nuskha-i-munsha'ibah as in No. 1664, 2.
Copied by Shaikh Aḥmad-allâh ibn Shaikh Nûr-allâh, about A. H. 1187 = A. D. 1773, 1774.

Ff. 15, ll. 10; Nasta'lîḳ; size, 8¾ in. by 6 in. [Ouseley 388.]

1667

The same.
A third copy of the Nuskha-i-munsha'ibah, not dated.

Ff. 19–25, ll. 15; Nasta'lîḳ; size, 8½ in. by 5 in. [Fraser 12.]

1668

Another copy of the *fourth* treatise of the Uṣûl-alṣarf.
The same tract on Arabic syntax (مختصر در نحو) as in No. 1664, 4. Beginning the same.
Copied by Muẓaffar Riḍawî, A. D. 1812.

Ff. 199–207, ll. 16–19; careless Nasta'lîḳ; size, 9¼ in. by 6½ in. [Bodl. Or. 780.]

1669

Mîzân dar 'ilm-i-ṣarf (نسخهٔ ميزان در علم صرف).

Conjugation of the regular Arabic verb, mostly consisting of paradigms. Beginning, after الحمد لله الخ: بدان اسعدك الله تعالى فى الدارين كه جملهٔ افعال متصرّفه بر سه گونه است ماضى و مستقبل وحال الخ. Comp. Rieu ii. pp. 523 and 524.

It is edited under the title ميزان صرف in the Collection of grammatical treatises, printed Calcutta, 1805; lithographed in the Muhammadi press, A. H. 1258.

This copy was transcribed by Shaikh Aḥmad-allâh, the owner of the Pargana of هلاور, probably the same who copied Ouseley 388 (No. 1666 above). Both have in some places additional notes on the margin and between the lines; comp. also Nos. 1657 and 1660. On the first page the following (misleading) note appears: نسخهٔ ميزان تصنيف ملّا شيخ سعدى شيرازى قدّس سرّه العزيز.

Ff. 159–174, ll. 10; Nasta'lîk; size, 8¾ in. by 6 in. [Ouseley 158.]

1670

Kanz-allughât (كنز اللغات).

An Arabic-Persian dictionary, by Muhammad bin 'Abd-alkhâlik bin Ma'rûf of Gîlân; comp. Rieu ii. pp. 507 and 508; H. Khalfa v. p. 256; Catal. des MSS. et Xylographes, p. 202; and J. Aumer, p. 109, Nos. 292–294.

Beginning: ابتداى سخن آن خوبتر در هر مقام كو بود حمد معبود خداى نيكنام جواهر كنوز لغات حمد و ستايش نثار بارگاه حضرت متكلّمى كه زبان اصناف آدميان را كليد گنج خانهٔ سخن گردانيد الخ.

The words are arranged in the first instance according to the first radical (كتاب), and in the second according to the last (باب). Every bâb begins with the nomina actionis or infinitives; after these follow the other words (غير المصادر). The work is dedicated to Kârgiyâ Sultân Muhammad, who reigned over Gîlân from A. H. 851 = A. D. 1447 to A. H. 883 = A. D. 1478, 1479.

This copy was finished in Sha'bân, A. H. 1003 = A. D. 1595, April, May, by Muhammad Sâliḥ bin Ghiyâth-aldîn Muhammad alhusainî. The MS. is throughout collated and richly annotated. Besides the original glosses there are many remarks and explanations added on the margin by Golius, who also gives on the fly-leaves a great number of extracts from this work. Lithographed in Persia, A. H. 1283.

Ff. 230, ll. 25; irregular Naskhî; size, 9⅝ in. by 7 in. [Marsh 329.]

1671

Khulâsat-allughât u tafsîr-almushkilât (خلاصة اللغات و تفسير المشكلات).

A dictionary of all the Arabic words which are generally used in the Persian language, explained in Persian. This MS. is incomplete at the beginning, and the author's name is missing. According to Rieu ii. p. 508, the author was Isma'îl bin Lutf-allâh albâkharzi alhanafî, who also wrote a popular treatise on religious duties (see ib. ii. p. 807), styled خلاصة الاسلام. There is besides a large lacuna after fol. 50 (going down from the middle of the letter ع to the end of the letter ذ). It opens abruptly thus: متكاثر و مكاتبات متواتر بالفاظ فارسى تصنيف فرموده الخ. The title appears on fol. 1ᵃ, l. 4. The arrangement is alphabetical, in European manner, the *first* letter constitutes the kitâb, the *second* the bâb. The dictionary must have been compiled before A. H. 916 = A. D. 1510, the date of the completion of the تحفة السعادة by Maḥmûd bin Shaikh Diyâ, in which the present work is quoted as authority; see Rieu ii. pp. 493 and 494.

Copied by Kilâb Râi, and finished the 14th of Dhû-alhijjah, A. H. 1116 (forty-ninth year of 'Âlamgîr's reign) = A. D. 1705, April 9, at Aḥmadâbâd.

Ff. 52, ll. 17; Nasta'lîk; size, 11¼ in. by 5½ in. [Ouseley Add. 84.]

1672

Muntakhab-allughât (منتخب اللغات شاهجهانى).

An Arabic dictionary explained in Persian, being an extract from the Kâmûs and Saḥâḥ, according to the author's own statement on fol. 6ᵃ, l. 10. Composed by 'Abd-alrashîd Alhusainî Almadanî Altatawî, fol. 6ᵃ, l. 9 (عبد الرشيد الحُسَيْنى المَدَنى اصلًا والتتوى مولدًا, i. e. born in Tattah, in Sind, his family originating from Madinah). He dedicated it to the emperor Shâhjahân, see fol. 6ᵇ. At the end (fol. 267ᵇ) we find a chronogram of the author himself, لمؤلّفه فى تأريخ الكتاب:

تأريخش بى قال وقيل - گفت خرد منتخب بى بديل

The words منتخب بى بديل give A. H. 1046 = A. D. 1636, 1637, as the date of its composition; see Rieu ii. p. 510.

This dictionary is arranged thus, that the first letter gives the باب, and the last the فصل.

The date of the transcript is incomplete, the day of the month (19th of Jumâdâ I) being indicated, but not the year. It is collated throughout; in many places slightly injured by the worms.

Beginning: ستايش وسپاس مالك الملكى كه تذكار آلاى بى احصا ونعماى بى منتهايش وتعداد الخ.

Printed in Calcutta, 1808, 1816, and 1836; in Lucknow, 1835, 1845, and A. H. 1286. Lithographed at Bombay, 1862; see Trübner's Record, No. 37, p. 272.

Ff. 267, ll. 23; Nasta'lîk; size, 11½ in. by 7⅝ in. [Ouseley 319.]

1673

Another copy of the same.

This copy begins thus: امّا بعد چنين گويد بندهٔ افقر و ذرّهٔ احقر عبد الرشيد الحسينى المدنى الخ, corresponding to fol. 4ᵃ, l. 8, in the preceding copy.

On the fly-leaves is added:

1. حاشيهٔ ثالث المعلّمين امير محمّد باقر داماد بر صحيفهٔ كامله.
2. عبارهٔ شافيه فى قلب الواو والياء.
3. خلاصهٔ كلام مصنّف شافيه.
4. عبارت شارح الصحيفة از ترجمهٔ صحيفهٔ سيّد فاضل مير محمّد هاشم.

Not dated.

Ff. 446, ll. 18; large and clear Nasta'lîk; size, 12⅝ in. by 7¼ in. [Fraser 41.]

1674

Ḳâbûs (قابوس).

A large portion of the Persian translation of Majd-aldin Muḥammad Fîrûzâbâdî's (died A.H. 817=A.D. 1414) famous Arabic dictionary, the Ḳâmûs, completed by Muḥammad Ḥabîb-allâh (see fol. 2ᵃ, l. 1), A.H. 1149 =A.D. 1736, 1737; see Rieu ii. p. 511. Beginning: حمد و نیایش گوناگون معروض حضرت علیم و علّامی که تعلیم کلّ اسماء از صفات خاصّهٔ اوست الخ.

The mukaddimah, dealing with Fîrûzâbâdî's life, begins on fol. 2ᵃ. Beginning of the dictionary itself on fol. 13ᵇ, l. 6, with the word اباءة. The *bâbs* are arranged according to the last, the *fasls* according to the first letter. It breaks off, on fol. 553ᵇ, in the middle of the bâb ق, faṣl ع, the last word being عرق. Besides, there are four large lacunas, the *first* (of twenty leaves) after fol. 76, the *second* after fol. 383, the *third* after fol. 391, the *fourth* after fol. 399 (breaking off with the word قحط, bâb ط, faṣl ق). The first volume ends, on fol. 245ᵃ, with زهرة; the second begins, on fol. 246ᵃ, with سور (bâb ر, faṣl س); the third begins, on fol. 400ᵇ, with bâb ع, faṣl ا. Ff. 554–561 are a duplicate of ff. 454–461.

Ff. 561, ll. 29; distinct Nasta'lîḳ; size, 15–15¾ in. by 9–9¼ in. [Bodl. Or. 783.]

1675

A vocabulary of all the Arabic words used in the higher style of Persian conversation, Persian letter-writing, etc., explained in Persian (styled, on fol. 1ᵃ, clavis lingnae Arabicae et Persicae). It is arranged alphabetically according to the first letter, every bâb divided into three chapters, according to the three different vowels, which can occur in the first syllable of a word: مفتوحه, مکسوره, and مضمومه.

Beginning: بعد از ستایش و سپاس و درود بیحدّ و قیاس این کتاب در بیان معانیٔ الفاظ تازی که در محاورات و مراسلات پارسیٔ اکابر و افاضل متداول الخ.

Not dated.

Ff. 1–26, ll. 15; Naskhî; size, 8½ in. by 6¼ in. [Marsh 42.]

1676

'Aḳd-aljawâhir (عقد الجواهر).

The string of jewels, an Arabic-Persian vocabulary in verse by Murtâḍ Moghul ibn 'Alî Muhammadkhân (title and author's name occur only on fol. 1ᵃ, not in the work itself), with a prose preface, beginning: ابتدا و افتتاح و فاتحه آغاز کار استمالت دل خوشی الخ.

Not dated. An older vocabulary of the same description and with a similar title, viz. عقود الجواهر, composed in the first half of the ninth century of the Hijrah, is described in Rieu ii. p. 507; see also Ḥ. Khalfa iv. p. 239.

Ff. 70, ll. 9; Nasta'lîḳ; size, 8⅝ in. by 4⅞ in. [Fraser 27.]

1677

Another anonymous Arabic-Persian vocabulary.

This little dictionary, defective at the beginning, is divided into the following twelve bâbs:

1. فی ذکر المبادی و الاعضا, on fol. 1ᵃ.
2. فی اصناف النّاس و ذکر الحِرَف, on fol. 11ᵃ.
3. فی ذکر الادواء و الامراض, on fol. 23ᵇ.
4. فی ذکر الاطعمة و الاشربة, on fol. 25ᵃ.
5. فی ذکر الامتعة و الاقمشة و الاسلحة, on fol. 27ᵃ.
6. فیما يُلْبَس و يُفْرَش, on fol. 30ᵃ.
7. فی سائر الحیوان من السباع والطیور والبهائم والحشرات والهوامّ و غیر ذلك, on fol. 32ᵇ.
8. فی ذکر السّماء و ما یتعلّق بها, on fol. 41ᵃ.
9. فی ذکر الارض و ما یتّصل بها, on fol. 45ᵃ.
10. فی ذکر النبات والشجر, on fol. 47ᵇ.
11. فی الابنیة و الامکنة, on fol. 52ᵃ.
12. فی فصول منفردة و متفرّقة, on fol. 55ᵇ.

It opens in the middle of the preface, or rather of the index, with الباب السادس فیما یلبس الخ.

Interlinear Turkish glosses scattered throughout.

No date.

Ff. 59, ll. 13; Nasta'lîḳ; size, 7⅓ in. by 5¼ in. [Fraser 33.]

1678

A third Arabic-Persian vocabulary.

An anonymous Arabic-Persian vocabulary, arranged in alphabetical order according to the first and last letters (the *first* denoting the bâb, the *last* the faṣl). It begins with اصطفا (=بر گزیدن). The Persian paraphrase is an interlinear one and written in red ink.

No date.

Ff. 104, ll. 16; Nasta'lîḳ; size, 8⅝ in. by 4¾ in. [Fraser 26.]

1679

A fourth Arabic-Persian vocabulary.

A shorter Arabic-Persian vocabulary, anonymous like the preceding ones, explaining the common Arabic words and forms appearing in Persian writers. It begins thus: ابنا پسران اتقیا پرهیزگاران الخ.

The *last* letter constitutes the bâb, the *first* the faṣl. One leaf seems to be missing at the end.

Ff. 281ᵇ–311ᵇ, ll. 9; Nasta'lîḳ; size, 8 in. by 4⅝ in. [Bodl. Or. 479.]

1680

Ḳawâ'id-alfurs (قواعد الفرس).

A short grammar of the Persian language, composed in Arabic.

Beginning: الحمد لله الذی منحنی من تواتر نعمائه

تدوين قواعد الفرس بكرام الطافه الخ وبعد فهذه رسالة مشتملة على قواعد الفرسيّة ومكتفيّة لمن حفظها بمعرفة لسان الفارسيّة.

The title occurs on fol. 3ª, l. 6; the author is not mentioned; comp. G. Flügel i. p. 196.

It is divided into four bâbs:

الباب ١ فى احوال الاسم, on fol. 3ᵇ.

الباب ٢ فى الفعل, on fol. 21ª.

الباب ٣ فى احوال الحروف, on fol. 33ª.

الباب ۴ فى تعداد الاسم و ترجمته بالتركيّة سواء كان عيناً او معنى, on fol. 42ᵇ.

This last chapter is written in Turkish.

It is dated Ṣafar, A. H. 1148 = A. D. 1735, June, July, by Ḥusain bin Sulaimân. Colophon: قد وقع الفراغ عن يد اضعف العباد حسين بن سليمان فى صفر الخير من شهور سنة ثمان واربعين ومائة والف الخ.

Ff. 48, ll. 9; Naskhî; size, 6½ in. by 4⅝ in. [Ouseley 134.]

1681

Al-Ṣaḥâḥ-al'ajamiyyah (الصحاح العجميّة).

A Persian vocabulary, written in Arabic with interlinear Turkish paraphrase, by Hindûshâh Nakhjawâni (هندوشاه نخجوانى); comp. Ḥ. Khalfa iv. p. 91, No. 7712; Tornberg, Cat. Upsal., pp. 16 and 17; Cat. Codd. Or. Lugd. Batav. i. p. 100. The title appears on fol. 2ᵇ, l. 5 (the book is also styled in a shorter way sometimes 'Ṣaḥâḥ-al'ajam,' صحاح العجم), and is given to it on account of its close resemblance to the صحاح عربيّة. According to Rieu ii. pp. 515ª and 790ª and Ḥ. Khalfa, loc. cit., there exist two redactions of this work, a shorter and a larger one; the present, by Hindûshâh, must needs be the older, that is the shorter one, as the date of our copy, A. H. 913, proves; the later redaction is that by Muḥammad bin Pîr 'Ali al-Birgawî, who died A. H. 981 = A. D. 1573, 1574. It is divided into two ḳisms, the *first* containing the nouns and phrases (القسم الاوّل فى الاسماء), on fol. 3ª, the *second* the verbs (القسم الثانى فى الافعال), on fol. 93ª. A conclusion or تتمّة, on fol. 106ᵇ, gives an outline of Persian grammar (القواعد والامثلة); see Rieu ii. p. 790ª.

Beginning: الحمد لله الذى الهمنا اللغات و العبارات و يسّر جريانها على الالسنة الخ.

The introductory words, quoted by Ḥ. Khalfa, are found here, almost verbatim, on fol. 1ᵇ, l. 5 sq. Marginal glosses and annotations, both in Persian and Turkish.

Copied A. H. 913 = A. D. 1507, 1508. The last three pages after the conclusion of the vocabulary, on fol. 123ª, are filled with Turkish poetry, for instance, a

مدح ماه رمضان سنهٔ ۹۱۸'

Ff. 124, ll. 7; Nasta'lîḳ; size, 7¾ in. by 5¼ in. [Hyde 21.]

1682

The same.

The same vocabulary, dated by Muḥammad ibn Bustân in the beginning of Shawwâl, A. H. 1037 = A. D. 1628, June, in the reign of Sulṭân Murâd ibn Sulṭân Aḥmadkhân, i. e. Murâd IV (A. H. 1032–1049 = A. D. 1623–1640).

Ḳism I, on fol. 2ᵇ; II, on fol. 111ª. Conclusion, on fol. 121ª.

Ff. 137, ll. 7–10; Nasta'lîḳ; size, 8 in. by 5⅝ in. [Hyde 23.]

1683

A fragment of the same.

A portion of the first ḳism of the same vocabulary, going down to bâb ج and faṣl ش (the bâb is formed by the last, the faṣl by the first letter), and filling eighteen pages. On the first pages Turkish and Latin interlinear paraphrases; afterwards only the Persian words, with short remarks as to their vowels, but without any explanation or paraphrase.

Ff. 1–9; European handwriting; size, 7½ in. by 5⅝ in. [S. Clerio. 11.]

1684

Tuḥfat-alṣibyân (تحفة الصبيان).

An Arabic-Persian glossary for the young, with an interlinear Turkish paraphrase, compiled by Yûsuf the Shaikh (يوسف الشيخ); see fol. 2ª, l. 2 (the title appears on fol. 2ᵇ, l. 2). It is arranged according to the first letter in this way, that first the Arabic word is given, marked by a red line above, then follows the Persian equivalent, and that again is accompanied by an interlinear Turkish paraphrase.

Beginning: حمد و ثنا شكر دخى اوكمك مبدع بيمثال مثالسز يردجيه و مخترع بى غرض و علّت دخى غرضسز و علّتسز دردجيه الخ.

The first bâb (باب الف) opens, on fol. 2ᵇ, with ابتدا و افتتاح وانشا آغاز كار كردن اشه بشلمق الخ.

From fol. 25 on the Turkish paraphrase is written in red ink. No date.

Ff. 44, ll. 8; Nasta'lîḳ; size, 7⅞ in. by 5¼ in. [Bodl. Or. 431.]

(b) *Turkish-Persian and Persian-Turkish.*

1685

A short Turkish-Persian dictionary, incomplete at the beginning, middle, and end, and very much injured in many places. It is divided into two martabas:

مرتبهٔ اوّل در الفاظ مركّبه كه مدلول آن جز افعال و اقوال و احوال نبود و مفيد معنىٔ ماضوى و استقبال و اخوات آنها باشد و اين مرتبه را ابواب بعدد حروف تهجّى است.

مرتبهٔ دوم در الفاظ مفرده كه دلالت آن بر معنىٔ واحد و ذات احد بود مثل اسماء و غيرها (or according to

the more detailed heading on fol. 33ª: در الفاظ مفرده كه مدلول آن جز ذات و صفات نبود و اين مرتبه را نيز (بعدد حروف تهجّى ابوابست).

Each martabah, as we learn from these headings, is arranged alphabetically according to the *first* letter of the words. The second martabah begins, on fol. 33ª, and closes, on fol. 36ᵇ, with a khâtimah (در بيان الفاظى كه دلالت آن بر اشارت و جماعت و غيرها باشد همچون ضمائر و اسماء اشارت است).

An interlinear Persian paraphrase in red ink accompanies every Turkish word. At the end of this incomplete dictionary (on ff. 37–48) follows a collection of phrases in Turkish and Persian, likewise without beginning and end. In this collection the Turkish words are written in red, the Persian ones in black ink. Many lacunas; several leaves misplaced, for instance, ff. 39, 41, etc.

Ff. 1–48, ll. 22–24; Nasta'lîḳ; size, 8⅝ in. by 5¼ in. [Walker 39.]

1686

Uḳnûm-i-'ajam (اقنوم عجم).

The old Persian-Turkish glossary, which was used, together with the Ṣaḥâḥ-al'ajamiyyah (see above, Nos. 1681–1683) and the two immediately following dictionaries (Nos. 1687–1690), as chief authority by Ni'mat-allâh (see below, Nos. 1697–1699), entitled اقنوم عجم (see fol. 2ª, l. 3), or according to H. Khalfa i. p. 386, No. 1084, اقنوم لغت, beginning: الحمد لله الذى اعطى كلّ شئ خلقه ثمّ هدى الخ; comp. also Zeitschrift d. D. M. G., vol. 31, p. 487.

It is arranged alphabetically according to the first letter, and each bâb contains three faṣls with regard to the three possible vowels in the first syllable of a word, المفتوحة, المكسورة, and المضمومة.

Copied by 'Alî ibn 'Abd-alkarîm in Adrianople (ادرنه), in the month Rabî'-alawwal, A.H. 898 = A.D. 1492, December, to 1493, January. It closes on fol. 93ª, and the rest of the leaves contain two curious, but interesting appendices, viz.:

1. On ff. 93ᵇ–96ᵇ, written by the same hand, another short glossary of those words which are equally used in Persian, Turkish, etc., explained in Persian and beginning: اين لغتها در زبان پارسى و تركى مى گفتند و بعضى در زبان تاتار تعبير گردد چنانكه حضرت رسول را بپارسى پيغمبر مى گفتند و بتركى همچنان امّا اصل تركى در زبان تاتار است ويرا يَلَوَاج گويند الخ.

2. The second, on ff. 97ª–104ª, is again a short Persian-Turkish glossary, explaining Persian words and phrases by an interlinear Turkish paraphrase; but this Turkish paraphrase is omitted on ff. 100ª–104ª. An interesting feature in it is, that always the synonymous words or the different forms of the same word in Persian or in Persian and Arabic are enumerated together in one and the same place, especially from fol. 100 down to the end, where no Turkish interlinear version is found. Beginning: اى بار خدايا اى چلبم تنكرى الخ.

On fol. 1ª this MS. is wrongly styled: 'Ni'mat-allâh, lexicon Turcico-Persicum.'

Ff. 104, ll. 17; small Nasta'lîḳ, the last pages in larger handwriting; size, 7½ in. by 5⅜ in. [Marsh 710.]

1687

Wasîlat-almaḳâṣid (وسيلة المقاصد).

A Persian-Turkish vocabulary with a Persian grammar in Turkish verse, compiled by Khaṭîb Rustam almaulawî. Its full title is: Wasîlat-almaḳâṣid ilâ aḥsan almarâṣid (وسيلة المقاصد الى احسن المراصد). As date of composition appears at the end A.H. 903 = A.D. 1497, 1498; see the ta'rîkh برات منير. Comp. also G. Flügel i. p. 197; Rieu ii. p. 515ª; and Ḥ. Khalfa vi. p. 441, No. 14239. It is divided into three bâbs and a khâtimah, viz.:

باب اوّل در ترتيب مصادر و اوزان و حالات آنها, on fol. 2ᵇ, in twenty faṣls.

باب دوم در ترتيب امثلة من المختلفة و المطّردة و تغييرات و ابدالات آنها, on fol. 25ª, in nine ḳisms and fifty-two nau's (انواع).

باب سيوم در ترتيب اسماء موجودات من الاصول و المخترعات, on fol. 53ᵇ, in twenty faṣls.

خاتمة در ترتيب معانئ حروف من الآدات و الظروف و الاعداد و الوقوف, on fol. 126ᵇ.

The first and the third bâb are arranged alphabetically according to the first letter. Each list of Persian words is accompanied by an interlinear Turkish paraphrase and a metrical grammatical explanation, also in Turkish. Beginning of the preface: الحمد لله ربّ الارباب ميسّر الميسّر الصعاب الخ.

Not dated.

Ff. 140, ll. 7–13 (fol. 53ª, ll. 21); written by different Turkish hands; size, 5⅞ in. by 3⅞ in. [Seld. superius 96.]

1688

Ḳâ'imat-i-Luṭf-allâh (قائمة لطف الله).

A detailed Persian-Turkish dictionary, by Luṭf-allâh ibn Abî Yûsuf alḥalîmî, who died A.H. 928 = A.D. 1522. It opens: حمد بليغ و ثناء بى دريغ مر خدايرا جلّ جلاله و عمّ نواله كه شرح كننده الخ.

This lexicon is, as the author explains, in fact a commentary on his own work, بحر الغرائب; comp. Ḥ. Khalfa ii. p. 19, No. 1667, and iv. p. 503, No. 9364; J. Aumer, p. 114; Cat. Codd. Or. Lugd. Batav. i. p. 98; Cat. des MSS. et Xylographes, p. 431; and Rieu ii. p. 515ª (where it is styled قاسمة لطف الله), and is divided into two daftars, viz.:

دفتر اوّل در بيان لغات, on fol. 2ª, l. 1.

دفتر دوم در بیان عبارات غیر ظاهرة و قواعد معتبرة از اوّل کتاب تا آخر, on fol. 315b.

The arrangement is alphabetical, quite in European manner. No date.

Ff. 363, ll. 17; large Nasta'lîḳ; size, 10¼ in. by 6⅞ in. [Marsh 281.]

1689

The same.

Another copy of the same, also without date. Beginning the same as in the preceding copy. Daftar I, on fol. 2a; II, on fol. 182b. This copy was bought at Constantinople for fifty shillings by Dr. Hickman.

Ff. 217, ll. 17; Turkish handwriting; size, 8¼ in. by 5¼ in. [Hyde 28.]

1690

The same.

This copy contains only the *first* daftar of the dictionary, the second is missing. Beginning as usual. This first daftar concludes on fol. 156b, and fol. 157 is filled with the beginning of an explanation of Persian phrases in Turkish, the first of which is آب در دهانش آمد; in Turkish آغزی صولاندی. Unfortunately this very interesting little treatise breaks off already at the bottom of the second page. Inserted into the fly-leaves is another valuable little tract, filling one page: اسماء مقادیر حلبیّه, 'names of the measures of Ḥalab,' beginning with المثقال.

Ff. 157, ll. 21; Nasta'lîḳ; small illuminated heading; size, 9½ in. by 6 in. [Hyde 29.]

1691

Lughat-i-ḥalîmî (لغت حلیمی).

Another, but much shorter, Persian-Turkish glossary, by the same Luṭf-allâh; comp. J. Aumer, p. 113.

Beginning: حمد و سپاس بی حدّ و قیاس مر عالم السرّ و الخفیّات و مالك الملك و الجهات را الخ.

The arrangement is the same as in the larger work, only the Turkish paraphrase is here an interlinear one.

Copied in the month Ṣafar, A.H. 945=A.D. 1538, July.

Ff. 100, ll. 13; Nasta'lîḳ; size, 6 in. by 4 in. [Pococke 27.]

1692

Metrical Persian-Turkish vocabularies.

1. لغت شاهدی, the same Persian-Turkish vocabulary, which is generally styled: Tuḥfa-i-Shâhidi (تحفهٔ شاهدی); comp. Rieu ii. pp. 513 and 514; Ḥ. Khalfa vi. pp. 598–599; G. Flügel i. p. 135; J. Aumer, pp. 13 and 116, etc. Ibrâhîm Shâhidî, the author, was born A.H. 875=A.D. 1470, 1471, and died A.H. 957=A.D. 1550; this book was composed A.H. 920=A.D. 1514; see the chronogram on fol. 40a, last line. Beginning, on fol. 1b:

بنام خالق حی و توانا ـ قدیم و قادر و بینا و دانا

2. لغت فرشته زاده, another vocabulary of a similar kind (principally Arabic words with Turkish paraphrase), by Firishta-zâda or Firishta Oghlu; that is, 'Abd-allaṭif ibn Firishta, who lived in the ninth or tenth century of the Hijrah; see G. Flügel i. p. 116; Rieu ii. p. 789b; Krafft, p. 7. It begins, on fol. 41b, with a preface in prose: حمد ثابتدر اول اللهٔ کیم عالی علما ایله الخ.

This second little book is not complete, as it appears.

Ff. 67, ll. 11; Turkish handwriting; two small illuminated frontispieces on ff. 1b and 41b; size, 6⅞ in. by 4⅛ in. [Laud Or. 195.]

1693

Another copy of the Tuḥfa-i-Shâhidî.

The same vocabulary by Shâhidi as in the preceding copy, No. 1.

Beginning: بنام خالق و حی و توانا الخ.

To each section or قطعه the metre is added on the margin. Copied by Alḥusainî Muṣṭafâ C̓alabî (called سر حکّاکین خاصّه حالی).

No date.

Ff. 38, ll. 13; written in three columns; Nasta'lîḳ; small illuminated frontispiece; size, 6⅝ in. by 4⅛ in. [Caps. Or. F. 2.]

1694

The same.

No date. This copy is very rich in valuable marginal glosses. As a curiosity the statement may be transcribed here, which a former owner of this copy has made with regard to this book on a slip of paper, inserted at the end. It runs thus: 'A collection of poems, entitled لغت شاهدی or Loquela dulcis. The first of them is upon the ebbing and flowing of the *sea* (sic! the word بحر, metre, has caused this wonderful error), and the rest seem to be upon the nature of the sea. The author unknown!'

Ff. 246–261, 2 coll., each ll. 17; Nasta'lîḳ; size, 8 in. by 5¼ in. [Bodl. Or. 479.]

1695

The same.

No date. Persian and Turkish additions on the margin. Marginal and interlinear paraphrases in English throughout.

Ff. 40, ll. 11; Nasta'lîḳ; size, 7⅝ in. by 4⅞ in. [Greaves 17.]

1696

The same.

No date.

Ff. 27, 2 coll., each ll. 13; Turkish handwriting; size, 8 in. by 5½ in. [Seld. superius 84.]

1697

Lughat-i-Ni'mat-allâh (لغت نعمت الله).

The well-known Persian-Turkish dictionary, by Ni'mat-allâh bin Aḥmad bin Mubârak al-Rûmî, who died A.H. 969=A.D. 1561, 1562; comp. Dr. Blau, Ueber Ni'met-ullah's persisch-türkisches Wörterbuch, in Zeit-

schrift d. D. M. G., vol. 31, pp. 484–494; Ḥ. Khalfa vi. p. 362, No. 13892; Rieu ii. pp. 514 and 515; G. Flügel i. pp. 132 and 137; Cat. des MSS. et Xylographes, pp. 426–428; Cat. Codd. Or. Lugd. Batav. i. p. 101, etc. The preface is entirely missing here; the copy begins at once with the *first part* (Persian infinitives or roots, the first of which is آب آوردن); the *second part* (exhibiting the rules of the Persian grammar, قاعدهٔ زبان فارسی) begins on fol. 20b; and the *third*, containing the primitive and derived nouns in alphabetical order, begins on fol. 28a. Copied A. H. 1014 = A.D. 1605, 1606.

Ff. 274, ll. 17; Nastaʻlîḳ; size, $8\frac{1}{4}$ in. by $5\frac{7}{8}$ in. [Laud Or. 125.]

1698

The same.

Another copy of the same, beginning like the preceding copy with آب آوردن. *Second* part on fol. 18a, *third* on fol. 26a.

Not dated. Archbishop Laud acquired this MS. A. D. 1635.

Ff. 144, ll. 8–13; Nastaʻlîḳ (fol. 25 added by another hand); size, $8\frac{1}{8}$ in. by $5\frac{1}{2}$ in. [Laud Or. 215.]

1699

The same.

This copy begins also, like the preceding ones, with آب آوردن. The *second* part on fol. 11b, first line, the *third* on fol. 15b. It ends on fol. 137a, and ff. 137b–147b (added by the same hand) contain a short Persian grammar, written likewise in Turkish, and divided into the following four bâbs, with exactly the same headings as those of the Ḳawâʻid-alfurs (see above, No. 1680), on which this little work appears to be based:

1. در احوال اسم, on fol. 137b.
2. در احوال فعل, on fol. 141a.
3. در احوال حرف, on fol. 144a.
4. در تعداد اسم و ترجمته بالترکيّة الخ. This last bâb seems to be missing in the text; at least it is not marked, and the discussion about the حروف appears to go down to the end of this copy. Beginning of the grammar: الحمد لله المنّان الرحمن الذى علّم القرآن خلق الانسان علّمه البيان الخ.

Not dated.

Ff. 147, ll. 25–28; Turkish handwriting; size, $8\frac{1}{8}$ in. by 5 in. [Bodl. Or. 449.]

1700

A short anonymous Persian vocabulary with Turkish interlinear paraphrase. The *first bâb* comprises the nouns, the *second* the verbs, both in alphabetical arrangement according to the first letter; at the end of the second there are special lists of perfects, futures, and presents, both affirmative and negative, in a somewhat alphabetical order too for the greater part.

No date.

Ff. 1–19, ll. 11; Nastaʻlîḳ; size, $8\frac{3}{8}$ in. by $5\frac{3}{8}$ in. [Pococke 210.]

1701

A short Persian-Turkish glossary, arranged alphabetically according to the first letter. It begins, without a preface, immediately with حرف الالف آ آخ سكل كه اعضاده يمرجه يمرجه ظاهر اولور محكم اولور طورر الخ.

At the end, on ff. 11b–14a, there are added some Arabic words and phrases (بعضى الفاظ متفرّقه), chiefly from the Ḳurân, with Persian paraphrase.

Ff. 1–14, ll. 12; Nastaʻlîḳ; size, $8\frac{3}{8}$ in. by $6\frac{3}{8}$ in. [Bodl. Or. 472.]

1702

Tuḥfat-alhâdî (تحفة الهادى).

Elements of Persian grammar, or rather a glossary of Persian verbs and nouns, arranged in ten kisms (containing Persian verbs in all their different forms and tenses, both affirmative and negative, etc.) and four faṣls (containing the nouns relating (*a*) to heaven and earth, (*b*) to the limbs and parts of the human body, (*c*) to tools, etc., (*d*) to animals), accompanied by a Turkish interlinear paraphrase (which is, however, towards the end very often entirely omitted), and beginning with دانستن (بلمك). It is preceded by a short preface, in which the title and the compiler's name appear, viz. Muḥammad bin alḥâjj (or bin Ḥâjî, as the next copy has) Ilyâs, comp. No. 1704, and followed by two appendices, the first of which contains a list of pronouns, prepositions, suffixes, and numerals; the second, the names of the days of the weeks and months; comp. Ḥ. Khalfa ii. p. 243; Krafft, p. 6; Cat. Codd. Or. Lugd. Batav. i. p. 98; Rieu ii. p. 789a. It is styled there, as in the immediately following copy here: تحفة الهادية.

Not dated.

Ff. 24, ll. 7; Nastaʻlîḳ (except fol. 1b and the first two lines of fol. 2a); size, 7 in. by $4\frac{3}{4}$ in. [Laud Or. 188.]

1703

The same.

Another copy of the same, styled here: تحفة الهادية. Interlinear Turkish paraphrase, even in the preface.

No date.

Ff. 21, ll. 11; Nastaʻlîḳ; small illuminated frontispiece; size, $7\frac{3}{4}$ in. by $5\frac{1}{8}$ in. [Hyde 24.]

1704

The same.

The book is styled here, on fol. 66a: رسالهٔ دانستن. The preface begins thus: حمد بى حدّ و ثناى بى عدّ حضرت خداى تقدّست اسماوه وجلّت آلاوه الخ.

The Turkish paraphrase in red ink. The appendices are not found in this copy. No date.

Ff. 66–77, ll. 9–11; with as many lines in Turkish between the Persian ones, and an additional margin-column; size, $8\frac{1}{8}$ in. by 6 in. [Sale 2.]

1705

This copy, styled کتاب لغت دانستن, is the only dated one among the whole number (middle of Ṣafar, A. H. 1038=A. D. 1628, middle of October), but it has no preface. It begins at once with the initial word دانستن بلمك. In a few mathnawî-baits at the end the author, who simply calls himself بو بندهٔ بیمقدار و ذرّهٔ خاکسار فقیر حقیر, implores the benevolence and good wishes of his readers.

Ff. 46–56, ll. 6 in red ink (Persian), ll. 6 in black (Turkish); Dîwânî; size, 8⅛ in. by 5¾ in. [LAUD OR. 88.]

1706

The same.

This copy is styled کتاب دانستن, and has besides the Turkish paraphrase an additional one in Latin. It begins, like the preceding one, without a preface, at once with دانستن (بلمك, scire). At the end a list of numerals (but no other appendices). Not dated.

Ff. 40–67, ll. 7; large Nasta'lîk; size, 8¼ in. by 5¼ in. [MARSH 31.]

1707

The same.

No preface; at the end only the numerals. It is styled here: کتاب دانستن لغت فارسی.

No date.

Ff. 18, ll. 7; Nasta'lîk; size, 8⅛ in. by 5⅛ in. [BODL. OR. 90.]

1708

The same.

No preface; at the end the numerals and the names of the Arabic months. No date.

Ff. 12, ll. 9; Nasta'lîk; size, 5⅞ in. by 4 in. [SELD. SUPERIUS 93.]

1709

The same.

No preface; at the end the list of pronouns, suffixes, prepositions, etc. No date.

Ff. 26, ll. 7–8; European handwriting; the whole MS. interleaved; size, 7⅞ in. by 5⅞ in. [MARSH 58.]

1710

The same.

No preface; pronouns, suffixes, and numerals are found here. The copy was made by Golius and is accompanied by an interlinear English paraphrase.

No date.

Ff. 11, ll. 9–10; European handwriting; size, 13 in. by 8 in. [BODL. OR. 328.]

1711

The same.

No date.

Ff. 11, ll. 10; European handwriting; size, 11½ in. by 7⅞ in. [HYDE 20.]

1712

A defective copy of the same.

This copy is defective in consequence of a lacuna after fol. 27. At the end, after the numerals, a short additional list of miscellaneous words, not found in the other copies.

Ff. 20–29, ll. 11; Nasta'lîk; size, 8⅜ in. by 5⅜ in. [POCOCKE 210.]

1713

Kitâb-i-lughat-i-inshâi makâtib-i-mufîd (کتاب لغت انشاء مکاتب مفید).

Another short vocabulary of the usual words and phrases, both Arabic and Persian, that are employed in letter-writing, with a Turkish interlinear explanation. Beginning: بحمد الله الملك المتعال الخ; explained in Turkish: الله تعالی یه دعا ایلکه یوجه پادشاهدر.

Written at the same time as No. 1705.

Ff. 22–33, ll. 6 in red ink (Arabic and Persian) and ll. 6 in black (Turkish); Dîwânî; size, 8⅛ in. by 5¾ in. [LAUD OR. 88.]

1714

Ḳâ'ida-i-zubân-i-fârsî (قاعدهٔ زبان فارسی).

Outlines of Persian grammar, written in Turkish, with vowels throughout, beginning: داللّه ذال معجّمه نگ فرقنده قاعده بو درکه اکرکلمه اوّلنده واقع اولمیوب الخ.

It is interspersed with Persian and Arabic verses; the headings of the first ḳâ'idas are as follows: همزهٔ مضمومه, on fol. 20a; باب الزای, on fol. 23b; حرف شین, on fol. 24a; حرف میم, on fol. 24b; حرف نون, on fol. 25a, etc. On fol. 26b follows a قاعدهٔ اشتقاق, etc.

Ff. 18b–32, ll. 12; European handwriting; size, 8⅜ in. by 6 in. [MARSH 566.]

1715

Fragments of another Persian grammar in Turkish.

Fragments of the brouillon of a Persian grammar in Turkish, by Ibrâhîm bin Aḥmad (so the name seems to be, but unfortunately the whole text is in a state of utter confusion). It is divided into three bâbs and a khâtimah. Of these there are found: bâb I, on fol. 61a (fol. 60 is to be inserted after fol. 61): صیغ فارسیّه بیانده, 'paradigms of Persian conjugation;' bâb II, on fol. 62b: مصادر و افعال و اسماء بیانده. This second bâb breaks off on fol. 64b, last line. Ff. 65a–70b contain the fragment of an Arabic grammatical treatise, and ff. 71a–72b mere scribbling, some Persian verses, etc. On ff. 73a–81a the last part of this or of a similar Persian grammar in Turkish, still dealing with the infinitives. Dated at the end: سنهٔ الف و عشرون و تسع (و) مائة=A. H. 1129 (A. D. 1717). Beginning of the preface: حمد و سپاس نامعدود و شکر بی قیاس و نامحدود اول واجب الوجود الخ.

Ff. 59–81, number of lines varying in every page; careless Turkish handwriting; size, 8⅜ in. by 5⅞ in. [E. D. CLARKE 26.]

(c) *Persian-Persian.*

1716

Adât-alfuḍalâ (اداة الفضلا).

The necessary apparatus of learned men, a Persian dictionary, explained in Persian, and divided into two parts (قسم), the first of which, on fol. 3[b] (در لغات فارسی), contains the single words, the second, on fol. 171[b] (در اصطلاح شعرا), the poetical compositions and compound phrases. The author's name is Ḳâḍikhân Badr Muḥammad of Dihlî, surnamed Dhârwâl; he was a pupil of Ḳâḍî Burhân-aldaulah wa aldîn and Shaikhzâda 'Âshiḳ, and founded his work on the poems of Khâḳânî, Anwarî, Fâryâbî, Firdausî, Niẓâmî, Sa'dî, etc., and on grammatical and lexicographical works like رسالهٔ ـ فرهنگ فخر قوّاس لسان ـ دستور الافاضل ـ رسالهٔ اسدی طوسی ـ نصیر فوائد برهانی و فردوسی ـ الشعرا, and many other valuable writings. Comp. Rieu ii. pp. 491 and 492; and Blochmann, Contributions, p. 7.

Beginning: حمد و ثناء باقمی للحدّ و الغایات و ما وراء الوصف و العبارات مصوّری را که الخ.

The arrangement in both parts is the usual one, the *first* letter constitutes the bâb, the *last* the faṣl. Marginal glosses now and then, especially on the first leaves, in great number. The upper half of the last leaf is torn away. The date of composition is, according to Blochmann, A. H. 822 = A. D. 1419, according to Rieu, A. H. 812 = A. D. 1409, 1410. The copy itself is not dated, but it must have been written before A. H. 1079 = A. D. 1668, 1669, since an entry of that year is on fol. 1[a].

Ff. 249, ll. 13; Nasta'lîḳ; size, 10¾ in. by 6½ in. [Fraser 39.]

1717

Another copy of the same.

First ḳism on fol. 4[a], *second* ḳism on fol. 128[b]. No date.

Ff. 183, ll. 15; Nasta'lîḳ; size, 9½ in. by 5¼ in. [Fraser 40.]

1718

Sharafnâma-i-Aḥmad Munyarî (شرفنامهٔ احمد منیری).

A full and complete copy of Ibrâhîm Ḳiwâm Fârûḳî's Persian dictionary, explained in Persian, and entitled, in honour of his great spiritual saint, Shaikh Sharaf-aldîn Aḥmad Yaḥyâ Munyarî, the author of the Ma'dan-alma'ânî (see above, No. 1263), who died A. H. 782 = A. D. 1380, 1381: شرفنامهٔ احمد منیری. Another title of the same dictionary is شرفنامهٔ ابراهیمی or فرهنگ ابراهیمی; comp. Rieu ii. pp. 492 and 493; Blochmann, Contributions, pp. 7–9; J. Aumer, p. 103; Ḥ. Khalfa v. p. 325, etc. It was compiled in the reign of Abû-almuẓaffar Bârbakshâh of Bangâlah (A. H. 862–879 = A. D. 1458–1474).

Beginning:

بنام خداوند هستی به است ـ سرآغاز هر نامهٔ را که هست

The introduction deals with the signification of the various letters of the alphabet; the dictionary itself, which is arranged alphabetically according to the first and last letters, begins on fol. 10[a].

Not dated. Copied by Mullâ Mûsâ ibn Mullâ Aḥmad ibn Mullâ Yûsuf bin al-Shaikh Maḥmûd.

Ff. 368, ll. 17; large and distinct Nasta'lîḳ; size, 11 in. by 6⅝ in. [Fraser 43.]

1719

An abridged edition of the same.

This copy contains an abridgment only of the original Sharafnâma, being scarcely half as large as the preceding copy. All the initial poems, for instance, at the beginning of each bâb, are entirely missing here. The beginning of the preface is likewise different from the usual one, and runs thus: حمد بیحدّ و ثنای بیعدّ مر آن ذو الجلالی را که متکلّمان سخن الخ. The reason is, as we learn from the first page, that a certain Faḍl Muḥammad 'Âbid ibn Jân Muḥammad Sulaimân (probably the transcriber of the first part of this copy) found the original MS., from which he copied, to be defective at the beginning; being anxious, however, to produce a complete copy, he added from his own foolish head, as he modestly tells us, a few introductory lines as compensation for the missing first leaf. The fourth line on fol. 2[a] corresponds to the preceding copy, verse 11 on the first page.

The copy is dated the 7th of Rabî-'alawwal, A. H. 1004 = A. D. 1595, November 10.

Ff. 148, ll. 15–19; Nasta'lîḳ, by different hands; size, 8¾ in. by 5⅝ in. [Fraser 25.]

1720

Mu'ayyid-alfuḍalâ (مؤیّد الفضلا).

A Persian dictionary, explaining all the words and phrases which occur in Firdausî's Shâhnâma, in Niẓâmî's Khamsah, in the six mathnawîs of Sanâ'î, the dîwâns of Khâḳânî, Anwarî, Ẓahîr, Abharî, Ḥâfiẓ, Salmân, Sa'dî, etc., compiled by Shaikh Muḥammad bin Lâd (see fol. 1[b], l. 14) of Dihlî, and beginning: محامد متواتره و مدائح متکاثره مر دادار دانا و تنکری توانارا الخ; comp. Rieu ii. p. 494; Blochmann, Contributions, p. 9. According to the latter it was completed A. H. 925 = A. D. 1519. It is arranged according to the first and last letters.

Copied A. H. 1024, and finished the 1st of Rajab in that year (A. D. 1615, July 27).

Ff. 304, ll. 25; Nasta'lîḳ; size, 10 in. by 6⅝ in. [Fraser 45.]

1721

Kashf-allughât wa aliṣṭilâḥât (کشف اللغات و الاصطلاحات).

Persian dictionary, with special reference to Ṣûfic terminology, by 'Abd-alraḥîm bin Aḥmad Sûr, who was a pupil of Muḥammad bin Lâd, the author of the preceding dictionary, and must have flourished about A. H. 950 = A. D. 1543, 1544; see Rieu ii. p. 495; Blochmann, Contributions, pp. 9 and 10; Fleischer, Catal. Dresd., No. 347; A. F. Mehren, p. 25; J. Aumer, p. 107, etc. Ḥ. Khalfa's statement (v. p. 214) that the work was

compiled A. H. 1060 is undoubtedly a mistake. It is moreover quoted already as authority in the Farhang-i-Jahângîrî (completed A. H. 1017), see further below. Printed Calcutta about 1840. The arrangement is this, that the first letter constitutes the bâb and the last the faṣl.

Beginning: الحمد لله .... امّا بعد حمد و صلوة میگوید اضعف العباد الخ.

This copy is not dated. There are at least three distinct hands to be traced in it, the oldest (tenth century of the Hijrah) on ff. 1–22, 25–32, 34–329, 338–378, 382, and 383; a slightly younger, but very similar one, on rougher paper, on ff. 330–337, 379–381, and 384–407ᵃ, l. 11, both in Nasta'lîḳ; and a modern one on ff. 23, 24, 33, and 407ᵃ, l. 11, to 453, in careless Shikasta (except the last seven or eight pages, which are again in good, large Nasta'lîḳ). Many pages damaged by water, etc., especially from fol. 346 onwards. The proper order of ff. 1–33 is: 1–16, 25–32, 17–24, 33.

Ff. 453, ll. 25 in the older parts, Nasta'lîḳ, and ll. 18–22 in the more modern one, Shikasta; size, 11⅝ in. by 7¼ in. [MS. Pers. d. 2.]

1722

Another copy of the same.

Beginning the same as in the preceding copy. Dated by Allâhbaksh in Murshidâbâd, when Nawwâb Mubârak-aldaulah was Ṣûbadâr, the 12th of Muḥarram, in the nineteenth year of Shâh 'Âlam's reign = A. H. 1192 (A. D. 1778, February 10).

Ff. 246, ll. 13; small, but careful Nasta'lîḳ; size, 16⅝ in. by 11¼ in. [Ouseley 343.]

1723

The same.

No date. Many pages slightly damaged.

Ff. 475, ll. 25; carelessly written in unequal Nasta'lîḳ; size, 11¾ in. by 6½ in. [Walker 103.]

1724

The same.

One leaf at the end is wanting; the last word is یارکی. It seems to be collated throughout.

This copy has in many places greatly suffered from wet, by which the colour of the paper is darkened. The writing is often much effaced and almost illegible. Occasional small lacunas.

No date; but this copy may be older than the two preceding ones.

Ff. 466, ll. 21; Nasta'lîḳ; size, 10¾ in. by 6½ in. [Ouseley 318.]

1725

Zubdat-alfawâ'id (زبدة الفوائد).

A valuable Persian dictionary, explained in Persian, and compiled from all the best previous dictionaries, commentaries, etc., by Shîrkhân, during the years A. H. 955–959 = A. D. 1548–1552; see fol. 4ᵃ, ll. 16 and 17, fol. 4ᵇ, ll. 7 and 8. It is arranged alphabetically according to the first and last letters. The first leaf is missing; it opens abruptly in the middle of the preface thus: .... آنرا بطریق شرح مرقوم ساخت که بعضی طالبانرا فائده باشد الخ.

This work, as the author explains on fol. 4ᵃ, is only a مختصر or abridgment of his own larger work فوائد الصنائع, which contains the explanations of all the Arabic and Persian words occurring in Persian poetry, and to which he always refers in case any one should require a fuller information about the meaning of a single word or a whole sentence. It is, no doubt, a very instructive work for understanding Persian poetry, and exhibits a great and, probably, complete number of all the Arabic words generally used in Persian, for instance, Arabic infinitives of every description. It begins, on fol. 4ᵇ, l. 10, with استفتا, explained thus: طلب کشایش کردن و فتوا خواستن.

Copied in the month Dhû-alḳa'dah, A. H. 1180 (or 1182?, A. D. 1767, April, or 1769, March), by Muḥammad Aḥsan-allâh.

Ff. 361, ll. 23; Nasta'lîḳ; size, 10¾ in. by 7¾ in. [Ouseley Add. 56.]

1726

Farhang-i-Shîrkhânî (فرهنگ شیرخانی).

This is upon the whole the same work as the 'Zubdat-alfawâ'id,' but in a still shorter and more abridged form, as the difference in the number of leaves proves. It is a dictionary of limited extent, explaining select Arabic and Persian words in Persian, with quotations chiefly from Ḥâfiẓ, compiled by the same Shîrkhân at the request of his friends, and beginning: حمد بیغایت و ثنای بی نهایت مر خالقیرا که صفحهٔ طبیعت انسانیرا الخ.

The arrangement is the same as in the preceding copy; it begins likewise with استفتا, but no date of composition is given anywhere here. Two other copies of the same Farhang are found in the India Office Library, Nos. 2136 and 2414, in the latter of which it is styled لغت شیرخانی.

This copy was finished the 25th of Sha'bân, A. H. 1115 = A. D. 1704, January 3.

Ff. 258, ll. 17; Nasta'lîḳ; size, 8⅝ in. by 5¾ in. [Bodl. Or. 486.]

1727

Madâr-alafâḍil (مدار الافاضل).

Persian dictionary, explaining in Persian all the Arabic, Persian, Turkish, Deri, and Pahlawi words which occur in Persian books, by Ilâhdâd Faiḍî bin Asad-al'ulamâ 'Alîshîr of Sirhind; see fol. 1ᵇ, ll. 16 and 17, and comp. Rieu ii. p. 496; Blochmann, Contributions, pp. 10 and 11; and J. Aumer, p. 109. The author finished his work A. H. 1001 = A. D. 1592, 1593, see the following ta'rîkh at the end:

پئ سال تأریخ او از قضا ۔ خرد گفت فیضی بگو فیض عام

The arrangement is alphabetical; the *first* letter gives the bâb, the *last* the faṣl. Beginning: ای نام تو ورد هر زبانی دگرست ـ در هر دهنی کام و بیانی دگرست الخ.

The greater part of all the margins is covered with valuable additions and amplifications, written by the same hands. The copy is not dated, but no doubt older than the following one.

Ff. 620, ll. 21–23; Nasta'lîk, written by two different hands, the second of which begins on fol. 535 and goes down to the end; size, 11⅝ in. by 6⅞ in. [FRASER 47.]

1728

The same.

Another, quite modern copy of the same dictionary, beginning like the preceding one. The date of composition does not occur here. An English remark in pencil on the fly-leaf states that this work is held in high estimation amongst the natives of Hindûstân.

Dated the 24th of Ṣafar, A. H. 1204 = A. D. 1789, November 13, a Friday.

Ff. 500, centre-column, ll. 19, and margin-column, ll. 32; Nasta'lîk; a good many pages rather effaced; size, 9 in. by 4 in. [CAPS. OR. B. 11.]

1729

Majma'-alfurs (مجمع الفرس).

Persian dictionary, explained in Persian, by Muḥammad Kâsim bin Ḥâjî Muḥammad Kâshâni, commonly called Surûrî. He inscribed his work to Shâh 'Abbâs the Great (who reigned A. H. 996–1038 = A. D. 1588–1629), and finished it in A. H. 1008 = A. D. 1599, 1600. In the preface he gives an account of the sources from which his book was made. It is arranged alphabetically according to the first and last letters.

Beginning: ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند الخ.

The appendix on the Isti'ârât (فصل فی الاستعارات باب الالف) begins on fol. 267ᵃ; see H. Khalfa v. p. 325; Rieu ii. pp. 498 and 499; Blochmann, Contributions, pp. 12 and 16–18; J. Aumer, pp. 104–105; G. Flügel i. pp. 101–102; Cat. Codd. Or. Lugd. Bat. i. p. 96; etc. It seems to have been printed in Tabriz, 1844; see Zenker ii. p. 5, No. 53.

This copy was finished by Jamâl bin Muḥammad Bahrâm of Tabriz the 11th of Rajab, A. H. 1020 = A. D. 1611, September 19, in Lâr.

Ff. 270, ll. 24; small Naskhî; size, 7¾ in. by 4¼ in. [MARSH 608.]

1730

The same.

Another copy of the Majma'-alfurs, beginning like the preceding one. The appendix, called here باب الاستعارات, begins on fol. 360ᵇ.

The more modern part of this copy is dated from the middle of the month Rajab, A. H. 1021 = A. D. 1612, middle of September; the original part is much worm-eaten.

Ff. 364, ll. 17; Nasta'lîk; ff. 1–8 and 353–364 supplied by another hand on different paper; size, 7⅝ in. by 3⅞ in. [OUSELEY ADD. 73.]

1731

The same.

Copied A. H. 1089 = A. D. 1678.

Ff. 349, ll. 21; Naskhî; injured in several places; size, 9¾ in. by 5⅜ in. [FRASER 36.]

1732

The enlarged edition of the same.

This copy is dated A. H. 1040 = A. D. 1630, 1631, by Muḥyî-aldîn Sâmânî. The appendix (here styled فی الاستعارات و الکنایات) begins on fol. 368ᵇ.

On fol. 1ᵃ the following introductory note is found, which represents the preface of the enlarged edition (see Rieu ii. p. 499ᵇ): کتاب مجمع الفرس سروری – بود اهل تتبّع را ضروری، بر ضمیر اکسیر مطالعه کنندگان که چشمهٔ زلال طبعشان از غبار ملال مصون باد و سهم سعادت بکوکب اقبالشان مقرون پوشیده نماند که در سنهٔ ۱۰۲۸ مؤلّف این نسخه اعنی خوشه چینی (چین read) خرمن معانی سروری کاشانی بشرف مطالعهٔ فرهنگ نوّاب معلّی القاب شوکت و ابهت مآب عظمت و حشمت انتساب سلطنت و امارت ایاب سیادت و نقابت قباب شاه جمال الدین حسین انجو که درین سال از هند آوردند مشرّف شد و این نسخه را بالحاق بعضی از لغات و فوائد از آن مزیّن کرد و فرهنگ مطلق هرجا مذکور میشود کنایت از آن است و کتاب شامل اللغة تألیف قرا حصاری که معانئ بالغات بترکی نوشته و فرهنگ تحفة السعادت تألیف مولانا محمود بن شیخ ضیاء الدین محمّد نیز درین سال بنظر رسید و چون این تألیف بمرور ایّام منقّح شد و بتلاحق افکار مصحّح گردید بنابرین نسخی که درین ایّام تمام میشود اعتبارش بیشتر است و فوائد آن اتمّ و اوفر امیّدواری بکرم باری عزّ اسمه آنست که توفیق رفیق گرداند تا آن نسخ سابق نیز مصحّح شود وآن مجموع نیز بلباس تجرید ملبّس گردد بمنّه و جوده'. From this note we learn that in A. H. 1028 = A. D. 1619, Surûri got a copy of the Farhang-i-Jahângirî (the author of which had made use of Surûrî's work himself, as he enumerates him among his sources), together with two other works, the 'Shâmil-allughat' by Ḳarâ Ḥiṣârî (in Turkish), see Rieu ii. p. 513; and the 'Tuḥfat-alsa'âdat' by Maulânâ Maḥmûd bin Shaikh Ḍiyâ-aldîn Muḥammad, see Rieu ii. p. 493, and No. 1671 in this Cat.; and that from these sources he made additions to his work. Accordingly we have to distinguish between two editions of this Farhang, one of A. H. 1008, and an amplified second edition in or after A. H. 1028. The present copy belongs apparently to the latter class.

Ff. 384, ll. 25; Nasta'lîk; ff. 18–24 supplied by another modern hand; many glosses and explanatory notes on the margin; size, 11½ in. by 6½ in. [ELLIOTT 233.]

1733

The same.

In this copy we do not find the appendix on the استعارات. It is dated by the second (modern) hand A. H. 1077 = A. D. 1666, 1667; scribe: تاج محمّد ولد محمّد جی. However, neither paper nor handwriting of either of the two parts admit of such an age. This colophon must have been transferred from an older MS.

The beginning of the introduction is wanting; it

opens abruptly thus: بن مرزا شاه حسین اصفهانی هفتم الخ, corresponding to Ouseley Add. 73 (No. 1730 above), fol. 2b, l. 4.

On the fly-leaves Sir William Ouseley has added, 1797, the same introductory note or preface of the enlarged edition (with a few unimportant alterations), which is found in the preceding copy, from a MS. in the 'Harleian Library, No. 111.'

Ff. 643, ll. 17; large Nasta'lîk; the MS. consists of two parts, the first comprising ff. 18–638, the second ff. 1–17 and 639–643 (this part quite modern); size, $7\frac{7}{8}$ in. by $4\frac{1}{2}$ in. [Ouseley 62.]

1734

Farhang-i-Jahângîrî (فرهنگ جهانگیری).

A complete copy of the famous dictionary of purely Persian words, compiled by Ibn Fakhr-aldîn Ḥasan Jamâl-aldîn Ḥusain Injû 'Aḍud-aldaulah, who began it under Sulṭân Akbar, and finished it after more than thirty years' labour, A. H. 1017 = A. D. 1608, 1609, according to the chronogram: زهی فرهنگ نور الدین جهانگیر. He dedicated it to the emperor Jahângîr; comp. Rieu ii. pp. 496 and 497; Blochmann, Contributions, pp. 12–15; J. Aumer, pp. 105–106; A. F. Mehren, p. 24; Journal Asiatique, 1871, pp. 106–124; Forbes, Catal., p. 19; etc. Lithographed in Lucknow, A. H. 1293.

Contents:

The author's preface, on fol. 1b, beginning: بنام ایزد بخشایندهٔ بخشایشگر آنکه برلوح زبانها الخ.

Introduction (مقدّمه), in twelve chapters (آئین), on fol. 5b; comp. A. F. Mehren, loc. cit., and Blochmann, p. 13.

Beginning of the dictionary itself, on fol. 28b.

The *second* letter denotes the bâb, and the *first* the faṣl; comp. the following note, written on the fly-leaf of Elliott 130 (No. 1741 below): 'طریق بیرون آوردن لغت از فرهنگ جهانگیر آنست که از حرف اوّل هر کلمه فصل گیرند و از حرف ثانی باب گیرند مثلا لفظ فرهنگ از را باب باید گرفت واز فا فصل و همچنین لفظ هنجار ازنون باب باید گرفت واز ها فصل باید گرفت و بر همین قیاس الفاظ دیگر باید کشید'. On the same fly-leaf there is also the number of the quoted baits fixed at 23246.

The dictionary ends with the word هیون. Conclusion (خاتمه), on figurative and metaphorical expressions, Zand and Pâzand words, and similar matters, added here by a modern hand, and dated the 22nd of Rabî'-althânî, in the thirty-ninth year of Shâh 'Âlam's reign = A. H. 1202 (A. D. 1788, January 31), begins on fol. 280b, and is divided into the following five chapters (دستور or دُرّ): 1. بر کنایات و اصطلاحات و استعارات, on fol. 281b; 2. بر لغات مرکّب از پارسی و عربی, on fol. 374a; 3. بر لغاتی که یکی از حروف هشتگانه درآن یافته شده, on fol. 392a; 4. بر لغات زند و پازند, on fol. 394b; 5. بر لغات غریبه, on fol. 407b.

Ff. 421, ll. 15; Nasta'lîk, ff. 280–421 added by quite a modern hand; effaced frontispiece; size, 10 in. by $6\frac{1}{2}$ in. [Ouseley Add. 121.]

1735

Another complete copy of the same.

Preface, on fol. 1b, beginning: آنکه بر لوح الخ.

Introduction, on fol. 6a; it concludes on fol. 32a, and is followed by the last four دُرّ (or دفتر, as they are called here) of the usual khâtimah, beginning with the دفتر دوم بر لغات مرکّبه از پارسی و عربی (the *third* begins on fol. 75b, the *fourth* on fol. 78a, the *fifth* on fol. 93b).

Beginning of the dictionary itself, on fol. 108b.

Conclusion (خاتمه), in its complete length of five دُرّ, on fol. 876b. Consequently durrs II–V are found twice in this copy.

Dated the 6th of Jumâdâ-alawwal, A. H. 1108 = A. D. 1696, December 1.

Ff. 954, ll. 17; Nasta'lîk; size, $9\frac{1}{2}$ in. by 5 in. [Fraser 32.]

1736

A third complete copy of the same.

Preface, on fol. 1b, beginning: بنام ایزد الخ.

Introduction, on fol. 4a.

Beginning of the dictionary, on fol. 15b.

Conclusion, in five دُرّ, on fol. 350b.

Not dated.

Ff. 434, ll. 25; irregularly written by different hands, partly in Nasta'lîk, partly in Shikasta; spoiled by water; size, 12 in. by 7 in. [Ouseley Add. 68.]

1737

Another copy of the same, without the conclusion.

This copy of the Farhang-i-Jahângîrî is older than all the preceding ones, but the whole khâtimah is wanting here (as in all the following MSS.). It is dated the 5th of Dhû-alka'dah, A. H. 1052 = A. D. 1643, January 25.

Preface, on fol. 1b, beginning: آنکه بر لوح الخ.

Introduction, on fol. 5b, first line.

Beginning of the dictionary, on fol. 26b.

Ff. 618, ll. 17–20; Nasta'lîk; size, $10\frac{3}{8}$ in. by $5\frac{5}{8}$ in. [Fraser 34.]

1738

The same.

Preface, on fol. 1a.

Introduction, on fol. 3b.

Beginning of the dictionary, on fol. 17a.

Conclusion wanting.

The margin shows occasional emendations.

No date.

Ff. 351, ll. 21; careless Nasta'lîk, in some parts Shikasta, on paper of different colours; size, $11\frac{1}{2}$ in. by $6\frac{3}{4}$ in. [Ouseley 320.]

1739

The same.

Preface, on fol. 1b.

Introduction, on fol. 3b.

Beginning of the dictionary, on fol. 18a, last line.
Conclusion wanting.
No date.

Ff. 454, ll. 21 (except ff. 207–230, ll. 25); Nasta'lîk, written partly carefully, partly very carelessly, by at least four or five different hands; several leaves worm-eaten, others badly injured; size, 11 in. by 6⅛ in. [WALKER 102.]

1740

The same.
Preface, on fol. 1b.
Introduction, on fol. 4b.
Beginning of the dictionary, on fol. 19b.
Conclusion wanting.
No date.

Ff. 449, ll. 21; written by two different hands in Nasta'lîk and Naskhî; illuminated frontispiece; size, 14 in. by 8¼ in. [HYDE 48.]

1741

The same.
Preface, on fol. 1b.
Introduction, on fol. 5b.
Beginning of the dictionary, on fol. 27a.
Conclusion wanting.
A lacuna after fol. 436, one leaf missing, as it seems, comprising the end of faṣl ف, and faṣls ق, ك, and ل of bâb س.
Dated the 14th of Rabî'-althânî, A. H. 1062 = A. D. 1652, March 25, by Mullâ Jalâl-aldîn bin 'Abdallâh at Bijâpûr.

Ff. 684, ll. 17; written by different hands, partly in Naskhî and partly in Shikasta, on paper of various colours; occasional notes on the margin; small illuminated frontispiece; the first two pages surrounded by gold stripes; splendid binding, adorned with gold; size, 11⅞ in. by 6¾ in. [ELLIOTT 130.]

1742

The same.
Preface, on fol. 1b.
Introduction, on fol. 3b.
Beginning of the dictionary, on fol. 16b, last line.
Conclusion wanting.
No date. A lacuna after fol. 16 (*one* leaf missing), corresponding to the preceding copy, fol. 27a, l. 1, to fol. 28b, l. 12.
A prose fragment on natural philosophy at the end, beginning: تحلیل اجزای عنصرئ او ممکن نباشد الخ.

Ff. 381, ll. 27; written by many different hands in various styles of Nasta'lîk and Naskhî; size, 12 in. by 6½ in. [BODL. OR. 530.]

1743

A large portion of the same.
This fragment goes down to bâb ش, faṣl ف, the last word being فش, corresponding to Fraser 32 (No. 1735 above), fol. 531b, l. 4 ab infra.
Preface, on fol. 1b.
Introduction, on fol. 4b.
Beginning of the dictionary, on fol. 22b.
The greater part of the first page is torn away.

Ff. 269, ll. 23; distinct Nasta'lîk; size, 10⅝ in. by 6⅛ in. [BODL. OR. 763.]

1744

A complete copy of the conclusion or khâtimah of the same.
The khâtimah of the Farhang-i-Jahângîrî, in five دُرّ. Beginning rather incorrect: خاتمه مشتمل است بر کنایات و اصطلاحات و استعارات درّ اوّل الخ, instead of درّ اوّل مشتمل برکنایات و اصطلاحات الخ.
Dated the 16th of Dhû-alka'dah, A. H. 1155 = A. D. 1743, January 12.

Ff. 142, ll. 17; Nasta'lîk; size, 10⅞ in. by 5⅝ in. [FRASER 35.]

1745

The same khâtimah.
Durr I, on fol. 1b; II, on fol. 202a; III and IV, not marked (but the respective text of both seems complete, except a small lacuna after fol. 139 and many slight blanks); V, on fol. 315b.
Copied A. H. 1211 = A. D. 1796, 1797.

Ff. 362, ll. 11; very large and distinct Nasta'lîk; size, 11½ in. by 6½ in. [ELLIOTT 179.]

1746

Extracts from the Introduction of the same (منتخب آئینات فرهنگ جهانگیری).
Extracts from the twelve آئین which form the Introduction of the Farhang-i-Jahângîrî, beginning: آئین اوّل در بیان اطلاق اسم پارس برملك ایران, corresponding to Elliott 130 (No. 1741 above), fol. 5b, l. 10.

Ff. 51–67, ll. 19; Nasta'lîk; size, 12⅞ in. by 9½ in. [OUSELEY ADD. 4.]

1747

Another Persian dictionary, based chiefly on the Farhang-i-Jahângîrî and similar works (see fol. 6b, l. 5), damaged in nearly all the pages, both at the top and bottom, with many lacunas and misplaced leaves, the right order of which we have tried in vain to restore, since so many catchwords are missing. It is arranged alphabetically according to the *first* and *second* letters. Fol. 2 must be placed after fol. 236. No title or author's name anywhere. It is headed, on fol. 1b: فهرست گنجینه, and begins: بحر اوّل در تنبّهات (? تنبیهات) بحر دوم در اسامئ حروف قوافی الخ.
No date.

Ff. 238, ll. 23; written very rudely, partly in careless Naskhî, partly in real Shikasta; size, 11¼ in. by 8¾ in. [OUSELEY ADD. 154.]

1748

Laṭâ'if-allughât (لطائف اللغات).
A special dictionary to the Mathnawî of Jalâl-aldîn Rûmî, composed by 'Abd-allaṭîf ibn 'Abdallâh al-'Abbâsî, the famous editor and commentator of the Mathnawî itself, who flourished under Jahângîr and Shâhjahân,

and made his collations for the edition of the mathnawi, known as نسخهٔ ناسخه, during the years A. H. 1024–1032 = A. D. 1615–1623; see Nos. 663–665 in this Catal., Rieu ii. p. 590, and Blochmann, Contributions, p. 32. As his sources he enumerates the following works: Kâmûs (comp. above, No. 1674), Ṣurâḥ (see above, Nos. 1645–1649), Kanz-allughât (see above, No. 1670), Farhang-i-Jahângîrî (see the preceding copies), Kashf-allughât (see above, Nos. 1721–1724), Kâshif-alkulûb, Madâr-alafâḍil (see above, Nos. 1727 and 1728), Mu'ayyid-alfuḍalâ (see above, No. 1720), Sharḥ-i-iṣṭilâḥât-i-ṣûfiyyah (by Shaikh 'Aṭṭâr ibn Shaikh 'Abd-alrazzâk Kâshî), etc. He uses the following abbreviations:

ع Arabic; ف Persian; ت Turkish; س Syriac.
عف used in Arabic and Persian;
فه used in Persian and Hindûstânî;
عه used in Arabic and Hindûstânî.

His teacher was Maulânâ Ibrâhîm Dihlawî.

The *first* letter denotes the bâb, the *last* the faṣl.

Beginning: این فرهنگ مشتمل است بر حلّ لغات غریبهٔ عربیّه و الفاظ عجیبهٔ عجمیّهٔ مثنوئ مولوی معنوی الخ.

The title occurs on fol. 2ª, l. 2. The first page is supplied later by another hand.

This copy was finished the 7th of Dhû-alka'dah, A. H. 1039 = A. D. 1630, June 18, and is probably the author's autograph. Lithographed in Lucknow, 1877, with the title: فرهنگ مثنوی.

Ff. 240, ll. 17; Nasta'lîk; size, 9⅝ in. by 5¼ in. [Ouseley Add. 117.]

1749

The same.

This copy was finished the 8th of Rabî'-alawwal, A. H. 1094 = A. D. 1683, March 7, by Muḥammad Ḥusain Ḥusainî, inhabitant of Jahângîrnagar.

Ff. 1–276, ll. 17; small Nasta'lîk; size, 9⅝ in. by 5¼ in. [Ouseley 29.]

1750

The same.

Copied A. H. 1100 = A. D. 1688, 1689, by Ghulâm Muḥammad.

Ff. 257, ll. 19; Nasta'lîk; size, 10¼ in. by 6 in. [Fraser 37.]

1751

The same.

No date. The lower part of the last pages destroyed by worms.

Ff. 1–165, ll. 19; neat and small Nasta'lîk; size, 9⅝ in. by 5⅝ in. [Fraser 38.]

1752

Fragment of another shorter dictionary to the Mathnawî, without beginning and end, not identical with the Laṭâ'if-allughât. It opens abruptly with an explanation of those words which occur in the خطبه or the prose-preface of the Mathnawî; on fol. 6ª the glossary of the poetical text begins, in alphabetical order, with استثنا (like the Laṭâ'if). All the articles are short. It breaks off with the باب النون. No author's name, no title, and no date.

On the fly-leaf: 'Dictionarium (pro Libro Misnavi) Linguae Persicae in dono Joannis Dormir di Loigrangi in Comit. Buck. Armigeri.'

Ff. 83, ll. 11–23; very irregularly written by different hands, mostly in very careless Nasta'lîk, often resembling Shikasta; size, 8⅞ in. by 4⅝ in. [Bodl. Or. 98.]

1753

Farhang-i-Rashîdî (فرهنگ رشیدی).

A Persian dictionary, composed by 'Abd-alrashîd bin 'Abd-alghafûr alḥusainî almadanî altatawî (see this name on fol. 2ᵇ, ll. 17 and 18), the author of the منتخب اللغات (see above, Nos. 1672 and 1673), A. H. 1064 = A. D. 1653, 1654; comp. the chronogram on fol. 4, l. 4:

گشت تاریخ وی از روی قبول – باد فرهنگ رشیدی مقبول

The author wrote this work because he had often observed the deficiencies of the Farhang-i-Jahângîrî and the Farhang-i-Surûrî (see fol. 2ᵇ, last line, and fol. 3ª, l. 1, etc.), and dedicated it to the emperor Shâhjahân.

It is arranged alphabetically according to the system of European lexicons; comp. Rieu ii. pp. 500 and 501; Blochmann, Contributions, pp. 20–24.

Contents:

Preface, on fol. 1ᵇ.

Introduction on Persian grammar (on which that of 'Abd-alwâsi' Hânsawî is based), subdivided into several bayâns and fâ'idas, on fol. 4ª.

Beginning of the dictionary, on fol. 22ª.

It contains not only purely Persian words, but Arabic ones too, except all those which begin with the initial letters ث, ذ, and ض.

Beginning: ستایشی که آرایش سرنامهٔ هر سخن و پیرایش دیباچهٔ هر نو وکهن الخ.

Not dated, see the colophon: تمام شد کتاب فرهنگ رشیدی در تحقیق لغات فارسی از تألیفات سیّد فاضل میر عبد الرّشید تتوی صاحب ترجمهٔ قاموس در تحقیق لغات عربیّه رحمه الله تعالی.

Edited in the Bibl. Indica, Calcutta, 1875. The Introduction or Mukaddimah on Persian Grammar has been edited by Dr. Splieth: 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846.

Ff. 508, ll. 19; Nasta'lîk, written on different paper, and, as it seems, by different hands; illuminated frontispiece, the first two pages richly adorned; many marginal glosses and notes; eastern binding with flowers; size, 9⅞ in. by 5¾ in. [Elliott 131.]

1754

Farhang-i-Kuṭbî (فرهنگ قطبی).

A Persian dictionary, based upon the following works: Ṣurâḥ (see above, Nos. 1645–1649), Tâj-almaṣâdir (see above, No. 1635), Tâj-alasâmî (see above, No. 1634), Farhang-i-Jahângîrî (see above, Nos. 1734–1746), Kashf-allughât (see above, Nos. 1721–1724), Farhang-i-Fârûkî (see above, Nos. 1718 and 1719), Kunyat-alfityân, Tafsîr-i-ḥusainî, Laṭâ'if-i-mathnawî (i. e. the لطائف اللغات, see above, Nos. 1748–1751),

and many other commentaries, explanations of the Burdah and the Banât Su'âl, etc., Ibn Ḥâjib's الامالي and the Lâmiyah, some books on Hanafite and Shâfi'ite law, the فرهنگ اسامئ دوابّ و طيور, etc. etc., and containing especially explanations and paraphrases of Arabic words, sentences, and phrases often met with in Persian books. Besides there are also a good many original Persian words and phrases explained. The author is Sayyid Ḳutb-aldîn ibn Sayyid Shâh ibn Sayyid Muḥammad alṣâdiḳ alḳâdirî alḥusaini alḥanîfî almadanî (see fol. 2^b, l. 5), the title فرهنگ قطبى (see fol. 3^a, l. 2). It is dedicated to the emperor 'Âlamgîr (A. H. 1068–1118 = A. D. 1658–1707), and must consequently have been composed towards the end of the eleventh or the beginning of the twelfth century of the Hijrah.

Beginning: حمد و سپاس بی قیاس و منّت و ستایش بدیع اساس که بیان کیفیّت و کمّیّتش از قبضهٔ اختیار عقول الخ.

It is arranged alphabetically, the *first* letter forming the bâb, the *last* the faṣl.

No date.

Ff. 295, ll. 23–25; Nasta'lîḳ; size, $11\frac{7}{8}$ in. by $8\frac{1}{4}$ in. [FRASER 42.]

1755

Farhang-i-Jamîlî (فرهنگ جمیلی).

A very large and comprehensive Persian dictionary, composed and written A. H. 1133–1134 = A. D. 1720–1722, by 'Abd-aljalîl Muḥammad Jamîl of Badakhshân. It consists of different parts, the first of which or the introduction (which must have been written after the completion of the principal parts of this volume, being dated A. H. 1134, whereas at least the first three maḳâlas are dated A. H. 1133) comprises the Hindi (or rather the Sanskrit) words sometimes used in Persian, and some old Persian words, occurring in the Shâhnâma, on ff. 1^b–7^a. Then follows, on fol. 8^a, the chief portion of the dictionary, or the *first maḳâlah*, beginning: آغاز میکنم تو رسانی بانتها ـ طرح فتاده را بعنایت تمام کن، حمد که سزاوار ذات او تعالی است الخ.

Here the author's name occurs in l. 11. This portion comprises all the usual Persian words, except the monosyllables. It is based upon the following works: شرفنامهٔ ادات الفضلا (see above, Nos. 1716 and 1717), مؤیّد احمد منیری (see above, Nos. 1718 and 1719), مجمع الفضلا (see above, No. 1720), سروری (that is, the مجمع الفرس, see above, Nos. 1729–1733), مدار الافاضل (see above, Nos. 1727 and 1728), فرهنگ جهانگیری (see above, Nos. 1734–1746), فرهنگ رشیدی (see above, No. 1753), کشف اللغات (see above, Nos. 1721–1724), برهان قاطع, فرهنگ مثنوی (i. e. لطائف اللغات by 'Abd-allaṭîf, see above, Nos. 1748–1751), فرهنگ حدیقه (by the same 'Abd-allaṭîf), شرح نصاب (see above, Nos. 1640–1644), etc. Arranged alphabetically in European manner.

On fol. 346^b the *second maḳâlah* begins, comprising all those Persian words which consist only of two letters (monosyllables): 'در لغات دو حرفی بطریق آب.

On fol. 374^a the *third maḳâlah* begins, on metaphors and rhetorical figures (درکنایت). This part is followed, on ff. 424^b–426^a, by a short glossary of Hindûstânî words, which sometimes occur in Persian.

On fol. 428^b the *fourth maḳâlah* begins, comprising the Arabic words used in Persian (در لغات عربی). This part is dated from the month Ṣafar, A. H. 1134.

The last part of the whole work, on ff. 444^b–451^b (not marked as a new or fifth maḳâlah), comprises the Greek names of drugs and other matters belonging to the department of medicine (در بیان ادویهٔ مفرد مختلف الاسم که اهل حکماء یونان آنرا بزبان خود بنام مینمایند').

An arithmetical treatise is found on two additional leaves of this MS.

Ff. 451, ll. 23; rude Nasta'lîḳ; size, $11\frac{5}{8}$ in. by 6 in. [FRASER 46.]

1756

Bahâr-i-'ajam (بهار عجم).

The Persian Spring, that is, the largest, most detailed and most valuable dictionary for the whole Persian poetry, explaining not only the single words occurring in ancient and modern Persian poets, but also all the difficult phrases, sentences, and idiomatic expressions found in those authors. It is based upon, and adapted for the use of, almost all the renowned lyrical and epical works of the Persian Literature, compiled after twenty years' labour by Munshî Lâlâ Râi Tek Ćand, with the takhalluṣ Bahâr of Dihlî. For the life of the author and the seven different copies or editions of this dictionary, made by Bahâr himself (the last of which appeared A. D. 1782), we refer to Garcin de Tassy, histoire de la littérat. hindouie, etc., i. p. 281; Rieu ii. pp. 502 and 503; Blochmann, Contributions, pp. 28–30. The chronogram for the composition in this copy gives the date A. H. 1162 = A. D. 1749; see fol. 2^a, l. 9: یادگار فقیر حقیر بهار با ده سال تأریخ اتمام اوست'.

Beginning: سپاس و ستایش دانندهٔ را که هر یکی از افراد انسان را باندازهٔ استعداد به تشریف دانش و فرهنگ شرف اختصاص بخشید الخ.

The first letter gives the *bâb*, the second the *faṣl*.

No date. Lithographed at Dihlî, 1853.

Ff. 1–744, ll. 21; large and distinct Nasta'lîḳ; size, $15\frac{1}{4}$ in. by $9\frac{3}{8}$ in. [CAPS. OR. B. 15.]

1757

Fawâ'id-alṣibyân (فوائد الصبيان).

A primer of the Persian language for children, the greater part being in metrical (mathnawi-) form.

Beginning: دیباچهٔ رسالهٔ فوائد الصبیان بعد از حمد

خالق ودود که لوحهٔ طراز صفحهٔ بودست الخ. Many interlinear explanations of Arabic words occurring in the text.

Dated the 24th of Rabî'-alawwal, A. H. 1189=A. D. 1775, May 25.

Ff. 123–130, ll. 17; Nasta'lîḳ; size, 8⅝ in. by 5¼ in. [Fraser 247.]

1758

Takmilat-alfârsî (تكملة الفارسى).

A treatise on Persian grammar, syntax, prosody, and poetry, by Ḳuṭb 'Alî, a pupil of Sayyid Muḥammad 'Umarî alḥusainî alḳâdirî, in seven bâbs.

Beginning: پس از تحميد خداى عزّ وعلا و نعت سرور انبياء محمّد مصطفى صلّى الله عليه وآله و اصحابه و سلّم فقير حقير الخ.

Copied by Ḥusain Bakhshkhân in Calcutta, and dated the 11th of Sha'bân, A. H. 1223 = A. D. 1808, October 2.

Ff. 1–102, ll. 14; written partly in Shikasta (ff. 1–39), partly in Nasta'lîḳ (ff. 40–102); size, 7½ in. by 5 in. [Ouseley Add. 76.]

(d) *Miscellaneous.*

1759

Vocabularies.

1. لغت عربى, a short vocabulary of those Arabic words which are commonly used in Persian, with Persian explanation, beginning on fol. 1ᵇ: حمد و ثناى بى نهايت مر مبدعى بى مثال و آلت الخ. It consists of two faṣls, one comprising the مفردات (on fol. 1ᵇ), the other the مركّبات (on fol. 10ᵇ).

2. Another, but larger vocabulary of the same description, on fol. 12ᵃ. The Arabic words are arranged alphabetically according to the first letter. It begins with الله, explained by خداى سزا پرستش.

3. A third vocabulary of the same kind, in which the Arabic words are explained partly in Persian, partly in Turkish, on fol. 30ᵃ. The first word, for instance, on fol. 30ᵃ, last line, اهليّت, is paraphrased by the Turkish آدميلك, the second انبيا by the Persian پيغمبران, etc. Alphabetical arrangement according to the first letter.

4. A fourth vocabulary of the same kind with Persian explanations, arranged alphabetically, on fol. 53ᵃ.

5. An Arabic-Turkish glossary in alphabetical order, on fol. 62ᵇ, beginning with التقا, explained by بر برينه يتمك.

6. A short appendix to the preceding glossary, beginning, on fol. 73ᵇ: ليالى و رواحى كيجه‌لر الخ.

7. A short poetical glossary, styled نظم و لغت, in the form of a ḳasîdah, treating of the different meanings of Arabic and Persian words according to the different vowels they can take, for instance: حَجَر ـ غَمْر, غِمر, حِجْر, and حُجْر ـ حِلْم, حَلْم, and حُلْم ـ عِرْق, عَرَق, and سَمّ ـ عُرْق and سُمّ, etc. etc. Beginning, on fol. 74ᵇ:

از پس حمد خداوند زمين و آسمان
در لغت نظمى كنم همچون لآلئ عمان

8. A short Persian-Turkish vocabulary, on fol. 78ᵃ. At the end is written: القاب مير عليشير نوائى.

9. A larger and more detailed Persian dictionary, explaining Persian words in Persian, styled تحفة الاحباب (Tuḥfat-alaḥbâb; see l. 8 on the last page), and composed by Ḥâfiẓ Aubahî (حافظ اَوْبهى); see fol. 81ᵇ, ll. 6 and 7. It was compiled A. H. 936 = A. D. 1529, 1530; see Rieu ii. pp. 494 and 495.

Beginning, on fol. 81ᵇ: بر زبان آوردن سخن ساز و دقيقه شناسان نكته پرداز پوشيده و مخفى نيست كه الخ.

Arrangement alphabetical; the *first* letter denotes the bâb, the *last* the faṣl. Dated the 19th of Sha'bân, A. H. 1079=A. D. 1669, January 22.

Ff. 165, ll. 14; Nasta'lîḳ (the ninth or last part seems to be written by a different hand); size, 8¼ in. by 5⅞ in. [Fraser 22.]

1760

Farhang-i-Sanglâkh (فرهنگ سنگلاخ).

A very extensive and excellent Persian dictionary for the famous Mîr 'Alî Shîr Nawâ'î's (died A. H. 906 = A. D. 1500) Çaghatâi poetry, composed by Mirzâ Muḥammad Mahdî Khân Astarâbâdî, the private secretary and historiographer of Nâdirshâh (who was elected king of Persia A. H. 1148=A. D. 1736, and was assassinated by the Persians A. H. 1160=A. D. 1747). Notwithstanding his numerous occupations, public and private, he found time to arrange this work for the purpose of elucidating the various difficulties, both in words and expressions, in Nawâ'î's (that is, Mîr 'Alî Shîr's) poems, having found that all the dictionaries hitherto written were totally insufficient for the true development of the sublime author's meaning; see the preface on fol. 1ᵇ. From the same preface we learn that the compiler arranged his dictionary in this way, that the *first* letter constitutes the كتاب, and that every كتاب is divided into three ابواب, according to the three vowels fatḥah, kasrah, and ḍammah. Every باب contains several حروف; see, for instance, the beginning of the dictionary itself, on fol. 21ᵇ: كتاب الالف باب المفتوحات حرف الالف مع الالف .... مع الباء الخ.

The حروف, moreover, are subdivided into مشقّات and جوامد, the former comprising all that is قياسى (analogical and regular), the latter all that is سماعى (irregular and arbitrary); see, for instance, fol. 21ᵇ: حرف الف مع التاء من المشقّات, and on fol. 23ᵇ: من الجوامد; on fol. 24ᵃ: مع الجيم من المشقّات, and on fol. 25ᵇ: من الجوامد, and so on.

The author of this dictionary is identical with the

writer of the well-known history of Nâdirshâh, entitled 'Ta'ríkh-i-Nâdirî,' and completed A. H. 1171 = A. D. 1757, 1758; see above, Nos. 302–306.

Contents:

Author's preface, on fol. 1b, together with a detailed introduction on Turkish grammar and Turkish style in six مبنا:

مبناء اوّل در بیان وجوه صیغ و آن مشتمل بر ده باب, on fol. 2b (the ten bâbs are: 1. در بیان مصادر ; 2. در بیان فعل ماضی ; 3. در بیان فعل مضارع ; 4. در بیان فعل امر ; 5. در بیان اسم فاعل ; 6. در بیان اسم مفعول ; 7. در بیان نهی ; 8. در بیان نفی ; 9. در ذکر حال و ; 10. در بیان تتمّهٔ علامات صیغ ; بیان تکریر).

مبناء دوم در بیان کیفیّت اشتقاق صیغ و آن مشتمل است بر یک قاعده و دو شق, on fol. 10b.

مبناء سیوم در بیان ضمائر و اسماء اشاره و آن مشتمل است بر دو باب, on fol. 12a.

مبناء چهارم در بیان الفاظی که بدون ترکیب افادهٔ معنی نمیکنند و آنرا اهل ادب حرف گویند و آن مشتمل است بر سه باب, on fol. 12b (the three bâbs are: 1. در روابط ; 2. در غیر روابط ; 3. در بیان زوائد).

مبناء پنجم در بیان کلماتی که بر معنئ خاصّ موضوع اند و افادهٔ معنئ غیر موضوع له می کنند و آن بر دو قسم است, on fol. 14b (the two kisms are: 1. کلمات مفرده ; 2. کلمات مرکّبه).

مبناء ششم در آداب املا و آن مشتمل است بر یک تمهید و چهار رسم, on fol. 15a (the four rasms are: 1. در بیان تغییراتی که بعنوان تغیّر در حروف و حرکات واقع می شود ; 2. در کلمات و علاماتی که باختلاف مورد استعمال حرف و حرکت آنها اختلاف می یابد ; 3. در ذکر بعضی کلمات که مخالف قیاس واقع شده اند ; 4. در بیان قواعد متفرّقه و فوائد مختلفه).

Dictionary of all the Ćaghatâi words which are found in Nawâ'î's poetry, on fol. 21b.

Appendix, on fol. 308a, containing the Arabic and Persian words, metaphors, etc., which occur in Nawâ'î's poetry. According to a note at the end this copy was transcribed for Hâjî Lutf 'Alî, the author of the famous Âtashkada (see Nos. 384–386 above), A. H. 1186 = A. D. 1772–1773. It was presented to Sir Gore Ouseley (see his own notice on the fly-leaf) during his embassy to Fath 'Alî Shâh, king of Persia, by the Persian Prime Minister 'His Excellency Mirza Shefia,' in 1814.

Beginning of the whole work: امّا بعد چون بندهٔ حقیر محمّد مهدی غفر ذنوبه از مبادئ حال بخواندن اشعار امیر نافذ الامر الخ.

Ff. 322, ll. 29; Naskhî; illuminated frontispiece; binding with flowers; size, 13¼ in. by 8¾ in. [ELLIOTT 341.]

1761

Tarjumân (ترجمان).

The Interpreter, a very valuable work on Persian, Turkish, and Moghul grammar and lexicography, by an anonymous author, beginning: الحمد لله الذی اکرم والهم و ابان عن جمیل حکمته و الزم علم بالقلم الخ.

It is divided into three kisms, the *first*, containing the Persian grammar and Persian vocabularies (that is to say, lists of words arranged according to the various objects denoted by them), on fol. 2a; the *second*, giving an account of Turkish grammar, accompanied by Turkish vocabularies of the same character as the Persian ones, on fol. 32b; the *third*, treating of the Moghul grammar, together with vocabularies, on fol. 81a. The lists of words are arranged in this way, that the first line always gives the Arabic word, and the second the corresponding Persian, Turkish, or Moghul one.

Not dated.

Ff. 95, ll. 17; Naskhî; size, 9⅝ in. by 6¼ in. [THURSTON 14.]

1762

Kifâyat-almubtadî (كفاية المبتدى).

Sufficient instruction for beginners, a treatise on the grammar of the Afghânî language (در فهمیدن زبان افغانی, as it is styled on fol. 133a), compiled by Muhammad Mîr ibn Mîr Muhammad Mukhtâr ibn Hadrat Sayyid Shâh 'Inâyat-allâh alridawî of Mashhad, and divided into three bâbs and one khâtimah:

باب اوّل در صرف مصادر, on fol. 134a.

باب دوم در بیان مصادر, on fol. 168a.

باب سوم در بیان اسماء اشیا, on fol. 169b.

خاتمه در محاوره, on fol. 174a.

The khâtimah treats of phraseology, that is, exhibits a collection of Afghânî sentences with Persian translation. Copied by Daulatsingh at Shâhjahânâbâd the 27th of Muharram, A. H. 1198 = A. D. 1783, December 22.

Ff. 133b–177, ll. 9–13; large Nasta'lîk; size, 8¾ in. by 5¼ in. [ELLIOTT 280.]

1763

Tuhfat-alhind (تحفة الهند).

A most interesting Persian work on Indian sciences, containing rich information on the Sanskrit language, prosody, metrical art and tropes, on Indian music, sexual intercourse, and other matters, composed by Mirzâ Muhammad bin Fakhr-aldîn Muhammad in 'Âlamgîr's reign, and dedicated to the emperor's son Muhammad Mu'izz-aldîn Jahândârshah; comp. Rieu i. p. 62. It is divided into a preface, seven books, and a conclusion:

مقدّمه در بیان مصطلحات حروف تهجّیّهٔ هندیّه و علم خطّ وذکر اشکال حروف مذکوره از مفردات و مرکّبات و بعضی فوائد کلّیّهٔ بهاکها مشتمل بر چهار فصل, on fol. 2b.

باب اوّل در علم پنگل (Pingal) یعنی علم عروض اهل هند مشتمل بر سه فصل, on fol. 29ª.

باب دوم درعلم تك (Tuk) یعنی علم قوافیٔ اهل هند مشتمل بر دو فصل, on fol. 77ᵇ.

باب سوم در علم النکار (Alankâr) یعنی علم بدیع و بیان اهل هند مشتمل بر دو فصل, on fol. 86ª.

باب چهارم درعلم سنگاررس (Singâr-ras) یعنی عاشقی و معشوقی و بیان احوال عاشق و معشوق مشتمل بر دو فصل, on fol. 96ª.

باب پنجم درعلم سنگیت (Sangît) یعنی علم موسیقیٔ اهل هند و غیرہ مشتمل بر ده فصل, on fol. 103ᵇ.

باب ششم درعلم کوك (Kok) یعنی علم معرفت اقسام زن و مرد و صحبت داشتن و معاشرت و مباشرت با زنان مشتمل بر پنج فصل, on fol. 146ª.

باب هفتم در علم سامدریك (Sâmudrik) یعنی علم قیافه که علامات خیر و شرّ در انسان از آن معلوم شود مشتمل بر دو فصل, on fol. 162ª.

خاتمه در ذکر لغات و مصطلحات و کنایات اهل هند. on fol. 171ª.

No colophon; it may be the author's autograph. Another complete copy of the same in the India Office Library, No. 1269.

Beginning: الحمد لله ربّ العالمین و الصلوة علی رسوله محمّد و آله و اصحابه اجمعین امّا بعد چنین گوید الخ.

Ff. 247, ll. 18; Nasta'lîk; size, 11¼ in. by 7 in.
[Elliott 383.]

1764

Mustalahât-i-Thugân (مصطلحات ٹهگان).

The famous slang-vocabulary of the Thugs (or Thags), compiled in Persian by 'Alî Akbar for Captain William Henry Sleeman, principal assistant of the Governor-General in India in the years 1830–1834, and containing 685 words in alphabetical order with Persian paraphrase and explanation.

Beginning of the preface, on fol. 1ᵇ: حمد بیحدّ بعدد لغات مختلفه مر احکم الحاکمینی را سزد که خلعت او الخ.

Beginning of the vocabulary:

آله تنگ را گویند

آنسو توڑ بارانی را گویند که سوای چار ماه موسم بر سکال نازل شود الخ

The three genuine Hindûstânî characters ٹ, ڈ, and ڑ are invariably expressed here by ت, د, and ر with a small ط above the respective letter.

On this vocabulary is founded the 'Ramaseeana or vocabulary of the peculiar language used by the Thugs' etc., edited by W. H. Sleeman, Calcutta, 1836; comp. also 'Illustrations of the History and Practices of the Thugs,' London (Wm. H. Allen and Co.), 1837, and 'The Confessions of a Thug' (Colonel Meadows Taylor's 'Indian Tales,' vol. i, Henry S. King, London, 1873).

Ff. 50, ll. 15; Nasta'lîk; size, 8⅝ in. by 5⅝ in.
[Ouseley Add. 131.]

V. Theology and Law: Exposition of the Truth, Rites and Duties of the Islâm according to the Sunnite and Shî'ite Doctrines, Commentaries on the Kurân, Traditions, Vindication of the Hindû and Christian Creeds, and Translations of the Bible.

1765

Almu'tamad fî almu'takad (المعتمد فی المعتقد).

A work on Muhammadan theology, composed by Imâm Shihâb-aldîn Fadl-allâh Thûripishtî (ثوریشتی), and therefore sometimes styled عقائد ثوریشتی, dedicated to the Salgharide Sultân Atâbeg Abû Bakr bin Sa'd bin Zindagi (Zangi probably), the sixth of the Atâbegs, who reigned over Fârs from A. H. 623–658 = A. D. 1226–1260, and to whom Sa'dî's Gulistân is dedicated; see fol. 3ᵇ, l. 3 and last line. It contains three bâbs, each subdivided into ten fasls:

1. Belief and faith in God (در ایمان بخدای عزّ و جلّ), on fol. 4ª.

2. Belief in the angels, the books of revelation and the prophets (در ایمان بفرشتگان و کتابها و پیغمبران), on fol. 24ª.

3. Particular points of the orthodox (that is, the *Sunnite*) faith (در دیگر مسائل اعتقادی بر موجب کتاب و سنّت و اجماع امّت), on fol. 97ᵇ.

Beginning: اللهمّ انا نحمدك حمداً یلیق بکبریائك و نصلّی علی صفوة اصفیائك و خاتم انبیائك الخ.

A complete index on ff. 1ᵇ and 2ª. This work is much praised by Husain Wâ'iz in his تحفة الصلوة; comp. H. Khalfa v. p. 623, No. 12362. Other copies in Cat. Codd. Or. Lugd. Bat. iv. p. 295, and W. Pertsch, p. 18. No date.

Ff. 125, ll. 19; Naskhî; two illuminated frontispieces on ff. 1ᵇ and 2ᵇ; size, 10 in. by 6 in.
[Fraser 220.]

1766

Tabsirat-al'awâmm fî ma'rifati-makâlât-alanâm (تبصرة العوامّ فی معرفة مقالات الانام).

A compendium (مختصر) on the different opinions and ideas of all the religious orders, sects, philosophical congregations etc. of the world, especially of Islâmism, in twenty-six chapters, by Murtadâ, who is usually called 'Alam-alhudâ, or the standard of direction towards the way of salvation, and flourished about A.H. 653 = A. D. 1255; see Rieu i. p. 140, and iii. p. 1081ª.

Beginning: حمد و سپاس مرخدایرا عزّ و جلّ که جملهٔ موجودات ازعدم بوجود آورد از نیستی بهستی رسانید الخ.

Contents of the twenty-six chapters according to the index: 1. در مقالات فلاسفه و امثالشان, on fol. 76[b]; 2. در مقالات مجوسیان, on fol. 86[a]; 3. در مقالات جهودان و ترسایان, on fol. 94[b]; 4. در ذکر فرق اسلام و مقالاتشان, on fol. 100[b]; 5. در ذکر طبقات خوارج, on fol. 108[b]; 6. در ذکر فرق معتزله, on fol. 117[a]; 7. در مقالات جهیم ابن صفوان و اتباعش (Rieu reads جهم), on fol. 122[b]; 8. در مقالات مُرجیان, on fol. 124[a]; 9. در مقالات نجّاریّه, on fol. 126[a]; 10. درمقالات کرّامیّه, on fol. 126[b]; 11. درمقالات مشبّهیّه, on fol. 133[b]; 12. درمقالات تناسخیّه; 13. در ذکر اهل سنّت و جماعت; 14. در مقالات ابن ; 15. در ذکر سیوم وچهارم ازیشان; 16. در مقالات صوفیان; 17. در کلاماتی چند که کلاب; 18. در آنچه اهل سنّت در حقّ انبیا قشیری یاد کرده گفته اند (chapters 12–18 are not marked in the text); 19. در مقالات اصحاب دوم از فرق اسلام که ایشان را شیعه خوانند, on fol. 196[a]; 20. در دانستن حقّ از باطل, on fol. 213[a] (in the text باب بیستم must be read instead of بیست دویم); 21. در ذکر اعتقاد امامیّه, on fol. 217[a]; 22. درحکایت فدك, on fol. 226[a]; 23. درحدیث موضوع وناراستیٔ آن, on fol. 237[a]; 24. در فضائح بنی امیّه, on fol. 255[b] (here must be read باب بیست چهارم instead of بیست ششم); 25. در حکایت اهل عدل و جبر, on fol. 261[b]; 26. درچند مسئله از مذهب امامیّه که گفته شود, on fol. 266[a].

No date.

Ff. 73–269, ll. 11–16; Nasta'lîk, written by different hands; size, 9 in. by $4\frac{7}{8}$ in. [Fraser 114.]

1767

Mukaddimat-alṣalât (مقدّمة الصلوة).

The well-known little mathnawî on legal prayer, ablution, and fasting by Maulawî Sharaf-aldîn Bukhârî, completed, according to the date given in the last verses of most copies, in the year 693 of the Riḥlat (از وفات رسول) = A. H. 703, middle of Jumâdâ I (A. D. 1303, end of December). Only the Copenhagen copy (A. F. Mehren, p. 6, No. VII) contains a 300 years older date, viz. 393 of the Riḥlat (نود وسه چو رفت سیصد سال) = A. H. 403 (A. D. 1012, beginning of December). Other copies in G. Flügel i. p. 512, and in the India Office Library, Nos. 285, 506, 819, and 1345, fol. 56[b] sq. Beginning:

نام حق بر زبان همیرانم — که بجان ودلش همیخوانم

Another title of the poem is نام حق from the initial words of the first bait; it is also styled sometimes مقدّم الصلوة.

Dated the 4th of Dhû-alḥijjah, A. H. 1136 = A. D. 1724, August 24.

Ff. 40[b]–63, ll. 9; large Nasta'lîk; size, $4\frac{1}{4}$ in. by $3\frac{1}{4}$ in. [Fraser 249.]

1768

A fragment of the same.

This fragment of the مقدّمة الصلوة or نام حق comprises baits 1–13, 15–18, 22–24, 28, and 27 of the preceding copy.

Ff. 99[a], 99[b], ll. 16; Nasta'lîk; size, $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Laud Or. 205.]

1769

Majma'-al'iṣmat (مجمع العصمت).

An exposition of the duties which Islâm imposes upon the true believers, being a commentary by Shaik Muḥammad Ma'ṣûm, the son of Mullâ Bâbâ bin Ya'kûb bin Khwâjah Muḥammad Kafkânî, on the preceding poem of Sharaf-aldîn Bukhârî (see ff. 4[a], 7[a], l. 5, and 60[a]); see another copy of the same commentary in Rieu i. p. 23. When the commentator lived is uncertain; but he is undoubtedly younger than Ikhtiyâr bin Ghiyâth-aldîn Ḥusainî (who died A. H 897 = A. D. 1492; see further below under No. 1778), since he frequently quotes the commentary of that Shaikh, styled شرح مقدّم الصلوة (a copy of which is preserved in the India Office Library, No. 1717). He is mentioned by H. Khalfa vi. p. 563.

Beginning of the commentary: سپاس عظمت اساس که متحیّران علوم علیا از صحیفهٔ فصیحهٔ الحمد لله الذی هدانا اقتباس نمایند الخ.

Between ff. 1 and 2 there is a lacuna, so that the beginning of the poem itself is missing.

The commentary is lithographed at Lucknow, A. H. 1259. No date.

Colophon: تمام شد شرح نام حق تصنیف قطب الاولیاء مولوی حضرت شرف الدین بتأریخ چهارم شهر جمادی الاوّل.

Ff. 1–60, ll. 7; Nasta'lîk; size, $7\frac{3}{8}$ in. by $4\frac{3}{4}$ in. [Ouseley 88.]

1770

Lâzim-i-Muṣallâ (لازم مصلّی).

Another short mathnawî, containing precepts about the ablution before the prayer (وضوّ) and the prayer itself, in two bâbs, each subdivided into eight short faṣls, by Sayyid Muḥammad Saif-allâh Kâdirî, beginning:

بنام خداوند خالق جهان
حکیمی سخن آفرین بر زبان

The title occurs in the seventh bait. It closes on fol. 163[b], and the following pages are filled with some theological questions, on fol. 164[a]; a kind of ساقی نامه,

on fol. 166[a]; some grammatical remarks about the verb (فعل), and a مناجات in verse by Kamâl Ḥusainî, on fol. 169[b].

Ff. 153–170, 2 coll., each ll. 11; Nasta'lîḳ; size, 7¼ in. by 4¾ in. [Fraser 222.]

1771

Aurâd-i-Ḳâdiriyyah (اوراد قادريّة).

An extract from Shaikh Muḥammad bin Ibrâhîm al-Ḳâdirî's (who may be identical with the author of the preceding mathnawî) larger breviary, entitled اوراد قادريّة الشطّاريّة, or prayers for all the set times of the day and night, beginning: الحمد لله ربّ العالمين حمد الّذين وفّقهم الله تعالى على المواظبة بحفظ الأوقات والانفاس بالاوراد الخ.

It is divided into eleven short bâbs. No date.

Ff. 25[b]–39, ll. 15; Nasta'lîḳ; size, 6¾ in. by 4½ in. [Fraser 217.]

1772

Another breviary or prayers for different festivals, fasts, etc., headed من اوراد معظّم و مكرّم اينست, and beginning: چون طالب در راه حق قدم نهد اوّلا مداومت بر فرائض خداى تعالى و بر ستّت مؤكّده الخ.

On ff. 34[a]–37[a] there are added invocations by means of the forty sublime names of God (ورد چهل اسم معظّم ومكرّم اينست).

No date.

Ff. 37, ll. 9; partly Naskhî, partly Nasta'lîḳ; illuminated frontispiece; size, 6½ in. by 4¼ in. [Fraser 218.]

1773

Khulâṣat-alda'awât fî ta'ḳib-alṣalawât (خلاصة الدّعوات فى تعقيب الصلوات).

A treatise on the duty of special and extraordinary invocations and prayers besides the ordinary daily worship, with set forms for the several hours of the day and night, by Ibn Muḥammad Ibrâhîm, beginning: الحمد لله .... و بعد فإنّ الوالد ادام الله وجوده وافاض عليه برّه و جوده الخ.

Many marginal glosses and additions. Some other prescriptions for prayers on the fly-leaves. Dated the 7th of Rabî'-alawwal, A.H. 1026 = A.D. 1617, March 15, by Aḥmad bin 'Alî almakkî alshîrâzî. Collated A.H. 1070 = A.D. 1659, 1660.

Ff. 47, ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 7¾ in. by 4⅞ in. [Fraser 231.]

1774

Mukhtaṣar (مختصر).

A compendium of religious observances of Islâmism, beginning: الحمد لله و سلام على عباده والذين اصطفى و الصلوة و السلام على سيّد الانبياء و على آله و اصحابه الخ.

The anonymous author says in the preface: اى عزيز صاحب التميز فرض است خواندن علمى كه منبئ باشد از حقيقت حقّ سبحانه من وجه و مشعر باشد از حقيقت رسل و ملائكه و كتب و اين مختصر نيز مخبراست از علم مفروضه و مشيرست بحقيقت مذكوره پس بايد كه ياد گيرى اين مختصر را و بخوانى و قبول كنى آنرا شايد كه ترا هم ياد كنند و بخوانند و قبول كنند و بالله التوفيق.

This treatise comprises an introduction, divided into ishârât and mas'alas, and several books (كتاب), for instance, كتاب الصلوة, on fol. 24[b], and كتاب الصوم, on fol. 51[a]. Each kitâb contains a great number of chapters (فصول) and also mas'alas, fâ'idas, etc., all interspersed with verse.

No date.

Ff. 11–71, ll. 16; Nasta'lîḳ; size, 8¼ in. by 4½ in. [Walker 43.]

1775

Kifâyat-almuslimîn (كفاية المسلمين).

Another short anonymous tract on the same religious duties and observances, ablution, prayer, etc. Beginning: فصل در بيان وضؤ در وضؤ چهار چيز فرض است اوّل روى شستن الخ.

No date.

Ff. 32[b]–40, ll. 14; Nasta'lîḳ; size, 9⅝ in. by 6 in. [Fraser 48.]

1776

Some prayers and invocations to God, mostly in Arabic, beginning: يا سلطان العارفين يا تاج المحقّقين يا ساقى الحميّا الخ.

No date.

Ff. 147–151, ll. 15; Naskhî; size, 7¼ in. by 4¾ in. [Fraser 222.]

1777

Miftâḥ-alkhairât (مفتاح الخيرات).

A treatise on some important questions, regarding Muḥammadan theology and law, by Isma'îl bin Luṭf-allâh albâkharzî, the author of the vocabulary of Arabic words used in Persian, styled خلاصة اللغات وتفسير المشكلات, see No. 1671 in this Catal., and of the خلاصة الاسلام, a treatise similar to ours, who must have flourished before A.H. 916 = A.D. 1510; comp. Rieu ii. pp. 508, 807[b], and 493[b]. He says in the preface, on fol. 1[b]: ميگويد بندهٔ كمترين درگاه و اضعف عباد الله اسمعيل بن لطف الله الباخرزى لازال فى حفظ الملك الغنىّ مسئلهٔ چند كه در اسلام بر تو فرض است و دانستن آن بر تو واجب است درين رساله كه نام او مفتاح الخيرات است جمع كرده شد و از الفاظ

مشکل و عبارات مفصّل اخراج نموده آمد باید که در هیچ مجلس خجله و شرمسار نگردی الخ.

This little essay is divided into mas'alas and bayâns.

No date.

Ff. 1–10, ll. 17–18; Nasta'lîk; size, 8¼ in. by 4½ in. [Walker 43.]

1778

Mukhtâr-alikhtiyâr (مختار الاختيار).

Legal decisions, according to the orthodox or Sunnite doctrine (مختار الاختيار على المذهب المختار), collected in order to explain and to illustrate the different points of Muhammadan ecclesiastical and civil law, by Ikhtiyâr-alhusainî, that is, Ibn Ghiyâth-aldîn Husainî Ikhtiyâr, the author of the اساس الاقتباس, who died A. H. 897 = A. D. 1492 (comp. H. Khalfa i. p. 264, No. 561, and No. 1769 in this Catal.) at Harât (see No. 239, fol. 1b, last line but one, and No. 234, fol. 2a). The whole work (according to No. 239, fol. 3a) is divided into three dissertations (مبحث) and a conclusion (مقطع). The three dissertations are found complete in these three volumes, but the conclusion (مقطع در ملحقات و متفرّقات) is missing.

Contents:

مبحث اوّل در بیان آداب و رسوم قضاة و حکّام و آنچه از توابع آنست, in ten majlis, on fol. 3a, in No. 239.

مبحث دوم در ذکر شروط از حجج و وثائق و قیود و دقائق آن, in a dibâca, twenty-two kitâbs, and a khâtimah, on fol. 1b, in No. 234.

مبحث سیوم در بیان محاضر و سجلات و ما یتعلّق بها النفی و الاثبات, in two mudda'âs (مدّعا) and a khâtimah, on fol. 1b, in No. 235.

Beginning of the preface of the whole work in No. 239: بسم الله الرحمن الرحيم خطبة حمد لکتاب کريم حجّة قاطعة لم تشب قاف بطغراء جميع الکتب اختيار کلّ مختار الخ.

Beginning of the preface of the second volume (No. 234): نادرهٔ توقیع کتاب کریم خطبهٔ دیباچهٔ منشور دل برسراین حجّت قاطع سجلّ حمد بر دوام حضرت علامی را که الخ.

No date. The first volume collated throughout.

No. 239, ff. 79; No. 234, ff. 93; No. 235, ff. 40, ll. 17; Nasta'lîk; size, 8¾ in. by 5½ in. [Fraser 239, 234, 235.]

1779

I'tikâdnâma (اعتقادنامه).

A treatise on the articles of Muhammadan faith, in form of a mathnawî, ascribed to the poet Jâmî (who died A. H. 898 = A. D. 1492, see Nos. 894–976 and 1291 (3 and 5) in this Catal.); comp. Rieu ii. p. 827a.

Beginning:

پیش ازین ذکر قاصد نامه ۔ زد بلوح بیان رقم خامه

No date.

Ff. 1–11, 2 coll., each ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in. [Fraser 222.]

1780

Another treatise on the general principles of Muhammadan faith, specially explaining and defending the prophetical mission of Muhammad in comparison with that of Moses and Christ.

Beginning: الحمد لله ربّ الخ امّا بعد بر رای ارباب دانش وبینش هویدا وپیداست که مقصود از آفرینش.

The author's name is not mentioned anywhere.

Dated A. H. 1240, the 30th of Rajab = A. D. 1825, March 20; copied by حسن بن مرحوم ملّا مرادی (!) لنکروی for one یعقوب مچل (Jacob Mitchell).

Ff. 1–32, ll. 12; Nasta'lîk; size, 8 in. by 4⅝ in. [Ouseley 28.]

1781

Ma'dan-aljawâhir (معدن الجواهر).

A work on the science of imprecations, omens, and divinations, entitled معدن الجواهر من بحر الفضائل, and compiled A. H. 942 = A. D. 1535, 1536, from several Arabic works: جواهر العلوم و شمس المعارف و دعوات الاوليا و کتاب دعوة يا لطيف و يا حی و يا قيّوم و دعوتهای ديگر, by Ahmad bin Yûsuf 'Abbâsî, commonly called Miyân Ahmad Muta'allim, born, according to his own statement on fol. 1b, l. 7, A. H. 871, the 11th of Rajab (A. D. 1467, February 16). Consequently he was already more than seventy years old when he began this work.

Beginning: . . . . . الحمد لله حمداً کثيراً طيّباً مبارکاً ربّ العالمين من الاجسام والارواح و الملائکة المقرّبين والصلوة على نبيّه و حبيبه الخ.

It is incomplete at the end, and breaks off on fol. 235b. On ff. 236b and 237a there is added by another hand a طريق دعوت دعاء کبير.

Ff. 237, ll. 17; Nasta'lîk; ff. 1–3 supplied by another hand; parts of ff. 9a, 9b, 12, and 157b left blank; size, 9⅞ in. by 5⅝ in. [Walker 85.]

1782

Majmû'-i-Khânî (مجموع خانی).

A compendium of Muhammadan ecclesiastical law, according to the different orthodox schools, comprising the five principal duties of the Islâm, viz. purification, prayer, alms, fasts, and pilgrimage, compiled by Kamâl Karîm (see fol. 2b, ll. 11), and dedicated to a certain Bahrâmkhân (therefore styled مجموع خانی فی عین المعانی).

It contains five kitâbs, according to the above-named principal observances of a faithful Muslim:

كتاب طهارت, on fol. 3ª.
كتاب الصلوة, on fol. 31ª.
كتاب الزكوة, on fol. 97ᵇ.
كتاب الصوم, on fol. 108ª.
كتاب الحجّ, on fol. 130ª.

Beginning, on fol. 2ᵇ: حمد و سپاس مر پادشاهی را كه دار الملك دولتآباد انسانی بعزّ (Ind. Off.: بعزّة) دين اسلام رسانيده اوست الخ.

The first two pages contain an index of the whole work in a rather confused state, not quite agreeing in its subdivisions with the text itself; for instance, in the index the كتاب الحجّ precedes the كتاب الصوم, in the text the former follows the latter, etc. Another copy of the same work, where the author has the fuller name of Kamâl Karîm Nâgûri, is preserved in the India Office Library, No. 225.

This copy was finished by Muḥammad ibn Nûḥ, the 26th of Rabîʿ-alawwal, A. H. 1000 = A. D. 1592, January 11.

Ff. 149, ll. 21; Nastaʿlîḳ; size, 9¾ in. by 5½ in. [Fraser 226.]

1783

Jawâmiʿ-aljawâhir (جوامع الجواهر).

A work on the philosophy of the Muhammadan faith, treating of God and the duties of the Islâm, by Abû-alḳâsim alhusainî alnamakîn (see the preface, fol. 2ª, l. 7; a note on fol. 1ª gives alnamakî). It is dedicated to Mirzâ Muḥammad Ghâzîbeg Tarkhân (see fol. 3ª, l. 6), who was killed A. H. 1021 = A. D. 1612, 1613), see Rieu iii. p. 1084ᵇ, and is divided into five books and an epilogue; comp. the index on fol. 3ᵇ:

باب اوّل در ذكر خدای تعالى, on fol. 3ᵇ.
باب دويم در توبه و استغفار و حفظ اللسان, on fol. 27ᵇ.
باب سيوم در فضيلت علم و علما و قراءة قرآن, on fol. 40ª.
باب چهارم در تسبيح و تهليل و تحميد و توكّل على الله تعالى و ايمان و اسلام, on fol. 74ᵇ.
باب پنجم در مرحمت و شفقت و حقوق والدين وذوى الارحام و الجار و العدل, on fol. 84ᵇ.
خاتمه فى المتفرّقات المفيدة, on fol. 123ᵇ.

Beginning: حمد بيعدّ مر پادشاهی را كه گويندهٔ كلمهٔ لا اله الّا الله را در حصن امان دارد و رسول عليه الصلوة الخ.

Not dated.

Ff. 150, ll. 11; Nastaʿlîḳ; size, 8¾ in. by 5⅝ in. [Walker 70.]

1784

Jâmiʿ-i-ʿabbâsî (جامع عبّاسى).

A complete copy, in two volumes, of the famous collection of Muḥammadan ecclesiastic and civil laws, according to the Shîʿite doctrine. This work, in twenty bâbs, was commenced at the request of Shâh ʿAbbâs alhusainî almûsawî alṣafawî by the great Shîʿah divine, Bahâ-aldîn Muḥammad ʿÂmilî, the author of نان وحلوا (see above, Nos. 1085–1088 and 1241, 47, col. 768), of the خلاصة الحساب, the تشريح الافلاك, a treatise on the astrolabe (see above, No. 1508), and many other works, but he was only able to finish the first *five* bâbs. After having come as far as the end of the fifth bâb, he died, the 12th of Shawwâl, A. H. 1031 (so is stated here, see No. 224, fol. 2ª, l. 10, contrary to the usual and well-confirmed date, A. H. 1030 = A. D. 1621). The work was continued, that is to say, the remaining fifteen bâbs were completed forthwith by Niẓâm bin Ḥusain of Sâwa (see No. 224, fol. 2ª, l. 13; comp. also Rieu i. p. 25 sq.; J. Aumer, p. 130; Catal. Codd. Or. Lugd. Bat. iv. p. 178; Fleischer, Catal. Dresd., No. 338; A. F. Mehren, p. 5, etc.). The work has been lithographed at Lucknow, A. H. 1264, and at Tabrîz, A. H. 1277.

Contents:

First volume (No. 223):

باب ١ در بيان طهارت يعنى وضوٌ و غسل و تيمّم, on fol. 3ª.
باب ٢ در نمازهای واجبى و سنّتى, on fol. 37ᵇ.
باب ٣ در زكوة و خمس واجبى و سنّتى, on fol. 111ᵇ.
باب ۴ در روزهٔ واجب و سنّت, on fol. 118ᵇ.
باب ٥ در حجّ گذاردن, on fol. 127ᵇ.

The copy of this first volume was finished in the month Shawwâl, A. H. 1032 = A. D. 1623, August, by the order of Ṭahmâsp Ḳulibeg at Bandar Sûrat.

Second volume (No. 224):

باب ٦ در وقف كردن و تصدّق نمودن و قرض دادن و بنده آزاد كردن و با كافران جهاد كردن, on fol. 2ª.
باب ٧ در زيارت حضرت رسالت پناه و حضرت امير المؤمنين و باقى حضرات ائمّه و ايّام مولود ووفات ايشان, on fol. 24ᵇ.
باب ٨ در بيان نذر و عهد كردن و سوگند خوردن و كفّارت دادن, on fol. 49ᵇ.
باب ٩ در بيعت كردن و رهن نمودن و شفعه گرفتن, on fol. 56ª.
باب ١٠ در اجاره دادن و عاريت نمودن و احكام غصب كردن, on fol. 82ᵇ.
باب ١١ در نكاح كردن بدوام و مُتعه و تحليل و ملك, on fol. 110ᵇ.
باب ١٢ در طلاق و خلع وعده داشتن زنان, on fol. 155ᵇ.
باب ١٣ در شكار كردن و شروط آن, on fol. 171ª.
باب ١۴ در ذبح حيوانات حلال و حرام حيوانات, on fol. 175ª.
باب ١٥ در آداب طعام خوردن و آب نوشيدن و رخت پوشيدن, on fol. 182ᵇ.
باب ١٦ در قضا پرسيدن وشروط آن, on fol. 191ᵇ.
باب ١٧ در اقرار كردن و وصيّت نمودن, on fol. 215ᵇ.

باب ۱۸ در قسمت کردن ترکه, on fol. 225a.

باب ۱۹ در حدودی که در شرع مقرراست بجهت دزدی وزنا ولواطه و سحق و غیر آن, on fol. 254b.

باب ۲۰ در بیان خون بهای قتل آدمی و خون بهای قطع اعضای او و خون بهای زخمی که برآدمی زنند و خون بهای سگ شکاری و سگ گله و سگی که محافظت باغ یا زراعت کند, on fol. 267b.

Beginning of the whole work: الحمد لله ربّ العالمین والصلوة علی اشرف الاوّلین و الآخرین الخ.

This second volume is not dated.

No. 223, ff. 147, ll. 17; Nasta'lik; size, $7\frac{5}{8}$ in. by $4\frac{1}{4}$ in. No. 224, ff. 290, ll. 17; more modern Nasta'lik; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in. [Fraser 223, 224.]

1785

Risâlah dar fiḳh (رساله در فقه).

An anonymous encyclopaedia of Muhammadan ecclesiastic and civil law, according to the Shi'ite doctrine (see fol. 1b, last line but two: این رساله ایست در فقه مذهب حقّ ائمّهٔ معصومین بزبان فارسی). The author conceals his name, he only tells us that he compiled his work از کتب فقهاء دین و علماء محقّقین, and then he gives at once an index of its contents.

Beginning: حمداً لعلیّ اجتبی حبیبه المجتبی واصطفی صفیّه المصطفی علی کافّة الرسل و سائر الانبیاء الخ.

It comprises eighteen kitâbs, each of which is subdivided into numerous bâbs and faṣls; the eighteen kitâbs are as follows:

1. کتاب الصلوة, in thirty-two bâbs, on fol. 6a.
2. کتاب الزکوة, in three nau' and ten bâbs, on fol. 50a.
3. کتاب الصوم, in eight bâbs, on fol. 61b.
4. کتاب حجّ, in twelve bâbs, on fol. 69b.
5. کتاب جهاد, in four bâbs, on fol. 82b.
6. کتاب تجارت, in a muḳaddimah and nine bâbs, on fol. 86a.
7. کتاب هبه و سائر بخششها, in four bâbs, on fol. 97b.
8. کتاب دین و توابع آن, in six bâbs, on fol. 102a.
9. کتاب اجارت و توابع آن (or در اجارات), in twelve bâbs, on fol. 121a.
10. کتاب وصیّت, in four bâbs, on fol. 140b.
11. کتاب نکاح, in a muḳaddimah and many different chapters, as bâbs, ḳisms, faṣls, etc., confusedly mixed together, on fol. 145a.
12. کتاب فراق, in five nau' and several bâbs, on fol. 169b.
13. کتاب عتق, in seven bâbs, on fol. 178a, last line.
14. کتاب نذر و عهد و یمین و کفّاره, in three maḳsads and several bâbs, on fol. 188a.
15. کتاب صید و کشتار و طعام و شراب, in three bâbs, on fol. 194a.
16. کتاب میراث, in eight bâbs, on fol. 203b.
17. کتاب قضا وشهادت و حدّ, in twelve bâbs.
18. کتاب قصاص, in fourteen bâbs.

The last two kitâbs are not marked in the text, as all the headings in the last portion of the MS. are left blank.

This copy was finished by Muḥammad Kâẓim bin Husainbeg Sârûḳî Farâhânî, the 8th of Ṣafar, A. H. 1063 = A. D. 1653, January 8.

Ff. 244, ll. 18; large Nasta'lik; size, $12\frac{1}{4}$ in. by $7\frac{5}{8}$ in. [Fraser 225.]

1786

Discussions on all the principal points of Muhammadan theology and law in which the Sunnites differ from the Shi'ites, apparently by one of the latter, beginning: بدان ایّدك الله که این رساله است در بیان مسائل خلافیّه میان فرقهٔ ناجیهٔ امامیّه و طائفهٔ اهل سنّت و جماعت در فروع عبادات و معاملات و غیر آن الخ.

The book is divided into seventeen faṣls:

1. در طهارت, comprising twenty-seven questions (مسئله), on fol. 1b.
2. در نماز, comprising sixty-five discussions (بحث), on fol. 16b.
3. در زکوة, comprising nineteen questions, on fol. 46b.
4. در داشتن روزه, in seventeen questions, on fol. 52b.
5. در حجّ, in thirty-two questions, on fol. 58b.
6. در بیع, in twenty-one questions, on fol. 65a.
7. در رهن و حجر, in nineteen questions, on fol. 73a.
8. در ودیعه, in thirteen questions, on fol. 79a.
9. در اجاره دادن و گرفتن, in eight questions, on fol. 83b.
10. در هبات, in four questions, on fol. 85b.
11. در میراث, in thirteen questions, on fol. 86b.
12. در نکاح, in thirteen questions, on fol. 95a.
13. در طلاق, in twenty-one questions, on fol. 102a.
14. درجنایات, in twenty-two questions, on fol. 111a.
15. درصید و توابع آن, in four questions, on fol. 123b.
16. در سوگند و توابع آن, in seven questions, on fol. 125a.
17. در قضا و توابع آن, in five questions, on fol. 128a.

No date. A part of fol. 102 torn away.

Ff. 136, ll. 15; Naskhî; size, $9\frac{1}{8}$ in. by $4\frac{7}{8}$ in. [Fraser 238.]

1787

Râḥat-alḳulûb (راحت القلوب).

A work on theological, ethical, and paraenetical matters, styled the 'Repose of Hearts,' by Mubârak Faiḍ-allâh Shâmî. It is divided into the following

twenty bâbs (in the index the headings are a little confounded, and three omitted altogether):

1. در بیان ذکر قیامت و احوال آن, on fol. 3^{a}.
2. در بیان خوف قیامت و هیبت آن, on fol. 11^{b}.
3. در بیان صفت دوزخ, on fol. 21^{a}.
4. در بیان صفت بهشت و اهل آن, on fol. 32^{a}.
5. در بیان حقّ مادر و پدر و همسایه, on fol. 37^{a}.
6. در بیان خوردن و گرفتن و دادن ربا, on fol. 42^{a}.
7. در بیان گذاردن نماز و دادن زکوة, on fol. 44^{a}.
8. در بیان منع از خمر خوردن و مناهی, on fol. 47^{b}.
9. در بیان فضیلهٔ نماز گذاردن, on fol. 49^{b}.
10. در بیان فضیلت قرآن خواندن, on fol. 52^{a}.
11. در بیان فضیلت روزهٔ ماه مبارك رمضان داشتن, on fol. 57^{a}.
12. در بیان حقّ شوهر بر زن و حقّ زن بر شوهر, on fol. 60^{b}.
13. در بیان منع کردن دروغ, on fol. 64^{a}.
14. در بیان منع کردن غیبت, on fol. 66^{a}.
15. در بیان منع کردن حسد و عجب, on fol. 69^{a}.
16. در بیان منع کردن تکبّر, on fol. 73^{b}.
17. در بیان حسن خلق و خشم فرو خوردن, on fol. 75^{b}.
18. در نصیحت و حکایت سلف و خلف, on fol. 81^{b}.
19. در بیان قصّهٔ زناء ابو شحمه فرزند عمر, on fol. 92^{b}.
20. در بیان عقوبت نوحه کردن, on fol. 99^{b}.

No date. A fragmentary copy of the same is described in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336, dated A. H. 1037=A. D. 1627, 1628.

Ff. 101, ll. 11–12; very large and distinct Nastaʻlîk; size, 9 in. by $5\frac{5}{8}$ in. [WALKER 59.]

1788

A work on Muḥammadan theology, with historical remarks, incomplete both at the beginning and end, with many misplaced leaves and lacunas in the text. It opens abruptly in the praise of Muḥammad thus: الاشراق و مجمع محاسن الشیم و الاوصاف محمّد بن عبد الله بن عبد المطّلب الخ.

Then follows on fol. 1^{b} the praise of Abû Bakr, on fol. 2^{b} the praise of ʻUthmân, and on fol. 3^{b} the praise of ʻAlî. On fol. 5^{b} begins at once the fifth bâb (الباب الخامس در ذکر سابقین الاوّلین).

Bâb 6 is found on fol. 8^{b} (در ذکر تابعین); bâb 7 on fol. 11^{b} (در مناقب امام اعظم ابو حنیفه); bâb 8 on fol. 17^{b} (در فضل مناقب امام مطّلبی شافعی); bâb 9 on fol. 20^{a} (در نماز و احکام وضوء و احکام آن); bâb 10 on fol. 23^{b} (در زکوة و احکام آن و خشوع در آن); bâb 11 on fol. 35^{a} (آن و تهدید آنکس که زکوة ندهد); bâb 12 on fol. 37^{a} (در فضیلت روزه داشتن); bâb 13 on fol. 38^{b} (در فضل حجّ و مناسك آن); bâb 14 on fol. 46^{b} (درفضل علوم علما); bâb 15 on fol. 58^{a} (در فضل فقر فقرا); bâb 16 on fol. 57^{a} (در فضل قرآن و خواندن آن); bâb 17 on fol. 56^{b} (در ذکر حقّ تعالی و تقدّس); bâbs 18–22 entirely missing; bâb 23 on fol. 52^{a} (در فضل دعاها که در اثر آورده اند); bâb 24 on fol. 62^{b} (در فضل ماه رجب); bâb 25 on fol. 67^{a} (در فضیلت ماه شعبان); bâb 26 on fol. 69^{a} (در فضیلت ماه رمضان); bâb 27 is missing; bâb 28 on fol. 78^{b} (در فضیلت عشر ماه محرّم و روز عاشورا); bâb 29 on fol. 81^{a} (در فضیلت نماز هفته); bâb 30 on fol. 83^{b} (در فضل جملهٔ نمازها); bâb 31 on fol. 88^{a} (در فضل حقوق نگاه داشتن); bâb 32 on fol. 94^{a} (در عدل پادشاه); bâb 33 on fol. 95^{b} (در فضل غزا کردن); bâb 34 on fol. 97^{a} (در تیر انداختن و سواری کردن); bâb 35 on fol. 97^{b} (در علامات قیامه یاد کردن لفظهای قیامه); bâb 36 on fol. 100^{b} (در آنچه نهی کرده است); bâb 37 on fol. 101^{b} (فی المحظورات); bâb 38 on fol. 107^{a} (فی المحظورات); bâb 39 on fol. 109^{a} (فی الّذین فارقوا الدنیا باستماع المواعظ); bâb 40 on fol. 112^{b} (فی الّذین یکمون بعد الموت); bâb 41 on fol. 115^{b} (فی صفة النار); bâb 42 on fol. 116^{b} (فی صفة الجنّة); bâb 43 on fol. 117^{b} (در ذکر حوض کوثر); bâb 44 on fol. 118^{a} (فی الشفاعة); bâb 45 on fol. 119^{b} (فی مواقف القیامة); bâb 46 on fol. 122^{b} (فی عذاب القبر); bâb 47 on fol. 124^{a} (فی احوال الاموات عند الموت و بعده); bâb 48 on fol. 129^{b} (فی المتفرّقات). In this bâb the copy breaks off on fol. 134^{b}; on ff. 135–143 a fragment of Arabic traditions is found, without beginning and end.

Archbishop Laud gave this copy to the Library A. D. 1635=A. H. 1044, 1045. Some injuries here and there. The right order of ff. 48–59 seems to be: 48, 58, 57, 53–56, 49, 50–52, 59; but there are lacunas after ff. 56 and 49.

Ff. 143, ll. 17 (on ff. 1–134), ll. 21 (on ff. 135–143); Naskhî, ff. 135–143 written by another hand; size, $10\frac{1}{4}$ in. by $7\frac{1}{2}$ in. [LAUD OR. 309.]

1789

Takmîl-alîmân wa taḳwiyat-alîḳân (تکمیل الایمان و تقویة الایقان).

Explanation of the articles of faith in the Muḥammadan religion according to the doctrine of the Sunnites, composed by ʻAbd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (see fol. 1^{b}, ll. 4–6), who was born A. H. 958=A. D. 1551, and died A. H. 1052=A. D. 1642, 1643; comp. Rieu i. p. 14, and ii. p. 827^{b}; J. Aumer, p. 128; Elliot, History of India, vi. p. 175. His takhalluṣ was Ḥaḳḳî. Among his numerous works the most renowned are the following: جذب القلوب الی دار المحبوب (a history and topography of Madînah), India Office Library, Nos. 100, 785, and 797; تاریخ حقّی, see above, Nos. 195–198; اخبار الاخیار, see above, No. 363; زاد المتّقین, Rieu i. p. 356; شرح المشکاة, Rieu i. p. 14; شرح سُفر السعادة, Rieu i. p. 15, and India Office Library, Nos. 739 and 2150; مرج البحرین, Rieu ii. p. 863^{a}; رسائل (religious tracts) and رسالة المکاتیب, Rieu iii. p. 1027^{a}; Homilies in Arabic, Rieu iii. p. 1028^{a}; and an autobiography, Rieu iii. p. 1011^{a}.

Beginning: الحمد لله ربّ العالمين ...... امّا بعد میگوید فقیر حقیر اضعف عباد الله القوی الباری عبد الحقّ الخ.

No date. Other copies in the India Office, Library, Nos. 677, fol. 69 sq., and 2303.

Ff. 84, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 4⅞ in. [Fraser 219.]

1790

Takrâr-i-asrâriyyah (تکرار اسراریّه).

An anonymous treatise on Muḥammadan theology, comprising four نوع, viz.:

1. لا اله الّا الله محمّد الرسول.
2. ذکر ملکوتی.
3. ذکر جبروتی.
4. ذکر لاهوتی.

Beginning: الله الله الله لا اله الّا هو الله العلیّ العظیم الله الله لا اله الّا هو الله الاحد الصمد ذو الجلال و الاکرام الخ.

No date. This copy was bought at Âgra, A.D. 1647 = A.H. 1057.

Ff. 77, ll. 15; Nasta'lîḳ; size, 7 in. by 4⅛ in. [Bodl. Or. 29.]

1791

Dabistân (دبستان).

The well-known work on the ancient religions of Asia, entitled Dabistân, and beginning: ای نام تو سر دفتر اطفال دبستان الخ.

The whole text of this work has been printed in Calcutta, A.H. 1224; in Ṭaharân, A.H. 1260; in Bombay, A.H. 1264 and 1277; and translated into English by David Shea and Anthony Troyer, in three volumes, for the Oriental Translation Fund, Paris, 1843. Text and English translation of the first chapter, by Fr. Gladwin, had already appeared before in the first two numbers of the New Asiatic Miscellany, Calcutta, 1789; translated into German by F. von Dalberg, Würzburg, 1809. As for the difficult question about the author's name, lifetime, etc., we refer to the almost conclusive remarks in Rieu i. p. 141 sq., according to which the work appears to have been composed by Mûbad Shâh, and completed shortly after A.H. 1063 = A.D. 1653.

This copy is dated in the beginning of the month Ṣafar, A.H. 1186 = A.D. 1772, May, by 'Inâyat-allâh of Murshidâbâd. Lacunas seem to be after ff. 164 and 166. Another copy of the same work in J. Aumer, p. 126.

Ff. 168, ll. 22; Nasta'lîḳ; size, 9⅛ in. by 6 in. [Ouseley Add. 140.]

1792

A treatise on the doctrine of the resurrection and future life (در تحقیق معاد و حشر اجساد), incomplete at the end, by Ibn Kamâl-aldin Ḥusain Muḥammad Muḳîm alḥusainî of Astarâbâd, who dedicated this little work to his sovereign 'Abdallâh Ḳuṭbshâh (who reigned from A.H. 1035 to 1083 = A.D. 1626–1672), see fol. 275ª, l. 6, and fol. 277ª, l. 2. It consists of a tabṣirah (تبصره), on fol. 277ª; a maṭlab (مطلب), on fol. 277ᵇ, which is subdivided into four ruknus (on ff. 278ᵇ, 287ª, 296ᵇ, and 299ᵇ) and a great number of faṣls; a takmilah (تکمله), on fol. 307ᵇ; and a khâtimah (خاتمه), on fol. 315ᵇ. On fol. 320ᵇ the treatise breaks off with the words: توبه اعتراض میکند.

Ff. 273–320, ll. 16; Nasta'lîḳ; size, 9 in. by 4⅞ in. [Fraser 114.]

1793

Mirât-alukhrâ (مرآة الاخری).

Another treatise on the same topics, translated from an Arabic work (در احوال آخرت و امور قیامت) by Shaikh 'Abd-alraḥmân of Gujarât, into Persian by Muḥammad Ghanî ibn Shaikh 'Abd-alghafûr (see fol. 14ª, ll. 3, 4, 9, and 10), and beginning: حمد است مر خدایرا که بزرگی داد انسانرا بر جمیع مخلوقات از فضل عمیم خود الخ.

Not dated.

Ff. 14–121, ll. 15; Nasta'lîḳ; size, 7¼ in. by 4¾ in. [Fraser 222.]

1794

Manâsik-i-Ḥajj (مناسك حجّ).

Regulations and ordinances for the pilgrimage to Makkah, a compendium of all the sacred rites and ceremonies to be observed by the Shi'ite pilgrim (مختصر در بیان آداب و احکام حجّ), by Muḥammad Bâḳir Majlisi bin Muḥammad Taḳî, the author of the جلاء العيون, see above, No. 140; the حلية المتّقين, Rieu i. p. 20; the حقّ اليقين, Rieu i. p. 33; the عين الحيات, India Office Library, No. 587; the Arabic work on prayers, بحار الانوار, and the Persian extract therefrom, مقباس المصابيح, Rieu i. pp. 20 and 21; the زاد المعاد, Rieu i. p. 21; the جبر و تفويض, Rieu ii. p. 857ª; the حياة القلوب, Rieu i. p. 154ª, etc., who died A.H. 1110 = A.D. 1698.

Beginning: الحمد لله الّذی جعل من فضائل الانعام علی الانام ان فرض عليهم حجّ بيته الحرام الخ.

The author tells us in the preface that his father (Muḥammad Taḳî) had composed already two treatises, a larger and a smaller one (رسائل صغيره و کبيره), on the same subject, and that he, the son, himself had written an essay on that topic; that he moreover intended to give to the world in future also a detailed work on pilgrimage, and that in the meantime he proposed to edit this compendium for the benefit of all holy pilgrims.

This copy was finished (perhaps by the author himself) the 21st of Ramaḍân, A.H. 1098 = A.D. 1687, July 31.

Ff. 34, ll. 14; Nasta'lîḳ; size, 7¾ in. by 5½ in. [Bodl. Or. 216.]

1795

Another copy of the same.
Beginning the same as in the preceding copy.
No date.

Ff. 73, ll. 12; large Nasta'lîk; size, 7 in. by $4\frac{1}{8}$ in.
[Fraser 236.]

1796

Tuhfat-alakhawain fi manâkib-alshaikhain (تحفة الاخوين فى مناقب الشيخين).

An anonymous treatise on the praiseworthy qualities and the great merits of the Khalifs Abû Bakr (the heading is missing in consequence of a lacuna after fol. 5), 'Umar (fol. 10ᵇ), 'Uthmân (fol. 50ᵇ), and Mu'âwiyah bin Abî Sufyân (fol. 70ᵃ), and of some of the اصحاب (fol. 83ᵃ). It is divided into a mukaddimah, four fasls, a khâtimah, and a tabsirah. Which of the Khalifs are meant by the title of the 'two Shaikhs' is not clear from the contents.

Beginning: پر بها گوهری که بدستیاری غوّاص فکر از مجمع البحرين خيال و انديشهٔ صائب بر آوردهٔ الخ.

The title, which runs in full thus: تحفة الاخوين فى مناقب الشيخين ذى النورين, occurs on fol. 3ᵇ, l. 5.

The last page greatly damaged. No date.

Ff. 92, ll. 13; careless Nasta'lîk; size, $7\frac{1}{4}$ in. by $4\frac{1}{4}$ in.
[Bodl. Or. 694.]

1797

Risâlah fi ithbât-alwâjib (رساله فى اثبات الواجب).

A theological tract by Yûsuf 'Alî (see fol. 3ᵃ, l. 10), entitled 'Assertion of God's indispensable and necessary existence,' and treating of the توحيد, the نبوّت, etc. It is dedicated to Sultân Shâh .... alhusainî Bahâdurkhân (see fol. 4ᵃ, l. 2; the word between Shâh and alhusainî is unfortunately effaced).

Beginning: حمد متواتر و ثنای متکاثر فراخور معبوديست که از عادت او احسان و مغفرت خلقانست و عبادتش موجب نجات ايشان الخ.

Not dated.

Ff. 1–24, ll. 12; Nasta'lîk; size, $6\frac{1}{2}$ in. by $4\frac{1}{2}$ in.
[Seld. superius 95.]

1798

Misbâh-almu'minîn (مصباح المؤمنين).

A theological treatise in two مطلب and a خاتمه:
مطلب اوّل در ذکر اصول دينيّه, on fol. 257ᵇ.
مطلب دوم در بيان شرائط نماز, on fol. 259ᵇ.

This second matlab is subdivided into a mukaddimah (در بيان فضيلت نماز), on fol. 259ᵇ, and two bâbs: 1. در بيان طهارت, on fol. 260ᵃ; 2. در بيان افعال نماز و مقدّمات آن, on fol. 263ᵃ.

Khâtimah on fol. 268ᵃ (heading missing).

Not dated. The treatise ends on fol. 269ᵇ. The last two pages are filled with the fragment of another religious tract about special prayers, etc., at the birth of children.

Ff. 256–270, ll. 15; very worm-eaten and damaged; Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{5}{8}$ in.
[Fraser 192.]

1799

An anonymous tract on Muhammadan theology, beginning: الحمد لله ربّ العالمين و صلوة على سيّدنا محمّد المصطفى و على عباده الّذين اصطفى اللهمّ اجعلنا ممّن توكّل عليك الخ.

No date.

Ff. 200–220, ll. 15; Nasta'lîk; size, $7\frac{1}{4}$ in. by 5 in.
[Marsh 540.]

1800

Another theological tract on various important points of the Muhammadan faith, beginning, on fol. 64ᵇ: الحمد لله .... بدانکه ايمان اقرار است بزبان يعنى گفتن کلمهٔ طيّب لا اله الّا الله الخ.

Not dated.

Ff. 64ᵇ–81ᵇ, ll. 7; small Nasta'lîk; size, $4\frac{1}{4}$ in. by $3\frac{1}{4}$ in.
[Fraser 249.]

1801

Fragment of an anonymous tract, the first bâb of which, beginning on fol. 1ᵇ, treats of men's need of religion and belief in God (باب اوّل در بيان احتياج آدميان بدين خداى تعالى), and the first fasl of this bâb, the only one which is found in this copy, explains man's pre-eminence over all other animals by intellect and the intellect's embellishment by knowledge, especially the knowledge of God, etc. (فصل اوّل در شرافت آدمى بر ديگر حيوانات بعقل ودر آرايش عقل بعلم خاصّه بعلم دين حقّ خداى تعالى الخ).

No date.

Ff. 8, ll. 15; Nasta'lîk; size, $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.
[Seld. superius 72.]

1802

Khutba-i-yaum-aljum'ah (خطبهٔ يوم الجمعه).

Two khutbas, in the name of the emperor Aurangzib 'Âlamgîr (A. H. 1068–1118 = A. D. 1658–1707), for the Friday service, in Arabic with Persian interlinear paraphrase. The *first* begins, on fol. 1ᵇ: الحمد لله مالك زمان الامور الخ; the *second*, on fol. 5ᵃ: الحمد لله الحمد لله الكبير المتعال ذى العزّة الخ.

No date.

Ff. 1–13, ll. 12; Nasta'lîk; illuminated frontispiece; size, $6\frac{3}{8}$ in. by 4 in.
[Fraser 228.]

1803

Khulâsat-alfikh (خلاصة الفقه).

Medulla jurisprudentiae, a synopsis of the whole

Muhammadan law, both civil and ecclesiastic, according to the Sunnite school of Abû Ḥanifah, by an anonymous author. It is divided into fifty-nine (not sixty, as is stated on fol. 2ª, l. 5) short chapters, beginning with the احکام پاکیٔ آب ,احکام شریعت ,احکام ایمان, در احکام غسل ,در استنجا و استبرا ,احکام طهارت, در احکام وضو, etc. etc., and concluding with در بیان در بیان ,در بیان مستحاضه ,در بیان مأذون ,سلام گفتن اشربه, and در بیان کلمات کفر.

Beginning: الحمد لله ربّ العالمین .... بدانکه هیچ چیزی نیست در جهان از بودنی واز نابودنیٔ او که شناختن آن لازم شده است امّا در شناختن تو خود بنگر الخ.

Numerous marginal glosses. Modern copy, not dated (the work itself seems also to be of quite a modern date).

Ff. 83, ll. 17; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5⅝ in. [Fraser 227.]

1804

Two religious tracts.

1. On ff. 1ᵇ–8ᵇ, a short treatise on the various creeds and languages of the world, the author of which is, according to an English notice on fol. 1ª, Hauji Kuptaun, i. e. Ḥâji Kaptân, beginning: هرگاه دانشمند منصف صاحب قدس صائب ورای ثاقب در احوال اختلاف و تلوّن مذاهب و زبانهای اهل اقالیم الخ.

2. On ff. 9ᵇ–16ᵇ, a treatise on creation, by Abû Ṭâlib alḥusaini, beginning: یقول کاتب هذه الاوراق ابو طالب الحسینی ختم الله له بالحسنی که از حقیقت ابتدای آفرینش دنیا الخ.

It was written by the author himself the 12th of Jumâdâ-althânî, A. H. 1216 = A. D. 1801, October 20, and presented by him to a former owner of this copy two days after, 1801, October 22, at Lucknow.

Ff. 16, ll. 10; careless Nasta'lîk; size, 7¾ in. by 4½ in. [Bodl. Or. 774.]

Commentaries and other explanatory works on the Kurân.

1805

Mawâhib-i-'Aliyyah (مواهب عليّه).

The complete Persian commentary on the Kurân, by Ḥusain bin 'Ali al-Wâ'iẓ al-Kashifi, the famous writer, who died A. H. 910 = A. D. 1504; see above, Nos. 134, 431 sq., 661, 1357 sq., 1460 sq., and 1553 sq. According to the preface the author had begun, at the request of Mîr 'Ali Shîr, to compose a detailed commentary on the Kurân, in four volumes, entitled جواهر التفسير لتحفة الامير; he finished the first of them, but many hindrances and adversities prevented him from continuing that work; he therefore resolved, A. H. 897 = A. D. 1492, in order to favour his great patron and friend and to provide him with a clear and distinct exegetic manual for the interpretation of the Kurân, upon writing a shorter and more comprehensive work of that kind, a Persian paraphrase with short explanatory glosses, and that shorter commentary (which was completed A. H. 899 = A. D. 1494) we have got in this copy, which begins: بعد از تمهید قواعد محامد الهی و تأسیس مبانیٔ ثناخوانیٔ حضرت رساله پناهی الخ.

Probably Ḥusain Wâ'iẓ never finished the larger composition, a conjecture supported by H. Khalfa, who quotes ii. p. 360, No. 3259, the مواهب عليّه, otherwise styled تفسير حسينى, as a complete commentary of the Kurân in one volume, but says with regard to the جواهر التفسير, that it is only a commentary of the *second* and *third* sûras (ib. and ii. p. 641, No. 4274), more correctly of the first three sûras and a portion of the fourth, as the copy in the India Office Library, No. 1381, proves (comp. also Rieu i. p. 11), consequently unfinished and only representing the above-mentioned first volume. Aumer's جواهر التفسير (Catal., p. 127), and the same work in Cat. des MSS. et Xylographes, p. 247, are no doubt identical with our مواهب عليّه and not with the larger work of that name, as they begin exactly in the same manner as our copy and show the same date, A. H. 897, whereas the جواهر التفسير has a distinct beginning of its own. Other copies in Rieu i. pp. 9–11; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips. 390ᵇ, No. 32; and the India Office Library, Nos. 2015, 2441, 2560, and 20. J. 1. The مواهب عليّه have been translated into Turkish by Abû-alfaḍl Muḥammad bin Idrîs Bidlîsî, who died A. H. 982 = A. D. 1574, 1575. Collated.

No date.

Ff. 518, ll. 21–23; Nasta'lîk; illuminated frontispiece; size, 11¼ in. by 8¼ in. [Bodl. Or. 332.]

1806

A large portion of the same commentary.

This portion of the مواهب عليّه comprises the first twenty sûras (sûras 1–18 on ff. 1–427 and 452–499; sûras 19 and 20 on ff. 440–451 and 428–439, the leaves from fol. 428 to the end being misplaced). Beginning the same as in the preceding copy. The end of the twentieth sûrah corresponds to fol. 290ᵇ, l. 14, in Bodl. Or. 332. Collated throughout.

No date.

Ff. 499, ll. 25 (except the first four pages, ll. 18–20); Nasta'lîk; ff. 428–451 written by a different hand; ff. 6–9 supplied by another modern hand; size, 11 in. by 5⅞ in. [Fraser 215.]

1807

Another large portion of the same.

This portion of the مواهب عليّه comprises in five volumes sûras 19–49; the *first* volume contains sûras

19–22, beginning in the same way as the nineteenth sûrah in Fraser 215, fol. 440b; the *second* volume goes from sûrah 23 down to sûrah 27, ver. 61; the *third* from sûrah 27, ver. 61, to sûrah 33, ver. 31; the *fourth* from sûrah 33, ver. 31, to sûrah 39, ver. 32; the *fifth* from sûrah 37 to sûrah 49, so that two-and-a-half sûras are found twice in this copy (viz. 37–39, ver. 32).

No date. The original part collated throughout.

No. 241, ff. 1–102; No. 242, ff. 103–220; No. 243, ff. 221–319; No. 244, ff. 320–425; No. 245, ff. 426–596, ll. 19; inelegant Nasta'lîk; fol. 388, a portion of fol. 389, and also ff. 423–425, 426–467, and 585–596 supplied by other hands; size, 6⅝ in. by 3½–3⅝ in. [Fraser 241–245.]

1808

A fragment of the same.

The first words of this fragment, which has neither beginning nor end, viz. ملهم غيبى, correspond to Fraser 215, fol. 1b, last line; the *first* sûrah begins here on fol. 1a; the *fifth* on fol. 120a. Ff. 1–151 are consecutive and break off in the *seventh* sûrah; the last two leaves are incoherent. Collated.

Ff. 153, ll. 23; Nasta'lîk; size, 10⅝ in. by 6⅝ in. [Fraser 233.]

1809

Manhaj-alṣâdiķîn fî ilzâm almukhâlifîn (منهج الصّادقين فى الزام المخالفين).

Another very large Persian commentary on the Ķurân, according to the Shî'ah doctrine, by Ibn Shukr-allâh Fatḥ-allâh alsharîf alkâshânî, who died A. H. 978 = A. D. 1570, 1571, in five books (مجلّد). *First* book, No. 264, ff. 1–195, contains a muķaddimah in ten faṣls and sûras 1–3; *second* book, No. 264, ff. 195b–355b, contains sûras 4–8; *third* book, No. 265, ff. 1–229, contains sûras 9–25; *fourth* book, No. 265. ff. 230b–396a, contains sûras 26–46; *fifth* book, No. 265, ff. 397b–570a, contains sûras 47–114.

Beginning: حمدى چون كلمات ربّانى بيغايت شايستهٔ لطيفيست كه از محض لطف ابدى بواسطهٔ وجود با جود احمدى بندگانرا الخ.

Another copy of a large portion of this rare commentary is found in the India Office Library, No. 1101; an abridgment of the same, styled خلاصة المنهج, is described in Rieu i. pp. 11–13. Other works of the same author are the تنبيه الغافلين (a Persian paraphrase of the نهج البلاغة, or the discourses and letters of 'Alî bin Abû Ṭâlib), see Rieu i. p. 18, and the Persian translation of Jamâl-aldîn Ḥasan al-Ḥillî's قواعد الاحكام, see ib. iii. p. 1077b (where also the date of the author's death is given). The colophon at the end of the first book (No. 264, fol. 195a) runs thus: تمّ المجلّد الاوّل من تفسير منهج الصّادقين فى الخامس عشر من شهر ذى القعدة سنة اربع و ستّين بعد الالف من الهجرة النبويّة فى دارالسلطنة حيدرآباد فى زمان السلطنة (!) سلطان عبد الله قطبشاه طوّل الله عمرهٔ, according to which the copy of this part was completed A. H. 1064, 15th of Dhû-alķa'dah = A. D. 1654, September 27, under 'Abdallâh Ķuṭbshâh, at Ḥaidarâbâd. The second and third books are not dated; large portions of the fourth and fifth are added by another hand, A. H. 1105 = A. D. 1693, 1694.

No. 264, ff. 355; No. 265, ff. 570, ll. 39; Nasta'lîk; illuminated frontispiece at the beginning of each of the five mujallads; size, 16⅝ in. by 10¾ in. [Fraser 264, 265.]

1810

Zîb-i-tafâsîr (زيب تفاسير).

The *fifth* volume (according to the colophon: هذا الجلد الخامس من كتاب زيب تفاسير) of a very detailed Persian commentary on the Ķurân, composed (or at least commenced) by Ṣafî bin Walî of Ķazwîn (see the author's name both in the preface, fol. 2a, l. 17, and in the epilogue, fol. 307b, l. 16), A. H. 1081 = A. D. 1670, 1671, according to this chronogram: خرد بهر تأريخ گفتا كه شد ـ زلطف ازل جلد پنجم تمام.

This is no doubt the same work which is mentioned under the title of 'Tafsîr' in the preface to another work of the same author, the انيس الحجّاج or 'Pilgrim's Companion,' composed about A. H. 1088 = A. D. 1677, 1678; see Rieu iii. p. 980. According to that preface the commentary was dedicated to Aurangzîb's daughter, Zîb-alnisâ. An earlier work of Ṣafî bin Walî was the general history of the world, styled تحفة الاخيار and brought down to A. H. 1078 = A. D. 1667, 1668; see Rieu i. p. 125, and iii. p. 1080a.

This volume comprises *five* sûras, from the beginning of the eighth (سورة الانفال) to the end of the twelfth (سورة يوسف).

Beginning: معركه آراى ميدان بيان ديدهٔ شوق بتوتياى گرد ظفر وقتى الخ.

Beginning of the eighth sûrah on fol. 3a, of the twelfth on fol. 307b, first line, concluded by a general khâtimah.

Dated the 16th of Dhû-alḥijjah, A. H. 1081 = A. D. 1671, April 26, at Shâhjahânâbâd. It is probably Ṣafî bin Walî's autograph copy.

Ff. 308, ll. 23; Nasta'lîk; the first three pages in another handwriting; a little worm-eaten and sometimes slightly damaged; size, 10⅜ in. by 6½ in. [Walker 89.]

1811

Miṣbâḥ-al'âshiķîn (مصباح العاشقين).

A Persian commentary on the ninety-third sûrah of the Ķurân, the سورة الضحى, compiled from other commentaries, traditions, and the writings of Ķâḍî Ḥamid-aldîn Nâgûrî (who died A. H. 673 = A. D. 1274), by Bahâ (i. e. Bahâ-aldîn) bin Maḥmûd bin Ibrâhîm,

beginning: الحمد لله خالق الماء والطين مالك السموات والارضين رازق الابرار والفاجرين الخ.

No date. It concludes on fol. 22[a]; the remaining pages are filled by other hands with some poetry and Ḳurân-glosses by the same Khwâjah Bahâ-aldîn, beginning: خاصّيّت الم تَركيف الخ.

Ff. 1–24, ll. 15; Nasta'lîḳ; size, 6¾ in. by 4½ in.
[Fraser 217.]

1812

Fragment of a Persian commentary on the seventy-eighth and seventy-ninth sûras of the Ḳurân, beginning: مخفی نماند که عبارت عالی بشارت نظم قرآن مجید که هر حرفی الخ.

The explanation of the seventy-eighth sûrah (سورة النبا) begins on fol. 75[a], that of the seventy-ninth (سورة النازعات) on fol. 81[a], breaking off already on the following page.

Ff. 74[b]–81[b], ll. 15; careless Nasta'lîḳ; size, 10 in. by 6 in.
[Fraser 176.]

1813

Three fragments of theological and exegetic character.

1. تفسير سورة يوسف, a commentary on the twelfth sûrah, on ff. 1–65[a], beginning: ربّنا آتنا من لدنك رحمة الخ. There seems to be a lacuna after fol. 1.

2. Fragment of a theological tract, discussing توبة, طهارة, etc., on ff. 65[b]–71[b].

3. Fragment, without beginning or end, of a commentary on the Ḳurân, on ff. 72[a]–88[b]. First verse, explained here, is sûrah 20, 1: (read عليك) ما انزلنا اليك القرآن الخ.

Ff. 88, ll. 12–19; Nasta'lîḳ, by various hands; on the first leaves an additional margin-column; size, 8¼ in. by 4¾ in.
[Fraser 240.]

1814

A short mathnawî, enumerating the properties of each sûrah of the Ḳurân, beginning:

بعد حمد خدا و نعت رسول
بشنو این نکته را بسمع قبول

Not dated.

Ff. 123–145, 2 coll., each ll. 13; Nasta'lîḳ; size, 7¼ in. by 4¾ in.
[Fraser 222.]

1815

A detailed Persian work on the Ḳurân, its excellencies and various peculiarities. No title or author's name appears anywhere; it begins at once with an index of the whole MS., but even this index is incomplete and opens with the *third* bâb of the first اصل (so that bâbs I and II are not registered in it). This highly interesting work is divided into two اصل, viz.:

اصل اوّل در فضیلت قرآن حمید و خواندن اسامی قرآن و خوانانیدن و ثواب هر سورتی و بعضی فضیلت آیات و حروف الخ, on fol. 6[b], subdivided into six bâbs (on ff. 6[b], 10[a], 18[a], 68[a], 84[a], and 95[b]; the فصل دویم, on fol. 15[b], is a mistake for فصل پنجم, that is the last faṣl in the second bâb; and فصل سیوم, on fol. 18[a], is a mistake for باب سیوم).

اصل دوم در بعضی احکام قرآن جمیل, on fol. 96[b], subdivided into twenty-three bâbs.

No date.

Ff. 158, ll. 15; large and distinct Nasta'lîḳ; size, 11⅜ in. by 7½ in.
[Fraser 248.]

1816

An essay on the truth of the Ḳurân and Muḥammad's divine mission, compiled by 'Abd-alwâsi' (see fol. 2[b], l. 7), without any title. It begins: حمد بیحدّ و عدّ افزون‌تر از شمار و ثنای بی منتهای حضرت آفریدگار عمّت نعمته الخ.

No date. Quite modern copy.

Ff. 14, ll. 9; Shikasta; size, 8⅜ in. by 5¼ in.
[Ouseley Add. 86.]

Traditions.

1817

A large fragment of a book of traditions, beginning with the twelfth chapter (باب) and going down to the fortieth, with which the work ends. The twelfth chapter treats of the miracles, worked by saints and holy men, but all the rest from chapter 13–40 is filled with a detailed history of the life and works of a certain Shaikh Murshid, based upon an endless number of legends and traditions. From the many Arabic verses spread over the whole work it appears to be a translation of an original Arabic book, but we have not been able to find any clue to its author, title, or date of composition.

Copied A. H. 798 and finished the 28th of Ṣafar = A. D. 1395, December 12, by Niẓâmî bin Ḥaidar bin Muḥammad bin Abî Bakr Shahriyâr.

Beginning: باب دوازدهم در ذکر کرامات اولیا و صفت و معاملات اصفیا قال الله تبارك و تعالی الخ.

Ff. 316, ll. 16; Naskhî; size, 10⅝ in. by 6½ in.
[Hunt. Donation 14.]

1818

Alrisâlat-al'aliyyat fi-alaḥâdîth-alnabawiyyat (الرسالة العليّة فی الاحادیث النبويّة).

Fragment of the famous treatise on the traditions of

the prophet by Husain bin 'Alî al-Wâ'iẓ albaihakî al-Kâshifî (who died A. H. 910=A. D. 1504; see above, Nos. 134, 431 sq., 661, 1357 sq., 1460 sq., 1553 sq., and 1805–1808), dedicated to Shaikh 'Ubaid-allâh and beginning: الحمد لله الذى زيّن شرف السيادة بانوار آثار سنن السند السيّد الامين وجعل مصابيح احاديثه العاليّة مطلع انوار شمس الملّة الخ.

It contains forty traditions, chiefly relating to divine worship, and arranged in eight اصل, each of which contains five وصل. Our copy goes down only to the middle, or perhaps the end, of the second وصل of the fourth اصل.

اصل اوّل در توحيد و ايمان و اسلام و نعت حضرت رسالت و صفت اولياء كرام, on fol. 2[b].

اصل ثانى درعبادات وآنچه متعلّق بدانست, on fol. 17[b].

اصل سيوم در فضائل قرآن و بعضى دعوات و اذكار و معارف, on fol. 34[a], last line.

اصل چهارم در مكارم اخلاق و محاسن اوصاف, on fol. 43[a], last line.

The last words of the second وصل of this اصل, in which the copy breaks off, on fol. 51[a], l. 2, run thus: يافتم آخر بحكم من طلب . . . .

A good account of this work is given by H. Khalfa iii. p. 421, No. 6241. We add the headings of the last four اصل from the index on fol. 2[a]:

اصل پنجم در اوصاف رديّه و رذائل اخلاق

اصل ششم درآداب اهل سلطنت و امارت و ارباب ثروت

اصل هفتم درآنچه تعلّق بازمنه و امكنه و البسه و اطعمه واشربه دارد

اصل هشتم در احاديث متفرّقه از هر نوع،

Ff. 1–51[a], ll. 21; Naskhî; size, 9⅜ in. by 5 in. [Hyde 11.]

1819

Laṭâ'if-i-ghaibî (لطائف غيبى).

A rich collection of traditions, with Persian paraphrase and detailed explanation, by Ahmad bin Zain-al'âbidîn al'alawî al-'Âmilî, the author of the مصقل صفا, or the refutation of Geronimo Xavier's 'Defence of Christianity' (completed in the month Muharram, A. H. 1032=A. D. 1622, November); see Rieu i. pp. 28 and 29. This work is dedicated to I'timâd-aldaulah Abû-alhasan (see fol. 2[b], ll. 9 and 10), and begins: بعد از حمد مبدعى كه سبعه معلّقات هفت آسمان نمونه از بدائع انشاء لطائف ابداع اوست الخ.

The Arabic text written throughout in red ink. No date. The copy is made from the author's autograph.

Ff. 252, ll. 17; Nasta'liḳ; size, 9¼ in. by 5¼ in. [Fraser 237.]

Vindication of the Hindû and Christian Creeds and controversial writings.

1820

Majma'-albahrain (مجمع البحرين).

Another copy of prince Dârâ Shukûh's treatise, styled 'the confluence of the two seas' (composed A. H. 1065= A. D. 1655), in which a reconciliation between Brahmanism and Muhammadanism is attempted; see above, No. 1241, 13. Beginning the same as there: بنام آنكه او نامى ندارد الخ.

This copy, not dated, is a little worm-eaten; some pages, especially the first, are almost entirely destroyed.

Ff. 22, ll. 15; Nasta'liḳ; size, 8¾ in. by 5 in. [Fraser 260.]

1821

The same.

Beginning as usual. The treatise ends on fol. 29[b], and the rest of the leaves (ff. 30[a]–44[b]) are filled with the same debate on Hindû theosophy between Bâbâ La'l or La'ldâs (here styled بابا لال ويال !) and prince Dârâ Shukûh, which has been noticed above in No. 1241, 14; comp. also Rieu ii. p. 841[b]. It consists merely of questions and answers; the questioner is styled عزيز, the answerer كامل.

No date.

Ff. 44, ll. 16; Shikasta; size, 8⅜ in. by 4½ in. [Caps. C. 9.]

1822

Vindication and explanation of the chief doctrines of the Hindû religion, written in Persian by an anonymous author, and beginning: رساله در بيان اصول مذاهب قوم هند بموجب تفصيل دفعات و ذيل، دفعهٔ اوّل در اوائل زمان اصل مذهب هنود بر وحدانيّت الله تعالى بود الخ.

This tract is incomplete; it breaks off in the middle of the thirty-third chapter or دفعه.

Ff. 40, ll. 6–7; large modern Nasta'liḳ; size, 8½ in. by 5¼ in. [Bodl. Or. 654.]

1823

Mirât-almakhlûḳât (مرآة المخلوقات).

A tract on Hindû cosmogony, in form of a dialogue between Mahâdeva and Parbati, translated from a Sanskrit original, and interpreted A. H. 1041=A. D. 1631, 1632, so as to account for Adam and Eve's creation, Muhammad's mission, and similar curious topics, by 'Abd-alrahmân Cishti, who died A. H. 1094=A. D. 1683; see Rieu iii. pp. 973 and 1034[a]. Four other works of the same renowned Shaikh are noticed in Rieu, all of which bear a title beginning with مرآة: the مرآة مداريّه, or life of Shâh Madâr, i. p. 361; مرآة الاسرار, or lives of famous saints and spiritual Pirs, i. p. 359 sq.; مرآة مسعودى, or life of Sâlâr Mas'ûd Ghâzî, 'the prince of martyrs,' iii. p. 1029[a]; and the مرآة الحقائق, an abridged translation of the Bhagavadgîtâ, iii. p. 1034[b].

Beginning of this treatise: . . . الحمد لله ربّ العالمين بعد هذا مينويسد حقير الفقير عبد الرحمن چشتى رسالهٔ مرآت المخلوقات الخ.

No date.

Ff. 33–58, ll. 12; large Nasta'lik; size, 8½ in. by 5 in. [Fraser 179.]

1824

Kunh-i-Dhât-i-Majma'-alṣifât (كنه ذات مجمع الصفات).

The same treatise on the different sects and religious order of the Hindûs, which is described under the title of رياض المذاهب in Rieu i. p. 64. It was compiled by the Pandit Mathurânâth (متهرانانته), a Brahman of Mâlwah (برهمن مالوى), at Banâras, A. H. 1228=A. D. 1812, at the request of Mr. John Glyn; comp. also H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: حمديكه سزاوار واجب بر حق بود از كمترين ممكنات الخ.

On the fly-leaves some historical fragments, dealing with the exploits of A. H. 6, and another worthless prose-piece. No date.

Ff. 37, ll. 14–16; Shikasta; size, 9⅛ in. by 5⅞ in. [Bodl. Or. 690.]

1825

A treatise by an Armenian priest, who had turned Muhammadan, compiled A. H. 1123=A. D. 1711, and dedicated to Abû-almuẓaffar Shâh Sulṭân Ḥusain alṣafawi (see ff. 2ª and 2ᵇ), who reigned over Persia from A. H. 1105 to 1135=A. D. 1694–1722, with the purpose of giving a succinct account of the Christian religion as practised by the Roman Catholics of Armenia, 'their forms of worship, their prayers, etc.'

Beginning of the preface, on fol. 1ᵇ: الحمد لله الواحد المتفرّد بالجلالة والصلوة على نبيّه الذى ختم به الرسالة الخ.

Beginning of the treatise itself, on fol. 3ª: شكر و سپاس بيحدّ و قياس صانعى را سزاست كه از نهايت قدرت بى زوال كاروان نوع انسان الخ.

Many marginal glosses.

Ff. 33, ll. 11; Nasta'lik; illuminated frontispiece; size, 6¼ in. by 4 in. [Fraser 230.]

1826

Christian tracts and controversies in Arabic and Persian.

1. A vindication of Muhammadanism, in *Arabic*, by Muhammad Ibrâhîm bin alḥusainî, beginning, on fol. 1ᵇ: الحمد لله ربّ العالمين والصلوة والسلام على من اصطفاه بالرسالة خصوصًا نبيّنا محمّد خاتم الانبياء والمرسلين و على آله و اصحابه اجمعين الخ.

2–4. A reply to the foregoing treatise, by the Rev. H. Martyn (died 1812), in *Persian*, beginning, on fol. 23ᵇ: منّت پذيرست اين كشيش نصرانى از فاضل و مجتهد اسلام الخ.

In this *second* treatise (رسالهٔ ثانى) is included the *third*, by the same Christian divine, on the evidences of Christianity, which is marked on the fly-leaf as a separate tract, and is counted as such in the collection itself, since the next treatise on fol. 59ª is called the *fourth* (رسالهٔ چهارم), and begins with a reference to the previous *two* treatises of the same author: آنچه در دو رسالهٔ مقدّم در بيان بطلان دين محمّدى نوشته ام الخ. This *fourth* and last treatise deals with the testimony to Moses. Comp. Henry Martyn's 'Controversial Tracts on Christianity and Mohammedanism,' Cambridge, 1824.

No date.

Ff. 81, ll. 9; Nasta'lik; size, 6⅛ in. by 3⅞ in. [Bodl. Or. 765.]

Translations of the Bible.

1827

Psalms (زبور داوُد).

A Persian translation of the Psalms, made by a Portuguese friar, Padre Juan (پادرى جوان), A. D. 1616 =A. H. 1025 (see fol. 3ª, هزار و شيصد (!) و شانزده; but the 11th of April added to the Christian date does not agree with the first of Rabí' II, as is stated there; it ought to be the 18th of April); comp. J. Aumer, p. 132, where another copy of the same translation is described. The learned priest added to his thoroughly literal rendering of the Psalms:

(*a*) A فهرست كتابها, that is, an index enumerating all the canonic books of the Roman Catholic canon, on fol. 1ᵇ.

(*b*) A ديباچه, or preface, on fol. 3ª, beginning: بر ضمير منير بندهگان نوّاب مستطاب سپهر ركاب اشرف اقدس الخ.

(*c*) A شرح بخوانندهٔ زبوران, an introduction to the Psalms by St. Augustine, on fol. 5ᵇ, beginning: خوشا قدّوس اكستين خليفه الخ.

The first Psalm begins, on fol. 10ª: خوشا مردى آنچه نرفت بمشورت ظلّامان و راه گناهكاران نه ايستاد الخ.

Copied in the month Sha'bân, A. H. 1028=A. D. 1619, July, August.

Ff. 103, ll. 15; Nasta'lik; size, 10⅜ in. by 6½ in. [Greaves 4.]

1828

The same.

Index, on fol. 1ᵇ; preface, on fol. 3ᵇ; introduction, on fol. 6ᵇ. Beginning of the Psalms, on fol. 12ᵇ. The date is given here again by mistake as هزار و شيصد(!) instead of هزار و ششصد و شانزده.

This copy was presented to the Oxford University by Thomas Roe, ambassador of King James at the court of the Emperor Jahângîr, after his return to England, January 1, 1619, 1620.

Ff. 106, ll. 15; Nasta'lik; size, 10⅞ in. by 5¾ in. [Bodl. Or. 130.]

1829

The same.

A third copy of the same translation, but in the greatest disorder throughout, and full of gross mistakes; the scribe was apparently an absolutely ignorant person. The date is here still more incorrectly written than in the preceding copies, viz.: هزار و سیصد و شانزده (1316 instead of 1616); but the Muḥammadan year سنهٔ ۱۲ corresponds to the real fact; it is the twelfth year of Jahângîr's reign, A. H. 1025=A. D. 1616. The leaves are all misplaced, and many of the headings as well as the numbers of the Psalms are utterly wrong. The proper order of the leaves is: ff. 1–74, 141–144, 137–140, 75–136, 145–160. The order of the Psalms according to the Hebrew original is as follows:

Psalms 1–100 = Psalms 1–100 (1–99 Vulgate) on ff. 11ᵇ–113ᵃ.

Psalm 101 (not marked here) begins on fol. 113ᵇ, first line.

Psalms 102–109=Psalms 101–108 (101–107 Vulg.) on ff. 114ᵃ–125ᵃ, last line.

Psalm 110 begins on fol. 126ᵇ, l. 10 (here styled Psalm 109 Hebr., 108 Vulg.), but only the first two verses are found here; the transcriber has suddenly jumped from this Psalm into the alphabetical Psalm 119; the fourth line of fol. 127ᵃ corresponds to verse 128 of Psalm 119. Consequently there are entirely missing the larger portions of Psalms 110 and 119, and the entire text of Psalms 111–118; and all the following comparative statements are in hopeless confusion.

Psalm 119, vv. 129–176=Psalm 110–114 (109–113 Vulg.), so styled here, on fol. 127ᵃ, l. 6, to fol. 129ᵇ, l. 10.

Psalms 120–125=Psalms 115–120 (114–119 Vulg.), so styled here, on fol. 129ᵇ, l. 11, to fol. 132ᵃ, l. 12.

Psalms 126 and 127 = Psalm 121 (120 Vulg.), so styled here, on fol. 132ᵃ, last line.

Psalms 128–135=Psalms 122–129 (121–128 Vulg.), so styled here, on fol. 133ᵃ, last line but one, to fol. 146ᵃ, l. 2.

Psalms 136–141=Psalms 62–67 (61–66 Vulg.), so styled here by the incomprehensible folly of the transcriber, on fol. 146ᵃ, l. 3, to fol. 151ᵇ, l. 5.

Psalms 142 and 143=Psalm 68 (67 Vulg.), so styled here, on fol. 151ᵇ, l. 6.

Psalms 144–146 = Psalms 69–71 (68–70 Vulg.), so styled here, on fol. 153ᵃ, l. 6, to fol. 156ᵃ, l. 11.

Psalm 147=Psalms 72 and 73 (71 and 72 Vulg.), so styled here, on fol. 156ᵃ, last line but one, to fol. 157ᵇ, l. 9.

Psalms 148–150 = Psalms 74–76 (73–75 Vulg.), so styled here, on fol. 157ᵇ, l. 10, to fol. 160ᵃ.

This copy begins, on fol. 1ᵇ, with some biblical verses, viz. Psalm 119, ver. 160, and the Gospel according to St. John i. 1–3; see the initial words: اوّل از سخنان تو راستی به دائمی جمله شریعتهای از عدل توّ در آغاز بود سخن و سخن بود نزد خدای الخ. After these preliminary verses follow the index, the preface, and the introduction, as in the preceding copies. Beginning of the Psalms, on fol. 11ᵇ: 'کتاب زبوران داوٗد علیه السلام زبور اوّل خوشا مردی الخ.

No date.

Ff. 160, ll. 13; large, but very incorrect Nasta'lîḳ; a large cut through the last thirty-eight leaves; size, 7¾ in. by 5½ in.

[Bodl. Or. 439.]

1830

Another translation of the Psalms.

This translation is quite different from that of Padre Juan, and begins, without any preface, at once with the first Psalm: سعادتمند مردی که بتدبیر ظالمان نرفت و بر راه خطاکاران نه استاد الخ.

It is much more correct and sensible than the preceding translation. Archbishop Laud presented this copy A. D. 1640=A. H. 1049, 1050.

Ff. 114, ll. 13; large and clear Nasta'lîḳ; size, 10 in. by 6 in.

[Laud Or. 141.]

1831

The same.

An incomplete copy of the same translation, going down to the end of the 138th Psalm. The rest is wanting.

Beginning the same as in the preceding copy.

Ff. 89, ll. 18–25; Samuel Clarke's handwriting; size, 7⅛ in. by 5½ in.

[Cler. 10.]

1832

Judith.

A complete translation of the book of Judith, made from the Vulgate, and beginning: پس ارفاقصات پادشاه مدی بسیار امّتها را زیر حکم خود آورده الخ.

No date.

Ff. 1–46, ll. 11; Nasta'lîḳ; size, 7¾ in. by 5 in. [Hyde 19.]

1833

The New Testament (پیمانهٔ تازهٔ خداوند و رهانندهٔ ما عیسیٰ مسیح).

The Persian translation of the entire New Testament, by the Rev. Henry Martyn (see above, No. 1826), made in Shîrâz from June, 1811, to May, 1812; see Rieu i. p. 2. It has been printed in St. Petersburg, 1815, and in Calcutta, 1816. The chapter-division in all the books is the same as in the Greek original.

Contents:

1. Gospel according to St. Matthew, on fol. 1ᵇ, headed: باب اوّل در نسب‌نامهٔ مسیح از ابراهیم تا یوسف الخ, and beginning: نسب‌نامهٔ عیسیٰ مسیح پسر داوٗد الخ.

2. Gospel according to St. Mark, on fol. 28ᵇ, beginning: آغاز بشارت عیسیٰ مسیح فرزند خدا الخ.

3. Gospel according to St. Luke, on fol. 42ᵇ, beginning: از آنجا که جمعی شروع نموده که آن وقائعی که الخ.

4. Gospel according to St. John, on fol. 66ᵃ, beginning: بود در ابتدا کلمه و آن کلمه نزد خدا بود الخ.

5. Acts of the Apostles, on fol. 84ᵃ.

6. St. Paul's epistle to the Romans, on fol. 104ᵇ.

7. St. Paul's first epistle to the Corinthians, on fol. 113ᵇ.

8. Second epistle, on fol. 121ᵇ.

9. St. Paul's epistle to the Galatians, on fol. 127ª.
10. St. Paul's epistle to the Ephesians, on fol. 130ᵇ.
11. St. Paul's epistle to the Philippians, on fol. 133ᵇ.
12. St. Paul's epistle to the Colossians, on fol. 135ᵇ.
13. St. Paul's first epistle to the Thessalonians, on fol. 137ª.
14. Second epistle, on fol. 139ª.
15. St. Paul's first epistle to Timothy, on fol. 140ª.
16. Second epistle, on fol. 142ᵇ.
17. St. Paul's epistle to Titus, on fol. 144ª.
18. St. Paul's epistle to Philemon, on fol. 145ª.
19. St. Paul's epistle to the Hebrews, on fol. 145ᵇ.
20. Epistle of St. James, on fol. 152ª.
21. First epistle of St. Peter, on fol. 154ª.
22. Second epistle, on fol. 156ᵇ.
23. First epistle of St. John, on fol. 158ª.
24 and 25. Second and third epistles, on fol. 160ᵇ.
26. Epistle of St. Jude, on fol. 161ª.
27. Revelation, on fol. 162ª.

End: و آنکس که شهادت را میدهد میگوید که آری من زود می آیم آمین آری بیا ای عیسای خداوند، توفیق خداوند ما عیسیٔ مسیح با همگی شما باد آمین، تمّت الکتاب بعون الملك الوهّاب.

According to the very small and indistinct date at the end this copy was made A.D. 1812 (the very year of the completion of the work).

Ff. 171, ll. 17; a luxurious and in the highest degree splendid MS., written in beautiful Nasta'lîk; a large and richly illuminated frontispiece at the head of the first Gospel, and smaller ones at those of all the following books, except St. Paul's epistle to the Colossians; each page surrounded by stripes in red, blue, and gold, and also by broad arabesques in gold and various other colours; each line surrounded by small gold arabesques too; magnificent binding, with flowers in gold and other colours; size, 11¾ in. by 7½ in. [Elliott 14.]

1834

Another copy of the same translation.

The twenty-seven books of the New Testament are found here: 1. on fol. 1ᵇ, 2. on fol. 22ª, 3. on fol. 35ª, 4. on fol. 56ª, 5. on fol. 72ª, 6. on fol. 92ᵇ, 7. on fol. 101ª, 8. on fol. 109ª, 9. on fol. 114ª, 10. on fol. 116ᵇ, 11. on fol. 119ª, 12. on fol. 121ª (heading forgotten), 13. on fol. 122ᵇ, 14. on fol. 124ª, 15. on fol. 125ª, 16. on fol. 127ᵇ, 17. on fol. 128ᵇ, 18. on fol. 129ᵇ, 19. on fol. 130ª, 20. on fol. 136ª, 21. on fol. 138ª, 22. on. fol. 140ª, 23. on fol. 141ᵇ, 24 and 25. on fol. 143ᵇ, 26. on fol. 144ª, 27. on fol. 144ᵇ.

Not dated.

Ff. 153, ll. 25; clear Nasta'lîk; size, 12⅛ in. by 7⅝ in. [Ouseley Add. 66.]

1835

The Gospels (کتاب انجیل).

The oldest and most renowned Persian translation of the Gospels, made from the Syriac version by Yuḥannâ bin-alkass (the bishop or presbyter, see fol. 13ᵇ, l. 12) Yûsuf al-Ya'kûbi, and transcribed at the request of Khwâjah Amir bin Sahm-aldaulah bin Shirâna, surnamed Tiflisi (تفلیسی), at Kaffa, by Simon bin Yûsuf bin Ibrâhim altabrizi, who finished this copy the 9th of Tamûz (July), A. D. 1341 = A. H. 742, Muharram. It is the same version which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. tom. i, Prolegomena, p. 102, where a good account of this MS. is given.

The copy opens with an introduction to the reading of the Gospels and the study of Christ's life and death, on ff. 1ᵇ–14ª, beginning: این لفظ مقدّمه است که پیشتر از انجیل خوانده شود جهت تقدّم معرفت الخ فصل اوّل چون خدای سبحانه و تعالی بچشم خوشنودی بر روی گیتی بنگرید الخ. Then follows a detailed index of every chapter of each of the four Gospels, on ff. 14ª–20ª.

The Gospel according to St. Matthew begins, on fol. 20ª, thus: انجیل متی که در شهر فلسطین بزبان عبری گفته شد و در انطاقیه بسریانی نبشتند، کتاب زائیدن یوشع مسیح پسر داوٗد و داوٗد پسر ابرهیم الخ.

The Gospel according to St. Mark begins on fol. 64ª
The Gospel according to St. Luke begins on fol. 91ᵇ.
The Gospel according to St. John begins on fol. 138ᵇ.

Ff. 170, ll. 18; good old Naskhi; size, 8¾ in. by 6 in. [Pococke 241.]

1836

A fragment of the same translation.

A portion of the same Persian translation of the Gospels, comprising only the Gospel according to St. Matthew (انجیل متی), together with a Latin paraphrase down to verse 4 of chapter xv. It is divided into single lessons; with chapter xv the eighty-sixth lesson or paragraph commences. The Persian text is written throughout on the front page, the corresponding Latin paraphrase on the back of each respective leaf; the last eight Persian lines are left without a translation.

Beginning the same as in the preceding copy. The last words run thus: پدرت را و مادرت را حرمت بدار و هر که پدر و مادر خود را . . . . ., 'Honour thy father and thy mother, and he who (curses) father or mother . . . . .' (chapter xv, ver. 4).

No date.

Ff. 184, ll. 12; European handwriting; size, 6 in. by 3¾ in. [Bodl. Or. 189.]

1837

Another translation of the Gospels.

The Gospels in the same Persian translation as in J. Aumer, p. 133, No. 340, entirely different from that in Walton's Polyglot (see the preceding copies).

The Gospel according to St. Matthew, on fol. 1ᵇ, begins thus: بنام پدر و پسر و روح القدس یك خدای، انجیل مقدّس ایشوع مسیح چنانچه نوشته است متی یکی از دوازده رسول او فصل اوّل کتاب زادن ایسوع مسیح پسر داوٗد الخ.

The Gospel according to St. Mark, on fol. 62ᵇ; accord-

ing to St. Luke, on fol. 100[a]; according to St. John, on fol. 168[b].

No date. But this copy was presented by Archbishop Laud, A. D. 1640=A. H. 1049, 1050.

Ff. 219, ll. 13; clear and distinct Nasta'lîk; size, 10½ in. by 6¼ in. [Laud Or. 2.]

1838

The same.

The same translation of the Gospels as in the preceding copy.

The Gospel according to St. Matthew begins, on fol. 1[b], thus: انجیل مقدس عیسیٰ مسیح چنانچه نوشته است متی فصل اوّل عیسیٰ مسیح از نسل بزرگان موافق بشیرت تولّد شد ملائکه یوسف را داد بشارت از مریم زوجهٔ او و آبستن و زائیدن پسر او خواهد شد' کتاب زادن مسیح عیسی پسر داوٗد پسر ابراهیم الخ.

The Gospel according to St. Mark, on fol. 73[a]; according to St. Luke, on fol. 115[b]; according to St. John, on fol. 183[b].

A full index of all the chapters in these four Gospels on fol. 234[a] sq. (یادگاری فصلهای کتاب انجیل مقدّس), and a list of all the sentences in the Gospels which prove that Jesus was God's Son, on fol. 238[b] sq.

No date.

Ff. 242, ll. 12; large and distinct Nasta'lîk; size, 8⅝ in. by 7 in. [Bodl. Or. 587.]

1839

The same.

The same translation, beginning, on fol. 1[b], with the Gospel according to St. Matthew: کتاب زادن ایشوع مسیح پسر داوٗد الخ.

The Gospel according to St. Mark, on fol. 80[b]; according to St. Luke, on fol. 131[b]; according to St. John, on fol. 187[b].

At the end of the first Gospel appears as date the 3rd of Ṣafar, A. H. 1135=A. D. 1722, November 13.

Ff. 234, ll. 13; large and distinct Nasta'lîk; illuminated frontispiece at the beginning of each Gospel; size, 10⅝ in. by 5⅞ in. [Hyde 12.]

1840

A third translation of the Gospels.

This translation is different from all the preceding ones (viz. Walton's Polyglot, J. Aumer's, and even the translation of the whole New Testament in Elliott 14 and Ouseley Add. 66). Many marginal notes. According to a notice, written by Sir Gore Ouseley in Persian, this copy was presented to him by his friend Mirzâ Shafî', the grand wazir of Persia, A. H. 1227=A. D. 1812, in Ṭaharân.

The Gospel according to St. Matthew, in 101 faṣls, begins, on fol. 2[a], thus: این کتاب نسب یسوع مسیح فرزند داوٗد فرزند ابرهیم است الخ.

The Gospel according to St. Mark, in 54 faṣls, on fol. 55[b]; according to St. Luke, in 86 faṣls, on fol. 88[b]; according to St. John, in 46 faṣls, on fol. 143[b].

This copy is not dated, but appears to be quite a modern transcript.

Ff. 181, ll. 18; Nasta'lîk; a richly-illuminated frontispiece at the beginning of each Gospel; each page surrounded by two stripes, the first blue, green, and brown, sprinkled with gold, the second green; splendid binding; size, 10¼ in. by 6½ in. [Elliott 13.]

VI. Music.

1841

Bahjat-alrûḥ (بهجت الروح).

A Persian treatise on music, by 'Abd-almu'min bin Ṣafî-aldîn bin 'Izz-aldîn bin Muḥyî-aldîn bin Ni'mat bin Ḳâbûs Washmgîr Jurjânî. From the genealogy given here, it is evident that the author was a lineal descendant of the famous Amîr Shams-alma'âli Ḳâbûs bin Washmgîr of Jurjân (who died A. H. 403=A. D. 1012) in the fifth generation; he could not possibly have flourished therefore under the first Ghaznawide Sulṭâns, and yet he mentions as the sovereign, in whose reign he compiled this little book, on fol. 2[b], السلطان محمّد غزنوی بهادر خان خلّد الله ملکه و طوّل عمره. Perhaps Muḥammad Ghûrî is meant, the brother of and co-regent with Ghiyâth-aldîn Muḥammad (A. H. 552–599 = A. D. 1157–1203), after whose death he reigned as independent monarch for three years more (assassinated A. H. 602 = A. D. 1206); he might with some justification be called Ghaznawî (if غزنوی is not merely a clerical error for غوری), as he was for many years governor of Ghazna. The Bahjat-alrûḥ (see this title on fol. 2[b]) is mainly compiled from Greek and Arabic sources: the author quotes Plato and Hermes, on fol. 1[b]; Fakhr-aldîn Ṭâ'ûs Marwî, on fol. 17[b]; Ḍiyâ-aldîn Muḥammad Yûsuf (a contemporary, since he adds to his name طوّل الله عمره), on fol. 20[a]; and—another puzzling point with regard to the time of this book's composition—Khwâjah 'Abd-alḳâdir of Marâgha, on fol. 20[a] (bis). If the last-mentioned scholar should really be identical with the author of the immediately following work, جامع الالحان, the composition of the Bahjat-alrûḥ would needs have to be assigned to as late a period as the middle of the ninth century of the Hijrah, which is virtually excluded by the author's genealogy. We must, therefore, either assume the existence of an earlier 'Abd-alḳâdir Marâghî or hold a later reviser of the present treatise, perhaps the copyist himself, responsible for the introduction of that name among its authorities.

Beginning: الحمد لله . . . امّا بعد فهذه رسالة شریفة و خیرة الباهرة فی العلوم الدوار (؟علوم الادوار) من قول الحکماء الفلسفة بدلائل المرضیّة المطبوعة یعنی این رساله ایست بزرگی قلیل اللفظ کثیرة المعنی مشتهر در علوم موسقی از کلام حکمای یونان الخ.

It is divided into ten short bâbs and a khâtimah (on ff. 3ª, 4ª, 5ᵇ, 7ª, 8ª, 9ᵇ, 13ª, 14ᵇ, 16ª, 16ᵇ, and 20ᵇ):

1. در بیان مبدأ این علم.
2. از اقاویل بعضی از حکما.
3. در نسبت این علم بوجود انسان.
4. نسبت این علم بکواکب سبعه.
5. در بیان بحور اصل و حرکات هریك.
6. در بیان این علم فی النظم.
7. در ترکیب پرده بحسب سیر عطارد وزهره.
8. در بیان آنکه مناسب هرکس چه نغمه باید.
9. در بیان آنکه هر نغمه چند بانگ بود.
10. در سلوك صاحب این علم.

Khâtimah: درآنکه هرمقامی ازچه استخراج شده است.

Copied by Ḳâ'im bin Naẓar 'Alî Yazdî (قائم بن نظر علی یزدی) in Iṣfahân, in the quarter of Aḥmadâbâd, end of Dhû-alḥijjah, A. H. 1036=A. D. 1627, September.

Ff. 23, ll. 12; small, irregular Nasta'lîḳ; size, 7 in. by 4¼ in. [Ouseley 117.]

1842

Jâmi'-alalḥân (جامع الالحان).

The oldest and original edition of 'Abd-alkâdir bin Ghaibî[1] Alḥâfiẓ almarâghi's work on music, in the author's own handwriting, see the note on fol. 1ª: كتاب جامع الالحان فی علم الموسقی كاتبه و واضعه عبد القادر بن غیبی الحافظ المراغی غفر الله ذنوبهما فی شهر محرّم المكرّم سنة ثمان و ثمانمائة الهلالیّة.

According to this note the author finished his work in the month Muḥarram, A. H. 808=A. D. 1405, July; but from the colophon, on fol. 137ª, فرغ من تألیفه و تحریره یوم الجمعه حادی عشر صفر ختم بالخیر و الظفر سنة ستّة عشر و ثمانمائة الهلالیّة, we learn that he did not really complete this copy before the 11th of Ṣafar, A. H. 816 = A. D. 1413, May 13, that is, almost eight years later. To account for this delay, we have only to quote a second note on fol. 1ª, which runs thus: وهبت هذا الكتاب لولد الاعزّ الاكرم نور الدین عبد الرحمٰن اطال الله بقاؤه و قبضت من جهته و انا الفقیر عبد القادر بن غیبی الحافظ المراغی سرّ الله عیوبه فی تاسع محرّم المكرّم سنة ستّ عشر و ثمانمائة; and which informs us that the author had given his first—no doubt incomplete, or at least unrevised—sketch to his eldest son Nûr-aldîn 'Abd-alraḥmân; that on the 9th of Muḥarram, A. H. 816=A. D. 1413, April 11, he took his MS. back and—within the few weeks from that date to the 13th of May—completed or revised and annotated it; in one word, gave the finishing stroke to it. And this conclusion is corroborated by the whole appearance of the copy; it is carelessly written, very often a number of lines struck out, in several places the original text is glued over with a new bit of paper and a new text in the same handwriting; it is collated; glosses and additions are made on the margin, etc.

[1] In other MSS. Ghainî, or even Ghanî; see Cat. Codd. Or. Lugd. Batav. iii. p. 303, note 1, and J. P. N. Land, Recherches sur l'histoire de la Gamme arabe in 'Actes du 6ième congrès international des Orientalistes,' 2nde partie, section 1, Leide, 1885, pp. 40 and 46; Ḥ. Khalfa ii. p. 507 reads 'Ainî.

Beginning: حمد بی غایت و شکر بی نهایت قادری را كه انواع موجودات‌را بكمال قدرت و تمام حكمت از عدم بوجود آورد الخ.

The work is divided into a preface, twelve bâbs, and a conclusion, viz.:

مقدّمه در تعریف موسیقی و كیفیّت حدوث صناعة موسیقی و موضوع و مبادئ آن و در آنك علّت غائئ این فنّ چیست, on fol. 5ª, in five faṣls.

باب اوّل در تعریف صوت و نغمه و سبب وصول آنها بسامعه و بیان اسباب حدّت و ثقل, on fol. 7ᵇ, in four faṣls.

باب ثانی در تقسیم دساتین بطریق صاحب ادوار از وتر واحد و بطریقی دیگر كه از آن طریق مقدار بعد بقیّه و نسبت حاشیتین آن روشن شود, on fol. 12ª, in three faṣls. Two tables on ff. 14ᵇ and 15ª.

باب ثالث در بیان ابعاد و ذكر نسب آنها و اضافات ابعاد بعضی ببعضی و فصل ابعاد بعضی از بعضی و تقسیم هر بعدی بقسمی متساوین و بیان اسباب كه موجب تنافرباشد, on fol. 15ᵇ, in five faṣls. A drawing on fol. 18ᵇ.

باب رابع در ذكر بعضی از اصناف اجناس و نسب ابعاد واعداد آن و تألیف ملائم از اقسام بعد ذی الاربع و بعد ذی الخمس و ترتیب دوائر از اضافات اقسام طبقهٔ ثانیه باقسام طبقهٔ اوّل, on fol. 21ᵇ, in three faṣls. Drawings on ff. 25ª sq.

باب خامس در حكم وترین و ثلثه اوتار واربعه اوتار كه عود قدیم است و خمسه اوتار كه عود كامل است و اصطحاب اوتار آنها با یكدیگر بطریق معهود, on fol. 36ᵇ, in four faṣls.

باب سادس در بیان ادوار مشهوره و طبقات ادوار و تعیین آوازات ستّه و آنچه مولانا قطب الدین شیرازی بر صاحب ادوار اعتراض كرده و جواب آنها كه گفته ام و بیان شعبات بیست و چهارگانه, on fol. 39ª, in four faṣls. Tables on ff. 39ᵇ and 41ª sq.

The two older musical authorities mentioned here are Ḳuṭb-aldîn Maḥmûd bin Mas'ûd alshîrâzî, who composed the درّة التاج (died A. H. 710 = A. D. 1310, 1311),

comp. Rieu ii. p. 434; and Ṣafî-aldîn ʻAbd-almu'min Albaghdâdî, who lived at Baghdâd at the time when it was taken by Hulâgû, A. H. 656 = A. D. 1258, and wrote a رسالة الادوار; comp. Ḥ. Khalfa iii. pp. 201, 363, and 413. The latter cannot in any way be identical with the author of the preceding treatise, ʻAbd-almu'min *bin* Ṣafî-aldîn *bin* ʻIzz-aldîn, etc., since his father's name was Fâkhir of Urumia (فاخر الأُرمَوی); see the Leyden Cat., loc. cit.

باب سابع در اشتباه ابعاد بیکدیگر و اشتراك نغمات ادوار با یکدیگر و ترتیب اجناس در طبقات ابعاد عظمی و ذکر نسب و اعداد آنها, on fol. 52ᵇ, in three faṣls. Drawings on fol. 54ᵃ sq. Tables on ff. 56ᵇ and 57ᵃ.

باب ثامن در بیان ادوار مشهوره در جمع تامّ چنانکه هر دائرهٔ با نظائر در آن مترتّب شوند و ذکر اسامئ نغمات ملائمه بالفاظ عربیّه و یونانیّه, on fol. 57ᵇ, in three faṣls. Tables on ff. 58ᵃ and 59ᵃ.

باب تاسع در ذکر دساتین مستوی و منعکس و اصطحاب غیر معهود و طریق پیدا کردن ترجیعات, on fol. 60ᵃ, in three faṣls. Tables on ff. 62ᵇ–71ᵃ.

باب عاشر در بیان قاعدهٔ گرفتهای مشکل بر دساتین عود از مشابهات و مخالفات و تعلیم خوانندگی بحلق و ذکر ترکیبات قریب الفهم و بعید الفهم و بیان تحریرات که از اجزای حلق حاصل شوند و ذکر اسامی و مراتب آلات الحان, on fol. 73ᵇ, in four faṣls. Tables on ff. 76ᵇ and 77ᵃ.

باب حادی عشر در ادوار ایقاع بطریق قدما وچنانکه درین زمان مستعمل و متداول است و ذکر اصول و فروع ادوار ایقاعی که مخترع این فقیر است و ذکر دخول تصانیف, on fol. 81ᵇ, in four faṣls. Drawings on fol. 87ᵃ sq.

باب ثانی عشر در تأثیر نغم ادوار و ذکر اصابع ستّه و طریقهٔ قدیم و مباشرت عمل و طریقهٔ ساختن تصانیف در عملیّات این فنّ, on fol. 90ᵃ, in three faṣls. Tables on fol. 91ᵇ sq.

خاتمه در آنکه مباشران این فنّ چگونه رعایت آداب مجالس کنند و در آنکه در هر مجلسی مناسب آن مجلس خوانند و قاعدهٔ ممارست درین فنّ و طریقهٔ تلحین مغول و اسامئ کوکهای ایشان و ذکر اسامئ مباشران این فنّ و بیان شدودی که بعود در عمل آورند و با آن تلحینات و ترجیعات و نواختها کنند بنوعی که سامعان صاحب ذوق غالب شوق بگریند و بخندند و در خواب شوند, on fol. 99ᵇ, in six faṣls.

The second faṣl in forty مجلس contains specimens of all the different branches of Persian poetry. Ff. 103 and 128 left blank entirely.

Ff. 140, ll. 17–27; Naskhî; size, 10½ in. by 6½ in.

[Marsh 282.]

1843

Maḳâṣid-alalḥân (مقاصد الالحان).

A second or abridged edition of the same work, again in the author's own handwriting; comp. the colophon on fol. 77ᵃ: کاتبه و واضعه اضعف عباد الله تعالی و احوجهم عبد القادر بن غیبی الحافظ المراغی غفر الله ذنوبهما فی یوم الجمعة الحادی و العشرین شوّال ختم بالخیر و الاقبال بسنة احدی و عشرین و ثمانمائة الهلالیّة.

Accordingly this copy was finished by the author himself, A. H. 821, the 21st of Shawwâl = A. D. 1418, November 21. A title does not appear anywhere; a later hand calls it on fol. 1ᵃ رسالهٔ لحنیّه, and on fol. 1ᵇ تعریف علم موسقی; but the title مقاصد الالحان is confirmed by the following copy, as well as that of the Leyden library (Cat. Codd. Or. Lugd. Batav. iii. pp. 302–305), both of which closely agree with this in substance and frequently in wording too. This second edition is much more simplified than the first; its beginning and the seven initial lines agree completely with the first nine lines in Marsh 282; but the introduction is much shorter here than in the preceding copy; the مقدّمه and خاتمه are entirely wanting, and the twelve bâbs are called فصل here. On the other hand, this second edition contains something which is neither found in the preceding nor in the following copy, viz. after the introductory prayer a prayer for the king, دعای پادشا (!) اسلام. The prince is Amîr Baisunghar, son of Sulṭân Shâhrukh, who died A. H. 837 = A. D. 1434. The twelve faṣls of this copy are as follows (index on ff. 2ᵇ–3ᵇ):

1. در تعریف موسیقی وصوت و نغمه و بعد و جمع و اسباب حدّت و ثقل و ذکر موضوع و مبادئ این فنّ, on fol. 3ᵇ.

2. در تقسیم دساتین بر اوتار و نسب ابعاد و اعداد آنها و اسباب تنافر و طریقهٔ اضافات ابعاد بیکدیگر و فصل ابعاد از یکدیگر وتنصیف ابعاد و اصطحاب معهود, on fol. 5ᵃ.

3. در بیان اقسام بعد ذی الاربع و اقسام بعد ذی الخمس و ترتیب دوائر اضافات آنها بیکدیگر, on fol. 15ᵇ.

4. در بیان ادوار مشهوره اعنی دوازده مقام و اشارات بطبقات آنها, on fol. 20ᵇ.

5. در ذکر آوازات ستّه و آنچه مولانا قطب الدین شیرازی بر صاحب ادوار اعتراضات کرده و جواب از آنها که این فقیر گفته است از سر تحقیق, on fol. 24ᵇ.

6. در بیان شعبات بیست و چهارگانه و طریقهٔ استخراج آنها از دساتین اوتار, on fol. 31ᵃ.

7. در بیان اشتباه ابعاد بیکدیگر و اشتراك نغم ادوار و بیان مناسبات پردها (مقامات in the index) و آوازات وشعبات با یکدیگر, on fol. 33ᵇ.

8. در ذکر بحور و انواع وانتقالات بر نغم, on fol. 37ᵃ.

9. در ذکر ایقاع و بیان اصابع ستّه و طریقهٔ قدیم و دخول در تصانیف, on fol. 41a.

10. در تأثیر نغم ادوار و مباشرت عمل و طریقهٔ ساختن اصناف تصانیف عملی, on fol. 52a.

11. در طریقهٔ پیدا کردن ترجیعات بر اوتار و اصطخابات غیر معهود, on fol. 55a.

12. در تعلیم خوانندگی بحلق و ذکر ترکیبات و شدود اعنی اصطخابات غیر معهوده و طریقهٔ عمل بعضی از اصناف اجناس و ذکر استخراج ادوار و ذکر اسامئ نغمات در جمع کامل بعربی ویونانی و اسامی و مراتب آلات الحان, on fol. 57b.

This copy is very clearly and carefully written; it is collated throughout, and on the margin are notes, probably added by the author himself. In one instance (on ff. 63b and 64a) he has left a blank for a drawing, which he apparently intended to fill up at a later time.

On the last page (77b) there is a short note on the شعبهٔ صفا by ʿAbd-alkâdir's (younger) son ʿAbd-alʿazîz, beginning: کاتبه و واضعه عبد العزیز بن المرحوم المغفور عبد القادر شعبهٔ که آن مرکّبست الخ.

Ff. 77, ll. 15; Naskhî; size, $10\frac{1}{4}$ in. by $6\frac{3}{4}$ in.
[Ouseley 264.]

1844

The same.

Another copy of the مقاصد الالحان, but a little enlarged again and brought into closer connection with the original edition of A. H. 808–816, by restoring a part of the mukaddimah and khâtimah of the previous redaction. This edition is in all respects identical with the Leyden copy, noticed above, which is dedicated to the ʿUthmânî Sultân Murâd II (A. H. 824–855=A. D. 1421–1451). The dedication, however, is wanting here. The beginning is rather different from that in the two preceding copies, and runs here thus: الحمد لله الذی زیّن الاصوات بطیب الالحان و النغمات و صیّرها دائرة بین الشعب و المقامات الخ.

The title مقاصد الالحان occurs (in the original handwriting) on the first page: مقاصد الالحان تصنیف خواجه عبد القادر مراغه اکثر مسائل آن مأخوذ از درّة التاج است و برآن باحث و ناظر است.

For the درّة التاج we refer to the remark in Marsh 282 above; comp. also for the مقاصد Ḥ. Khalfa vi. pp. 45 and 259. The author himself calls his book a مختصر. We quote the full headings of the subdivisions in this copy, to enable a comparison with the previous MSS.:

مقدّمه در روایات أحادیث پیغامبر صلعم که در صفت صوت حسن فرموده است, on fol. 3b (only five lines).

باب ۱ در تعریف صوت و نغمه و بعد وجمع ومعنئ لفظ موسیقی ومبادی ومسائل آن وکیفیّت حدوث صوت ونغمه از آلات وبیان اسباب حدّت وثقل, on fol. 3b.

باب ۲ در تقسیم دساتین بر اوتار ونسب ابعاد واعداد آنها و بیان اسباب تنافر وطریقهٔ اضافات ابعاد بیکدیگر وفصل ابعاد از یکدیگر وتنصیف ابعاد وفضل ابعاد بر یکدیگر, on fol. 8a.

باب ۳ در بیان طریقهٔ اعمال بعضی از اصناف اجناس بعد ذی الاربع وتألیف ملائم از اقسام ذی الاربع وذی الخمس وترتیب دوائر از اضافات آن ابعاد بیکدیگر و بیان بحر ونوع, on fol. 18b.

باب ۴ در ذکر ادوار مشهوره اعنی دوازده مقام واعداد نغمات دائره وطریقهٔ اصطخاب معهود در آلات الاوتار, on fol. 33a.

باب ۵ در ذکر آوازات ستّه وآنچه سلطان العلماء افضل المتأخّرین مولانا قطب الدین الشیرازی بر صاحب ادوار مولانا صفیّ الدین عبد المؤمن اعتراضات کرده وتطبیق میان سخنان ایشان الخ, on fol. 39b.

باب ۶ در بیان شعبات بیست وچهارگانه وطریقهٔ استخراج نغمات آنها از دساتین اوتار, on fol. 46a.

باب ۷ در بیان اشتباه ابعاد بیکدیگر وذکر سائر طبقات واشتراك نغم ادوار وتناسب مقامات وآوازات وشعبات با یکدیگر, on fol. 49b.

باب ۸ در طریقهٔ پیدا کردن ترجیعات بر اوتار آلات وذکر اصطخابات غیر معهوده و بیان طبقات اربعه در ذی الکلّ مرّتین واستخراج ادوار در جمع تامّ, on fol. 59b.

باب ۹ در بیان ادوار ایقاعی وقاعده دخول در مبدأ تصانیف وکمیّت اعداد نقرات آن در دخول, on fol. 69b.

باب ۱۰ در تأثیر نغم جموع وادوار ملائمه در نفوس و طریقهٔ مباشرت در عملیّات وساختن اصناف تصانیف در عملیّات این فنّ وطریقهٔ استخراج آنها از ساز وحلق معًا, on fol. 78a.

باب ۱۱ در ذکر اصابع ستّه و طریقهٔ قدیم واسامئ نغمات بعربی ویونانی و بیان اصناف انتقالات, on fol. 84a.

باب ۱۲ در تعلیم خوانندگی بحلق واشارات بترکیبات متّفقه ومتخالفه و بیان انواع تحریرات که بحرکات حلق پیدا شود, on fol. 88b.

خاتمه در بیان انواع آلات وادوات لحان واسامئ آنها ومراتب آنها واسامئ مباشران این فنّ ودر آنکه مباشران رعایت آداب مجالس چگونه کنند وبر ابیات واشعار مناسبه تلحین کنند, on fol. 92b.

The large second faṣl of the khâtimah (containing forty مجلس in Marsh 282) is entirely wanting here.

For the sake of further comparison we also transcribe the beginning of the second bâb (or faṣl) from Ouseley 264 and Ouseley 385.

Ouseley 264, fol. 5a: دستانها عبارتند از علاماتی که بر سواعد آلات ذوات الأوتار رسم کنند تا بدان بدانند که هر نغمهٔ از کدام جزوٍ از أجزای اوتار خارج شود ونغماتی که مدار الحان بر آنست هفده اند ومجموع آنها در یك وتر موجودند الخ.

Ouseley 385, fol. 8a: دستانها عبارتند از علاماتی که بر سواعد آلات ذوات الاوتار رسم کنند تا بدان بدانند که هر نغمه از کدام جزوٍ از اجزای وتر خارج شود ومدار الحان بر هفده نغمه است و مجموع آنها در وتر واحد موجود است الخ.

The whole MS. with all the illustrative drawings was very carefully executed for one Shâh Kubâd bin 'Abd-aljalîl Alhârithi Albadakhshî, A. H. 1077, the 3rd of Muharram = A. D. 1666, July 6, in Akbarâbâd. The collation with the original was finished the 24th of Muharram of the same year. The original MS., of which the present one is a copy, was written A. H. 842, the 4th of Ramadân = A. D. 1439, February 18.

Colophon: تمام شد کتاب مقاصد الالحان بعنایت ربّ المنّان در علم موسیقی از برای شاه قباد بن عبد الجلیل الحارثی البدخشی بتأریخ سیوم محرّم سنهٔ ۱۰۷۷ روز سه شنبه در بلدهٔ اکبرآباد در ایّامی که منصب کذاشته بودند بطریق استکتاب بخطّ اعزّه.

مقابلهٔ این کتاب با منقول عنه تمام شد روز سه شنبه ۲۴ محرّم سنهٔ ۱۰۷۷ در اکبرآباد و منقول عنه در روز چهار وچهارم رمضان سال ۸۴۲ هجری مرقوم شده.

Then follow two more lines, which are rubbed over; so far as we can read them, they run thus:

لیکن با اصل مقابله نشده بود
ازین جهت . . . .

According to a note on the first page, this MS. belonged to Mirzâ Muhammad Rustam called Mu'tamad-khân, the son of Kubâd called Diyânatkhân.

Ff. 99, ll. 17; Naskhî; size, 10 in. by 5¼ in. [Ouseley 385.]

1845

Tuhfat-aladwâr (تحفة الادوار).

A short treatise on music, composed by 'Inâyat-allâh bin Mir Hâjj Alharawî in order to facilitate the study of music. He dedicated it to the emperor Akbar (A. H. 963–1014 = A. D. 1556–1605), who is mentioned twice on fol. 50a, l. 11, and fol. 50b, l. 3.

Beginning: حمدی بیرون از دائرهٔ احصا وسپاسی افزون از احاطه و استقصا الخ.

It is composed partly in prose and partly in verse.

Dated A. H. 1077, the 24th of Muharram = A. D. 1666, July 27; copied by Muhammad Amîn in Akbarâbâd, for Shâh Kubâd bin 'Abd-aljalîl Alhârithî Albadakhshî, called Diyânatkhân, the same for whom the preceding copy was transcribed, and collated with the original on the following day.

Ff. 50–52, ll. 25; small Nasta'lîk; size, 8¾ in. by 4¾ in. [Ouseley 30.]

1846

Hazâr Dhurpad-i-Nâyak Bakhshû (هزار دهرپد نایك بخشو).

A collection of one thousand Dhurpads[1], composed by Bakhshû (Bakhshava), collected by order of the emperor Shâhjahân (A. H. 1037–1068 = A. D. 1628–1658). On the first page: کتاب هزار دهرپد نایك بخشو که بحکم شاه جهان پادشاه جمع کرده اند.

Beginning: چون نفوس مقدّسهٔ تجرّد نهاد را میل بلذّات روحانی پیشتر وادراك سرور از اموری که مستلزم الخ.

As the compositions of Bakhshava were superior to those of any other composer, the emperor ordered that every piece of music attributed to him should be examined, and those which were found genuine should be collected and written down. In the course of two years up to two thousand Dhurpads were fixed by writing; the best of these were selected, one thousand in number, in four Râgs and forty-six Râginîs; these are preserved in this MS. As several of his contemporaries composed in his style, great care was necessary in the examination of the songs. The preface proceeds to give general remarks on Indian music, on the high perfection of Bakhshava's art and of his life. He was born in Gwâliyâr, and was attached to the court of Râjah Mân Singh (who died about A. H. 924 = A. D. 1518). As in Gwâliyâr music was always much cultivated, and most of the famous musicians came from this country, Mân Singh was also accomplished in this art.

After the death of Râjah Mân Singh, Gwâliyâr was taken by Sikandar Lûdi (A. H. 894–923 = A. D. 1489–1517); the Râjah's son Bikramâjit was attached to his suite, and received Shamsâbâd as jâgîr. After Sikandar's death the prince was attached to Ibrâhîm Lûdi, and both were killed in the battle of Pânipat against Bâbar (A. H. 932 = A. D. 1526).

Bakhshava went to Kâlinjar and attached himself to the Zamindâr of that place, called Râjah Kirat. After this he was asked to come to Gujarât by Bahâdur Shâh (A. H. 932–943 = A. D. 1526–1537), where he remained. Comp. with these statements the introduction of the Râg-darpan in the following copy.

Then follows some information about a musician called Tânsên (تانسین, who flourished under Akbar, and died A. H. 996 = A. D. 1588; see Beale, Oriental Biogr. Dict., p. 271) and his pupils.

End of the preface: واز آنجا که درین عشرت نامه از تصانیف نایك بخشو هزار دهرپد نگارش یافته وبهندی هزاررا سهنسر میگویند ولذّترا رس می نامند واین مجموعهٔ بهجت فزای لذّت انگیز مشتمل بود بر هردو معنی بسهنسر رس موسوم گردید هزار دهرپد چهار راگ وچهل وشش راگنی'.

[1] Comp. Garcin de Tassy, Histoire de la Littérature hindouie, etc., ii. préface, p. viii.

Then follows an index of the tunes, according to which the songs (in Hindûstânî) are arranged.

Dated A. H. 1078, the 15th of Ṣafar=A. D. 1667, August 6; copied, like the two preceding MSS., for Shâh Ḳubâd bin 'Abd-aljalîl Alḥârithî Albadakhshî Diyânatkhân, by Muḥammad Amîn Akbarâbâdî, at Shâhjahânâbâd. This MS. also belonged to Mirzâ Muḥammad Rustam Mu'tamadkhân, the son of Diyânatkhân, according to a note on the first page.

Ff. 20–75, ll. 27; small Nasta'lîk; size, 10 in. by 5⅝ in. [OUSELEY 158.]

1847

Râg-darpan (راگ درپن).

A treatise on Indian music, the author of which is not mentioned. In the first chapter he says that, A. H. 1073=A. D. 1662, 1663, he found an old book called مانکتوهل, composed at the time of Râjah Mân Singh of Gwâliyâr (see the preceding work). This prince used to converse on the science of music with men like نایك بهنو ونایك بخشو ونایك پاندوی که از دیار تلنگ بجهت غسل کورکهیت آمده بود محمود ولوهنگ. The prince suggested they should unite to compose a work, in which the quantity and quality of the Râgs [1] were to be described; this task was executed, and the book dedicated to the Râjah.

It is not stated in what language this work was written [2]; the author translated it into Persian, and made additions in order to supersede the books بهرت رتن آکر, سنگیت درپن, سنگیت, and.

Beginning: حمد و سپاس بیقیاس مر آفریدگاری را سزد که از حمد الخ.

It is divided into ten bâbs:

باب ۱ در سبب تألیف, on fol. 2a.

باب ۲ در دانستن راگها, on fol. 2b.

باب ۳ در تعیین هر موسم که درآن موسم کدام راگ وراگنی خوانند وحرفهائیکه منع کرده اند که در اوّل تصنیف نیاید الخ, on fol. 10b.

باب ۴ در دانستن سُرها [3] وتصانیفهائیکه در نغمه می بندند, on fol. 11b.

باب ۵ در دانستن سازها و نایك و نایکه وسکهی, on ff. 17b–18a.

باب ۶ در دانستن عیوب گوینده, on fol. 30a.

باب ۷ در شناختن آوازها الخ, on fol. 31a.

باب ۸ در دانستن استاد کامل, on fol. 32b.

باب ۹ در دانستن برنده وتائدهٔ برنده نمودن, on fol. 34b.

باب ۱۰ در بیان گویندها وسازندها که در زمان ما بودند و هستند, on ff. 18a–30a.

Comp. Sir W. Ouseley, Oriental Collections, i. p. 75: 'There is besides the *Raugaderpun* (or mirror of Raugs), translated into Persian by *Fakur Ullah* from an Hindovee book on the Science of Musick, called *Muncuttuhub*, compiled by order of *Man Sing*, Rajah of Gualier.'

The author finished this treatise A. H. 1076=A. D. 1665, 1666; see fol. 36a: والسلام علی من اتبع الهدی در سنهٔ ۱۰۷۶ وقتیکه از پیشگاه خلافت بخدمت صوبه دارئ کشمیر جنّت نظیر قیام داشت صورت اتمام یافت بعنایت بیغایت حضرت جلّ واعلی.

This copy was made A. H. 1200=A. D. 1786.

Ff. 36, ll. 15; Nasta'lîk; size, 9¾ in. by 5⅞ in. [OUSELEY 224.]

1848

Risâlah dar 'amal-i-bain u thâth-i-râghâi hindî (رساله در عمل بین و تهاته راگهای هندی).

A musical treatise by 'Iwaḍ Muḥammad Kâmilkhânî, beginning after the doxology: امّا بعد چنین گوید اقلّ العباد عوض کاملخانی که وقتی از اوقات صحبت دوستان الخ.

The author says in the preface that he was led by friends into an inquiry regarding the fact, that according to the Indian system certain Râgs were assigned to certain times. Comp. Sir W. Jones, Works, i. p. 429. As he could not get information from any musician, nor from the book Sangit, he began to study music and to practise; in this treatise he elucidates the subject, the relations of the science of music to that of astronomy, by combining astronomical and mathematical researches with his philosophical speculations. After an introduction (مقدّمه در حقیقت راگ) he enlarges on the subject in nineteen chapters, called فصل.

Not dated; but as paper and writing seem to be identical with those in the following copy, which is dated A. H. 1079=A. D. 1668, 1669, we can assign it to the same time. This MS. belonged to Mirzâ Muḥammad Mu'tamadkhân, according to a note on the first page (see Nos. 1844 and 1846 above).

Ff. 123–130, ll. 27; small Nasta'lîk; size, 10 in. by 5¼ in. [OUSELEY 158.]

1849

I. Risâla-i-Kâmilkhânî (رسالهٔ کامل خانی).

Ff. 133b–136b: A treatise by the same Kâmilkhânî, containing information on the performance of the Râgs. On the first page it is called: رسالهٔ کامل خان در بیان تهاته یعنی نواختن سازها و کوك کردن تا از پرده بدر نیفتد.

Beginning: در تهاته کردن راگ بهیرون وآن چنانست که تاری که بر میر است آنرا تار سَرج سُر نامند واین را الخ.

[1] On the Râgs, comp. Sir W. Jones, Works, i. p. 428.

[2] We learn from Sir W. Jones, Works, i. p. 422, that the original was written in Sanskrit; comp., ibid., his judgment regarding the value of Persian translations of Sanskrit works.

[3] For the meaning of سُر we refer to Sir W. Ouseley, Oriental Collections, i. pp. 76 and 77.

At the end, on fol. 136[a], is added: جدول تقسیمات بجهت تعیین مخارج نغمات که بخطّ مرزا ابو الخیر پسر کامل خان دیده بود, and on fol. 137[a] a similar Jadwal by Kubâd bin 'Abd-aljalil Hârithî[1] (وبندهٔ درگاه ایزدی قباد بن عبد الجلیل حارثی این جدول را وضع نمود اعداد این ابعاد را موافق ضابطهٔ کتب موسیقی استخراج نموده درین جدول نوشت).

Dated A. H. 1078, Jumâdâ II=A. D. 1667, November, December; it was collated with the original.

2. اسامئ سُر.

Ff. 137[a]–139[b]: A small treatise on musical modes, containing a short introduction and three جداول, with the headings راگ, سُر, روپ, تان.

Beginning: سَرج رکیب گندهار مَدّهم پنچم دهَیْوَت نِکهاد وبواسطهٔ اختصار در وقت اجرای احکام براین سُرها سر حروف هر اسمی را میگیرند وترکیب از مجموع آن چنین میکنند سَ رِ گَ مَ پَ دَن.

Dated the 22nd of Safar, A. H. 1079=A. D. 1668, August 1, at Dihli. This MS. belonged, like several of the preceding ones, to Mirzâ Muhammad Rustam Mu'tamadkhân bin Kubâd Diyânatkhân.

Ff. 133[b]–139, ll. 26; small Nasta'lik; size, 10 in. by 5¼ in. [Ouseley 158.]

1850

Two treatises on music.

1. Fol. 72[a]: A short account of the twelve مقام, and the twenty-four شعبه, beginning: بعد حمد خدا وصلواة بر رسول واصحاب او بباید دانست که علم موسقی علمیست الخ.

The preface is written in prose, the treatise itself in verse.

2. Another treatise on music, called معرفة النغم, on ff. 72[a]–74[a], composed by one Abû-alhasan, with the takhallus قیصر (Kaisar, a poet whose dîwân, containing among others a chronogram for A. H. 1071=A. D. 1660, 1661, is preserved in the India Office Library, No. 935); in the preface the author mentions the date A. H. 1087 =A. D. 1676, 1677.

Beginning: الحمد لصانع العالم و مبدع الخلق من العدم والصلوة علی رسول المعظّم محمّد سیّد العرب والعجم امّا بعد چنین گوید بندهٔ احقر ابو الحسن المتخلّص به قیصر الخ.

The author states in the preface that, A. H. 1087, he found several books on Persian and Indian music, that he studied them, and composed his treatise from these sources.

The title occurs on fol. 72[b], l. 9.

It is divided into a mukaddimah (of two kisms), two makâlas, and a khâtimah.

Dated A. H. 1174, beginning of Jumâdâ II (A. D. 1761, January 8). The writing is in many places almost illegible.

Ff. 72–74; for the greater part in diagonal lines; Shikasta; size, 10⅜ in. by 6½ in. [Ouseley 160.]

1851

A collection of songs, expressed according to the Indian system by letters instead of our notes; see Sir W. Ouseley, Oriental Collections, i. p. 76.

By whom and when this collection was made is not stated anywhere. There is no introduction.

The first volume contains the chapters: دراصول خفیف, on ff. 1–26; دراصول عَمَل, on ff. 26–50; دراصول اوسط, on ff. 50–63; سه ضرب, on ff. 64–95; دراصول چارضرب, on ff. 95–108; دراصول ضرب الفتح و مُخَجَّل, on ff. 108–114.

The second volume begins with در اصول رمل وغیره, on ff. 1–9[a]; الموشّح الکلّی جامع لجمیع الالحان مرتّب علی بیوت خمسه, composed by Khwâjah Rûmî, on ff. 9[a]–10[b]; compositions in different tunes, on ff. 10[b]–72[a]; explanation of some musical terms, with some poetry interspersed, on ff. 73–81; در اصول ثقیل, on ff. 81–107.

In some parts, between the different chapters, more recent hands have made additions of a similar character.

In order to enable the reader to form an opinion for himself, we give the following two extracts:—

Ouseley 127, on fol. 6[a], l. 7:

خفیف در دوگاه ازآن علی ستیاعی

اگر با مردم دانا نشینی – بمعنی از همه بالا نشینی

تنه درنا ها کا کا در تلته در تللا تا تا دردله دن درّ دله دن در تیلن درّ دله در در در در در در در تن تا کن درَ دله در تا کا اها یللی وتدره در در تا ها لی تا کا کا اها یللللی تلللللللی دانا نشینی * جدول ثانی بعینه * باز گشت * تنه در تان تان تا در دله دن تر دلی تر دلی تنا تنه در نا تنا تنه در نی تا درّ دله تللنّ تنا کا ها ها لی تر دلّه در تننا تر دللر در تنا تنه درنا تنا تنه در نی تا در دله تیلن تا در دله تلن دن درّد لرد تللللللا در نا ها تنه درنا ها در تن تن تنا تر دلی نی وتدره در در وای بالا نشینی * دخول تنه درنا الخ

Ouseley 128, the first piece, on fol. 1[b]:

رمل قصیر در شهناز ازآن علی ستیاعی

چشم تو بجاذوی برآمد چه کنم
زلف . . . . . .[1] از سر آمد چه کنم
گفتم هوس ساعد دستت نکنم
اکنون چو بگردنم درآمد چه کنم

تا ها تن در تیل لیل لن دَرلّه در تللا لا لا مد چه کنم * جدول ثانی بعینه * میان خانه * گفتم هوس تا لا لا لا تللدنّ تا کن تا کن در تیل لیل لن وتدر درله در تلللللا

[1] See the colophons of Nos. 1844–1846 above.

[1] One word illegible.

لا لا تر دتی دن تا کا کا لدر دن در دلّه در تللللا تا در تا در نی منه در دیدز تی وتدر منه در تلیل لیل لانه در شتتا تر دلّه در تر درنا اکنون الخ

Not dated; but it may be as old as two or three centuries.

No. 127, ff. 114; No. 128, ff. 107; ll. 20; small Nasta'lîk; size, 6½ in. by 4½ in. [OUSELEY 127, 128.]

1852

Risâla-i-'ilm-i-mûsiḳî (رسالهٔ علم موسیقی).

A large treatise on music, according to the Hindû system, beginning: بدانکه علم موسیقی علمی است در غایت لطافت هر طبعی آنرا محیط نتواند شد وهر دلی آنرا مدرك نتواند گشت زیرا که کسب علم موسیقی ممکن نشود مگر بطبع سلیم الخ.

It is very likely that we have got in this work, as Sir Gore Ouseley supposes, the Persian translation of the famous Sanskrit work *Sangît Darpan* (see above in No. 1847), or the mirror of melody; comp. Oriental Collections, vol. i. p. 75; but unfortunately no preface or introduction gives us the title of the book or the translator's name.

No date.

Ff. 96, ll. 15; Nasta'lîḳ; size, 10 in. by 6⅝ in. [OUSELEY ADD. 60.]

1853

Khulâṣat-al'aish-i-'Âlamshâhî (خلاصة العيش عالمشاهی).

A very modern compendium of Indian music, compiled in the fortieth year of Shâh 'Âlam's reign, A. H. 1213, from older sources, for instance, from the Sangit Darpan and many others.

Beginning: بعد حمد کبریا و نعت سیّد الاصفیا علیه و علی آله و اصحابه التحیّت و الصلوة و الثنا، بر ضمیر دانشوران دقیقه‌رس و کاملان صبح نفس الخ.

Written (probably by the author himself) in the very year of its composition, A. H. 1213, and finished at Lakhnau the 16th of Rabî'-alawwal=A. D. 1798, August 28.

A work on sexual intercourse, bearing exactly the same title, has been described above in No. 1628, 1.

Ff. 80, ll. 12–13; Nasta'lîḳ; size, 9⅜ in. by 7⅝ in. [OUSELEY ADD. 123.]

VII. VARIA: TRAVELS, SPORT, ARTS AND GAMES, PICTURE-BOOKS AND CALLIGRAPHY, AND MISCELLANEOUS MSS.

(a) *Travels.*

1854

Shigarfnâma-i-Wilâyat (شگرفنامهٔ ولایت).

A very interesting description of a journey to England, made in A. H. 1180–1183=A. D. 1766–1769, Bangâlah era 1173–1176, by a native of Bangâlah, I'tiṣâm-aldîn, the son of Shaikh Tâj-aldin, who was first Munshî to the Nâẓim of Bangâlah, Ja'far 'Alîkhân. He went to England in company with the special envoy of the emperor Shâh 'Âlam, Captain Archibald Swinton (کپتان ارچبال سونتن), to deliver a letter of the Moghul sovereign to the King of England (George III),—no doubt the same letter, a copy of which is found in the Library of the Royal Asiatic Society (No. 134; comp. W. Morley, p. 128),—expressing the emperor's attachment to England, and requesting the assistance of 5–6000 men, to replace him on the throne of Hindûstân. After an account of his own life, the author begins his valuable book with a description of the invasions of the Portuguese and other Europeans in Bangâlah, and proceeds then to the relation of his travelling adventures with an explanation of the 'compass' (Persian حلقه), which he paraphrases by قبله نما (showing the Ḳiblah), on fol. 24ª. The more interesting chapters are: Arrival in England, on fol. 60ᵇ; account of London and its principal buildings, etc., on fol. 63ª; visit to Oxford University and the Bodleian Library, on fol. 84ᵇ; to Scotland, on fol. 92ª; on the Christian religion, on fol. 103ᵇ; on the English government, etc., on fol. 122ª; on William the Conqueror, on fol. 126ᵇ; on the English army, etc., on fol. 131ª; on English law and justice, on fol. 132ᵇ sq.; on English constitutional freedom, on fol. 136ª; on the treasury, on fol. 139ª; on the Lord Mayor's election, on fol. 150ª; on public schools, on fol. 151ª; on sport, on fol. 153ª; on America, on fol. 162ᵇ; on English agriculture, farming, etc., on fol. 168ª; hunting, on fol. 177ᵇ, etc. etc.

Beginning: ستایش و نیایش مالك ملکی را سزد که در ولایت لانهایت جلالش بیك اندیشه الخ.

The author wrote this account of his journey A. H. 1199=A. D. 1785; comp. another copy of the same work in Rieu i. p. 383. The book was translated into the Hindûstânî dialect of Madras, 1825, by the Munshî Shamshîr Khân together with Lieutenant James Edward Alexander, who published it with an English translation, London, 1827. Extracts from this Hindûstânî version are also given by Garcin de Tassy in his 'Manuel du cours d'hindoustani,' p. 30 sq.; see also Garcin de Tassy, Histoire de la Littérature hindouie, etc., 2ième edition, Paris, 1871, iii. p. 110. This copy was made by the Munshî Muḥammad Kâmil, known as Muḥammad Akmal.

Ff. 193, ll. 15; Nasta'lîḳ; size, 11¼ in. by 5⅞ in. [CAPS. OR. A. 8.]

1855

Masîr-i-Ṭâlibî fi bilâd-i-afranjî (مسیر طالبی فی بلاد افرنجی).

Abû Ṭâlib bin Muḥammad Begkhân Tabrîzî Iṣfahânî's highly interesting journal of his travels in Europe, especially in England and Ireland, in A. H. 1213–1218=A. D. 1799–1803, with many historical and political discussions, commenced immediately after his return

to Calcutta, the 15th of Rabî'-alawwal, A. H. 1218 = A. D. 1803, July 5, and completed A. H. 1219 = A. D. 1804; comp. Rieu i. p. 384, and No. 2955 in the India Office Library. The author is identical with the compiler of the famous tadhkirah خلاصة الافكار; see No. 391 in this Catal. He started on his voyage to Europe from Calcutta the 1st of Ramaḍân, A. H. 1213 = A. D. 1799, February 6.

Beginning: بعد حمد خداوند عالم که بخشندهٔ همم بنوع بنی آدم الخ.

An English translation of this narrative was published by C. Stewart, London, 1810; the Persian text was edited by Mirzâ Ḥusain 'Alî, the author's son, 1812, and an abridgment of the same by Dr. Macfarlane, Calcutta, 1827.

This copy is dated A. H. 1222 = A. D. 1807, 1808.

Ff. 256, ll. 17; clear and distinct Nasta'lîḳ; mounted MS.; size, 10¼ in. by 7 in. [OUSELEY ADD. 108.]

1856

Journal of a journey from Iṣfahân to Ṭaharân, containing topographical and historical information about these two towns and the places lying between. It is composed by Mirzâ Muḥammad Ṣâliḥ Shîrâzî, the son of Ḥâjî Bâḳir Khân, who accompanied the English embassy under Sir Gore Ouseley; it is dated at the end, A. H. 1227, the 11th of Jumâdâ I = A. D. 1812, 23rd of May.

Beginning: در بیان کیفیّت مجملی از احوالات اصفهان صانها الله عن الحدثان باصلح اقوال از اقلیم سیم الخ.

Mirzâ Muḥammad Ṣâliḥ is better known as the author of an interesting narrative of travels from Tabrîz through Erivan, Tiflis, Moscow, and St. Petersburg to England and back via Gibraltar, Malta, and Constantinople to Persia in A. H. 1230–1235 = A. D. 1815–1819; see Rieu i. pp. 387 and 388, and as the editor of the first Persian newspaper, see Journal of the Royal Asiatic Soc. v. p. 355.

Ff. 1–40, ll. 12; Nasta'lîḳ; size, 8½ in. by 5¾ in. [OUSELEY 159.]

1857

A collection of Persian dialogues (سؤال و جواب), composed by the same Muḥammad Ṣâliḥ Shîrâzî for Sir W. Ouseley. It is dated the 8th of Jumâdâ I, probably in the same year as the preceding Journal, A. D. 1812.

The first conversation is on commercial matters; the following ones have these headings:

در حرف زدن آقا با نوکر, on fol. 114ᵇ.
حرف زدن با منشی, on fol. 108ᵇ.
حرف زدن حکیم با مریض, on fol. 106ᵇ.
در حرف زدن با باغبان, on fol. 100ᵇ.
در حرف زدن با زارع, on fol. 98ᵇ.
در گفتگوی آنیکه شخصی احوال درخت فاصل را بپرسد, on fol. 92ᵇ.

Colophon: بجهة عالیجاه معلّی الخ سر ولیم اوزلی مرقوم شد بتاریخ روز هشتم شهر جمادی الاوّل علی ید الفقیر الحقیر محمّد صالح ابن مرحوم حاجی باقر خان شیرازی.

Ff. 122–91; Nasta'lîḳ; size, 8¾ in. by 6½ in. [OUSELEY 390.]

1858

Persian diary of a journey from Atak (اتك, Attock in the Panjâb) to Bukhârâ via Kashmîr, Tibet, Yârkand, Kâshghar, Kokân in Farghâna, and Samarkand, and back by the route of Balkh, Khullam, Bâmiyân, and Kâbul to Peshâwar and Atak, undertaken on behalf of Mr. William Moorcroft (ولیم مورکرافت) by a native friend of his, Mîr 'Izzat-allâh, in A. H. 1227 and 1228 = A. D. 1812 and 1813. 'Izzat-allâh left Dihlî the 7th of Rabî'-althânî, A. H. 1227 = A. D. 1812, April 20; Atak the 27th of Rajab in the same year (A. D. 1812, August 6), and returned thither towards the end of Dhû-alḥijjah, A. H. 1228, A. D. 1813, December 16.

Beginning: احوال سفر بخارا و تفصیل منازل از اتك تا کشمیر من کشمیر الی تبت من تبت الی یارکند من یارکند الی کاشغر و منازل از کاشغر الخ.

This interesting narrative has been partly translated into English by H. H. Wilson (Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825), and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, vol. ii). A complete English translation was published in Calcutta, 1872, by Captain Henderson: 'Travels in Central Asia by Meer Izzut Oollah;' comp. also 'Travels in the Himalayan Provinces of Hindustan and the Panjab, etc.' by Mr. W. Moorcroft and Mr. G. Trebeck; prepared for the press by H. H. Wilson, London, 1841, vol. i. preface, p. xviii. Other copies of the same diary in the British Museum, Rieu iii. p. 982, and in the India Office Library, Nos. 2884 and 3210.

Ff. 236, ll. 11; large and clear Nasta'lîḳ; size, 11½ in. by 6½ in. [BODL. OR. 745.]

(b) *Sport* (falconry, hunting, fishing, farriery, etc.).

1859

Dastûr-i-Ṣaid (دستور صید).

A handbook of falconry (رسالهٔ بازنامه, the proper title appears on fol. 5ᵇ, l. 3 ab infra), compiled by Khwâjah Muḥammad Ṣâdiḳ, a son of Khwâjah Muḥammad Yûsuf and a descendant of the prophet's master of the chase Khwâjah Muḥammad Âṣafî (see fol. 2ᵃ, l. 4 sq.), in the twenty-fifth year of the reign of Abû-almuẓaffar Muḥyî-aldîn Fîrûzshâh (who was probably one of the petty sovereigns of Balkh), A. H. 571, the

15th of Ramaḍân=A. D. 1176, March 28, and divided into fifty-five chapters (باب); see fol. 5b, ll. 6–10. The author was trained in the art of falconry under Munawwarkhân Bahâdur, the Kausbegî of Fîrûzshâh (see fol. 5a, l. 1 sq.). A full table of contents is given on ff. 6–8.

Beginning: حمد بی حدّ و سپاس بی عدّ من ازل تا ابد پادشاهی را الخ.

We quote the headings of the first ten bâbs:

1. در معرفت جانوران گلاچشم وسیاه چشم, in two faṣls, on fol. 8a.

2. در مقدار دادن ادویه بجانوران الخ, in two faṣls, on fol. 20b.

3. در طریق طیّار نمودن جانوران الخ, in two faṣls, on fol. 21b.

4. در طریق صاف نمودن جمیع جانوران الخ, in two faṣls, on fol. 45b.

5. در شناخت بند شدن صاف بگلاچشمان الخ, on fol. 51a.

6. در شناخت رسیدن داغ بسبب صاف بجانوران, on fol. 51b.

7. در جوش داشتن جانوران الخ, on fol. 52a.

8. در طریق بستن پر مهره برای جانوران, in three faṣls, on fol. 55b.

9. در شناخت نگاه داشتن پر مهره و غیره بجانوران, in two faṣls, on fol. 57a.

10. در شناخت پر مهرهٔ خام بی نور گلاچشمهای الخ, on fol. 58a, etc.

An enumeration of the food of various animals at the end. The colophon is defective, but a note on fol. 1a states that this copy was made by a certain Mâlik Muḥammad Fâḍil; it came into Sir Gore Ouseley's library A. H. 1219=A. D. 1804, 1805.

Ff. 111, ll. 12; Nasta'lîk, mixed with Shikasta; many marginal notes; size, 8⅜ in. by 5¼ in. [Elliott 33.]

1860

Bâznâma (بازنامه).

Another shorter handbook of falconry, composed A. H. 859=A. D. 1455, by 'Alî bin Ḥusain bin 'Alî Mîrân alḥusainî of Iṣfahân (see the name and date on fol. 2a, l. 3. and fol. 27, last line). It is divided into seven chapters (مقاله) and an epilogue (خاتمه):

مقالهٔ اولی در باز نمودن اجناس و انواع شکره, on fol. 2b.

مقالهٔ دوم اوصاف باز, on fol. 5b.

مقالهٔ سیم در اوصاف شاهین و ذکر نشانیٔ چند که دلالت کند بر خوبیٔ وی, on fol. 8b.

مقالهٔ چهارم در اوصاف چرغ و ذکر نشانیٔ چند که دلالت کند بر خوبیٔ او, on fol. 9a.

مقالهٔ پنجم در ذکر شرائط و آداب شکره آموختن و نگاهداشتن و تدبیر خوبیهای وی, on fol. 10a.

مقالهٔ ششم در ذکر تندرستیٔ شکره و تعداد بیماریها که در وی می باشد, on fol. 12a.

مقالهٔ هفتم در ذکر علاج و علامات (و) مرضهای که ذکر کرده شد, on fol. 15a.

خاتمه در کیفیّت کریج دادن شکره, on fol. 25a.

Not dated.

Ff. 27, ll. 12; Nasta'lîk; size, 5⅞ in. by 3⅞ in. [Walker 27.]

1861

A treatise on the chase and all the animals connected with it, as hawks, etc., in seven bâbs, probably compiled by Muḥammad bin Muḥammad, the author of an اسپنامه (composed A. H. 767=A. D. 1365, 1366); see below in No. 1863.

Beginning: الحمد لله حقّ حمده والصلوة والسلام علی خیر خلقه محمّد و آله من بعده امّا بعد چون پادشاهان واکابر واکاسره را الخ.

No date.

Ff. 91b–133, ll. 11; Nasta'lîk; size, 6⅞ in. by 5 in. [Fraser 173.]

1862

Another general treatise on sport, hunting, fishing, etc., entitled رسالهٔ صیدیّه و حلال و حرام حیوانات از جنبنده و پرنده وگرفتن ایشان و خواصّ ایشان', and beginning: بهترین طائر با خال مبارك بال که طیران کند در هوای ابتدای امر ذی بال حمد خداوندیست که بکمال قدرت اصناف چرنده و پرنده الخ.

It is dedicated by the anonymous author to Sulṭân Badî'-alzamân Bahâdurkhân (see fol. 2b, l. 2), that is probably Sulṭân Ḥusain Mirzâ's son, usually called Mirzâ Badî'-alzamân, who after his father's death in A. H. 911=A. D. 1506 ruled conjointly with his brother, Muẓaffar Ḥusain Mirzâ, over Khurâsân, and died A. H. 921=A. D. 1515; it is divided into twelve faṣls and a khâtimah. The khâtimah, which is the most important part of the whole, deals with the names, peculiarities, ways of living, and ruling tendencies of all animals, in form of a *dictionary*, arranged alphabetically according to the *first* letter, on ff. 29b–87a (خاتمه در بیان نامها و حکمها و خاصّیّتهای جانوران و غرائب حکایات که از ایشان نقل کرده اند بترتیب حروف تهجّی), and beginning with اسد (lion). This part seems to be taken from the famous Arabic work on Zoology, حیاة الحیوان,

by Damîrî (died A. H. 808 = A. D. 1405, 1406), a fuller Persian adaptation of which was made by Muḥammad Taḳî Tabrîzî, the son of Khwâjah Muḥammad, for his patron Mirzâ Muḥammad Ibrâhîm, son of Ṣadr-aldîn Muḥammad, in the reign of Shâh 'Abbâs II (A. H. 1052–1077 = A. D. 1642–1666), and entitled خواصّ الحيوان; see Rieu ii. p. 842b and the copy in the India Office Library, No. 912.

No date.

Ff. 1–87, ll. 11; Nasta'lîḳ; ff. 1 and 70–87 supplied by other hands; size, $7\frac{1}{8}$ in. by 4 in. [Hyde 4.]

1863

Aspnâma (اسپنامه).

A treatise on farriery, in two ḳisms:

قسم اوّل در معرفت اسپان و سال و رنگ و نيك و بد آن،

قسم دوم در علم بيطره و معالجه و مداواء اسپان،

Composed by Muḥammad bin Muḥammad, A. H. 767 = A. D. 1365, 1366; see the author's name and the date of composition on ff. 2b, l. 6, and 3a, first line, and comp. No. 1861 above. It is incomplete at the beginning, opening abruptly thus: فى سبيل الله باموالهم و انفسهم الخ.

The first ḳism is divided into forty bâbs and begins on fol. 5a, the second comprises thirty-three faṣls and begins on fol. 74a. The title occurs at the end on fol. 91b, l. 2.

Ff. 1–91b, ll. 11; Nasta'lîḳ; size, $6\frac{7}{8}$ in. by 5 in. [Fraser 173.]

1864

Farasnâma-i-hindî (فرسنامهٔ هندى).

Another larger treatise on farriery, translated by several learned Pandits from an old Sanskrit work, styled Ṣâlihotra (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of all works dealing with it; see Rieu ii. p. 481), under the superintendence of Sayyid 'Abdallâh, known as 'Abdallâhkhân Bahâdur Fîrûzjang, during the reign of the emperor Shâhjahân (A. H. 1037–1068 = A. D. 1628–1658). Sayyid 'Abdallâh died A. H. 1054 = A. D. 1644, 1645, seventy years old. The treatise opens with an introductory part, containing extracts from an older Persian book on farriery (فرسنامهٔ فارسى), compiled in the time of Sulṭân Maḥmûd of Ghazna, in two bâbs:

باب اوّل در آفرينش اسپان الخ (on the creation of horses), on fol. 4a.

باب دوم اندر رنگهاى اسپ بهتر الخ (colours of the finer class of horses), on fol. 8b.

The real Indian horse-book (فرسنامهٔ هندى) begins on fol. 10a, and is divided into two ḳisms; the *first* of which (otherwise styled the فهرست or preface), on ff. 10a–32a, treats of the knowledge of horses and their good or bad characteristics (در معرفت افراس و بيان علامات نيكو وبد كه دروست); the *second*, on ff. 32a–154a, of the diseases of horses and their cure (در دانستن علّتهاى كه اسپ پيدا كند و معالجهٔ آن). The first ḳism contains twelve bâbs, the second, according to the preliminary remarks on ff. 10a and 32a, thirty-eight, but according to the detailed index on ff. 32a–34b, thirty-nine, and in the text itself forty-one; see the fortieth bâb on fol. 125a:

باب چهلم در بيان صورت احسن و قوّت اغلب و قواعد خريدن اسپ مشتمل بر دو فصل; and on fol. 146b another باب چهلم (which ought to be styled باب چهل و يكم در معالجهٔ متفرّقهٔ دراز كردن موى عيال ودم اسپ و ادويهٔ مرض متفرّقه و آيتهاى قرآن مجيد براى مرض الخ).

The original Sanskrit work contained thirty-eight chapters only.

Beginning of the treatise: اسپ فكرت چو زين كند دانا ـ به كه گويد نخست حمد خدا.

Other copies in the British Museum, see Rieu ii. p. 482, and in Copenhagen, see A. F. Mehren, p. 16, No. XXXIX. English translation by Joseph Earles, Calcutta, 1788.

Not dated.

Ff. 154, ll. 13; Nasta'lîḳ; size, 9 in. by 6 in. [Bodl. Or. 590.]

1865

Another copy of the same.

Another modern copy of the فرسنامهٔ هندى, which came originally from Kashmîr, where it was acquired by A. S. (Schlagintweit), October 28, 1856. Beginning as in the preceding copy.

Introduction, in two bâbs, on ff. 4b and 9b. Index, on ff. 10b and 11a. *First ḳism*, in twelve bâbs, on fol. 11a; *second*, in thirty-eight bâbs (in agreement with the Sanskrit original), on fol. 35b. Six pictures of horses, on ff. 6b, 26a, 40a, 47a, 52a, and 66a.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 88, ll. 12; clear Nasta'lîḳ; size, $8\frac{1}{8}$ in. by $5\frac{3}{4}$ in. [Ms. Pers. e. 6.]

1866

A defective copy of the same.

This copy begins a few lines before the *second bâb* of the *Introduction* with the words: .... سوار شد و تازيانه زد الخ, corresponding to Bodl. Or. 590, fol. 8a, l. 8, and breaks off in the thirty-fifth bâb of the *second ḳism* with the words: .... واگر زبانش سبز باشد علاج, corresponding to Bodl. Or. 590, fol. 93a, l. 7.

Ff. 127–182, ll. 11; careless Nasta'lîḳ, mixed with Shikasta; size, $8\frac{5}{8}$ in. by $5\frac{1}{4}$ in. [Walker 39.]

1867

Midmâr-i-dânish (مضمار دانش).

A third treatise on farriery, entitled Midmâr-i-dânish or the hippodrome of knowledge, compiled on the basis of the best traditions, documents, and works on this subject by Nizâm-aldîn Ahmad (see the author's name on fol. 3b, l. 8) at the command of Shâh 'Abbâs II of Persia (A. H. 1052–1077=A. D. 1642–1666), to whom it is dedicated. It was completed four years after the census of the Shâh's horses, taken in Rajab, A. H. 1067, that is, A. H. 1071=A. D. 1661; comp. another copy in Rieu ii. pp. 482 and 483.

Contents:

Preface, on fol. 1b.

Beginning: سپاس بیقیاس خداوند جهانرا که ابلق لیل و نهار الخ.

Mukaddimah or introduction (در بیان آغاز آفرینش اسپ و باعث رام شدن), on fol. 4a.

The first marhalah or stage (در ذکر محامد و ذمائم و سائر آنچه تعلّق شناختن اسپ دارد), subdivided into nine bâbs, on fol. 6b. The second marhalah (در آداب ترتیب و شرح سابقه و ذکر سائر این مراکب), subdivided also into nine bâbs, on fol. 26a. The third marhalah (در معالجات امراض), subdivided also into nine bâbs, on fol. 42b.

Khâtimah or conclusion (در بیان مجملی از اسپان پادشاهی و ذکر تعویذات) and the author's epilogue, on fol. 61a.

This copy was finished at Taharân in the beginning of Safar, A. H. 1227=A. D. 1812, 15th of February, and presented soon afterwards to Sir Gore Ouseley by Faraj-allâhkhân, the transcriber of the Persian king Fath 'Ali Shâh; comp. Sir Gore Ouseley's account of this work, written in English on the fly-leaf. On fol. 64b there is found the donor's letter and at the bottom of it his seal.

Ff. 64, ll. 16; Nasta'lîk; size, 6¾ in. by 4⅜ in. [ELLIOTT 132.]

1868

Another copy of the same.

Another, older, but slightly defective copy of the same work; the first seven-and-a-half lines of Elliott 132 are missing here, and this copy opens thus: از سخن حمد بی نیاز حقیقی میدان داری الخ, corresponding to Elliott 132, fol. 1b, last line but one.

Mukaddimah, on fol. 4b. Author's name and title, on ff. 3b, last line, and 4a, l. 8. *First* marhalah, on fol. 7b, in nine bâbs; *second*, on fol. 35b, in nine bâbs; *third*, on fol. 58b, in nine bâbs; and khâtimah, on fol. 81b.

This work concludes on fol. 82a. Ff. 83b–85a are filled with talismans, which, if hung round a horse's neck, are said to be able to protect it against diseases, etc.

Ff. 85, ll. 13; Nasta'lîk; illuminated frontispieces on ff. 1b, 35b, and 58b; size, 7½ in. by 4⅓ in. [FRASER 172.]

(c) *Arts and Games* (polytechnics, alchemy, agriculture, precious stones, physiognomy, archery, chess, and manners and customs of the East).

1869

Majmû'at-alsanâ'i' (مجموعة الصنائع).

The collection of arts, a polytechnical work by an anonymous author, in 42 bâbs and 140 fasls, treating of all the various branches of artificial, especially alchemical, work and handicraft; for instance, the first bâbs teach the art of imitating pearls, rubies, sapphires, and other precious stones, of the solution of gold, of dyeing ivory, etc.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را که مجموعهٔ وجود جمیع موجودات الخ.

In the colophon of one of the India Office copies, No. 1752 (fol. 333b), the name of the author is given as Mîr Yahyâ; in another of the same collection, No. 2363, as Hakîm Failasûf-i-Maghribî; that the work must have been written before A. H. 1033=A. D. 1624 is evident from the following copy; comp. also Rieu ii. pp. 489 and 490.

A literal Turkish translation of this work was made at the request of Abdâlkhân, who was beheaded at Constantinople, A. D. 1668; comp. G. Flügel ii. p. 525, where a more detailed description of its contents is given. This copy is dated the 12th of Muharram, A. H. 1100, thirty-second year of 'Âlamgîr's reign = A. D. 1688, November 6, by Bahâidâs.

Ff. 72, ll. 15; Nasta'lîk; size, 8 in. by 4⅝ in. [FRASER 184.]

1870

Another copy of the same.

Another, much older, but very disorderly and not quite complete copy of the same work, copied in Rajab, 1033 (A. D. 1624, April, May), at Haidarâbâd. Beginning the same as in the preceding copy. It contains forty-two bâbs; in the index there are only mentioned forty-one, but the comparison with Fraser 184 shows that between the thirty-eighth and thirty-ninth one bâb is missing. The headings throughout the text are in hopeless confusion.

Ff. 59b–155, ll. 14–15; very careless Nasta'lîk, mixed with Shikasta; size, 8⅛ in. by 4½ in. [MARSH 56.]

1871

The same.

This copy is collated and annotated, but not dated. It agrees entirely with Fraser 184. It ends on fol. 77a, first line, and there is annexed to it on fol. 77a, second line, to fol. 79a, another short treatise on prayers and invocations.

No date.

Ff. 1–79, ll. 15; Nasta'lîk; size, 8½ in. by 4¾ in. [BODL. OR. 451.]

1872

Badâ'i'-al'amal fî ṣanâ'i'-alḥiyal (بدائع العمل فی صنائع الحیل).

A work on certain artifices and contrivances in the realm of natural science, by 'Abd-aljânî 'Alâ' Alkirmânî (fol. 3ª). The author relates in the preface (on fol. 6ᵇ, l. 1 sq.) that during one of his travels he met with a man who had composed some books, در صناعت حِیَل; under his guidance 'Abd-aljânî studied the subject and composed this رسالۀ مختصر, dedicating it to Abû-almuẓaffar Sulṭân Muḥammad Khân (fol. 5ᵇ, ll. 8 and 9), who may perhaps be identical with the emperor 'Âlamgîr's eldest son, who died A. H. 1087 = A. D. 1676.

Beginning: حمدی فزون از حدّ عدّ و احصا و ثنائی برون از حیطۀ احاطه و انتها ذات قدیم قدیری را که الخ.

It is divided into four bâbs and a khâtimah:

باب اوّل در عمل وقت وساعت که آنرا پنگان گویند, containing five faṣls, on fol. 7ᵇ.

باب دوم در زمر دائم, in three faṣls, on fol. 92ª.

باب سوم در بر آوردن آب از بیر بی معونت دلو ومؤنت شخصی که آب کشد, in two faṣls, on fol. 95ᵇ.

باب چهارم در فوائد متفرّقه ودرو پنج فائده است, on fol. 99ª.

فائدۀ اوّل در ساختن آلتی که بدان استخراج تقویم آفتاب توان کرد.

فائدۀ دوم در ساختن شیشۀ ساعتی که از یك طرف او ریگ در ساعتی گذرد واز دیگری در نیم ساعت.

فائدۀ سوم در اشارت به اصلی که قبله نما برآن سازند.

فائدۀ چهارم در حیلۀ عجب در وزن کردن چیزی.

فائدۀ پنجم در حیله که ماهی در تابه چون ماهیٔ زنده در آب حرکت کند.

خاتمه در نقل سخن حجّة الاسلام, on fol. 105ª.

In many places drawings are added; these as well as the whole MS. are very carefully executed.

Not dated. It seems to have belonged to an imperial library, as there are ṭughrâs on the first and last pages. On the first page: استصحبه الفقیر مصطفی طالب سردستاری شهریاری خانۀ خاصّه.

Ff. 113, ll. 15; Nasta'lîḳ; size, 7½ in. by 4⅜ in. [OUSELEY 111.]

1873

A treatise on the liquefaction of such metals as gold, silver, mercury, copper, iron, tin, lead, etc., in twenty-four bâbs (رساله در باب کشتن جمیع رسائن), beginning: در باب کشتن رسائن یعنی هفت دهات یعنی زر ونقره و سیماب الخ.

The *first bâb* begins immediately after the short preface of six-and-a-half lines, without any author's name, with the liquefaction of steel (درکشتن پولاد).

No date.

Ff. 1–40, ll. 25; Nasta'lîḳ; size, 11 in. by 6⅛ in. [FRASER 205.]

1874

A short tract on alchemy, copied A. H. 1151 = A. D. 1738, 1739, and beginning: درین هنگام که هنگامه شناس مزاجان آدم الخ.

In Fraser's hand-list this tract is styled بحق الحق (!).

Ff. 26, ll. 9; Nasta'lîḳ, written on gold-ground; small illuminated frontispiece; size, 5⅝ in. by 3⅜ in. [FRASER 207.]

1875

Risâlah dar 'ilm-i-falâḥat (رساله در علم فلاحت).

A tract on agriculture by an anonymous author, divided into twelve bâbs and a khâtimah, beginning: الحمد لله خالق الحبّ و النوی و خالق القدر و القوی و الصلوة علی رسوله محمّد و آله الخ.

Slightly injured and worm-eaten throughout.

No date.

Ff. 50, ll. 13; Nasta'lîḳ; size, 9⅜ in. by 5½ in. [FRASER 188.]

1876

Various treatises, chiefly dealing with alchemy, the elixir of life, and similar matters.

1. Ff. 1–58, ll. 11, two columns:

Makhzan-alḥikmat (مخزن الحکمة), a scientific mathnawî, treating of the science of کیمیا, that is, on chemistry, metallurgy, and alchemy (see the title on fol. 6ª, l. 8), and beginning:

بود نزد حکیمان خردمند
کلید گنج دل نام خداوند
سزاوار ثنا آن کردگاری
که پیدا کرد سیماب از بخاری

It is divided into the following seven bâbs:

(*a*) در بیان اشیاء کانی و نام هریکی, on fol. 8ª.

(*b*) ذکر آلات که درین صنعت کار آید, on fol. 13ᵇ.

(*c*) اندر ارواح (this bâb, the third according to the general index, is erroneously styled here کیفیّت چهارم).

(*d*) در تکلیس اجساد و احجار, on fol. 24ᵇ.

(*e*) در بیان تشمیع اجساد و احجار, on fol. 36ᵇ.

(*f*) در حلّ و تدبیر آن, on fol. 52ª.

(*g*) در عقد و حلّ, on fol. 57ᵇ.

Dated the 8th of Jumâdâ-alawwal, A. H. 1017=A. D. 1608, August 20, by 'Abd-alkhâliḳ ibn Muḥammad.

2. Ff. 59ª–90ª, ll. 21:

An anonymous prose-treatise on the same subject, divided into twenty bâbs, and beginning, without any preface, at once with the first bâb, on fol. 59ᵇ: باب اوّل در تدبیر زیبق که در عمل آید بیاض و حمرة کار آید اوّل در تنقیه زیبق بستاند وزیبق را آن مقدار الخ.

An index on fol. 59ª.

Dated by the same scribe the 20th of Jumâdâ-althânî, A. H. 1017=A. D. 1608, October 1.

3. Ff. 90ᵇ–94ª, ll. 20–22:

A short glossary of all those Arabic terms which are used in chemistry and alchemy, with an interlinear Persian paraphrase, headed من اللغات, and beginning:

الفضّة	الماء	الکبریت	الطلق
نقره	آبی	گوگرد	ابرك

4. Ff. 94ª–95ᵇ, ll. 19:

Short fragment of a treatise, در فنّ اکسیر (on the elixir or the philosopher's stone), in a muḳaddimah and two maḳâlas, beginning: الحمد لله .... امّا بعد این رساله ایست در فنّ اکسیر مرتّب بر مقدّمه و دو مقاله امّا مقدّمه بر دو فصل است فصل اوّل در اثبات این علم و ردّ منکران این علم الخ.

This treatise is very incomplete; it breaks off already in the beginning of the second faṣl of the muḳaddimah (فصل دوم در معرفت عقاقیری که درین صنعت دخلی دارند و عقاقیر سه قسم است حیوانی و نباتی و معدنی الخ).

5. Ff. 96ª–109ᵇ, ll. 19:

Fragment of an Inshâ or forms of letters, without beginning or end. There occurs a heading on fol. 106ª: مفاوضهٔ جلال الدین محمّد اکبر پادشاه بعبد الله خان اوزبك, and another one on fol. 109ª: نامهٔ نامیٔ پادشاه هندوستان بعبد الله خان اوزبك.

The right order of the leaves is: 96, 108, 109, 97 (lacuna), 100–107, 98 (lacuna), 99 (lacuna).

6. Ff. 110 and 111, ll. 17:

Fragment of an astronomical tract, defective both at the beginning and end.

Ff. 111; careless and unequal Nasta'lîḳ; ff. 96–109 written by another hand; size, 10¼ in. by 5⅝ in. [Marsh 675.]

1877

Jawâhirnâma (جواهرنامه).

The book of jewels, compiled by Muḥammad bin Manṣûr, who wrote about A. H. 700=A. D. 1300, 1301; see fol. 3ª, ll. 11 and 12. He mentions as his sovereign Sulṭân Abû-alnaṣr Bahâdurkhân (see fol. 5ª, l. 5), at the desire of whose son, Abû-alfatḥ Khalîl Bahâdurkhân (see fol. 6ª, ll. 14 and 15), he wrote this book. For a detailed table of contents we refer to G. Flügel ii. p. 516; see also Rieu ii. pp. 464 and 465.

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی را که جوهر صنعش بازار کائنات را الخ.

Contents:

The author's preface, on fol. 1ᵇ.

Index, on ff. 6ª–7ª.

Muḳaddimah (در موادّ اجسام معدنی و کیفیّت تکوّن ایشان و امور متعلّقه با ایشان), on fol. 7ᵇ.

First maḳâlah (در جواهر), 'On precious stones,' in twenty bâbs, on ff. 10ª, 20ª, 27ª, 30ª, 31ᵇ, 34ᵇ, 35ᵇ, 40ª, 44ᵇ, 48ᵇ, 50ª, 52ª, 53ª, 56ª, 56ᵇ, 58ᵇ, 60ᵇ, 63ᵇ, 64ᵇ, and 66ᵇ, and a khâtimah.

Second maḳâlah (در فلزّات), 'On metals,' in seven bâbs, on ff. 76ª, 79ª, 81ª, 82ᵇ, 84ª, 85ᵇ, and 87ᵇ, and a khâtimah.

Dated by Mubârak bin 'Abdallâh alhindî alshîrâzî, end of Jumâdâ-alâkhar, A. H. 877=A. D. 1472, beginning of December. Other copies of the same work in the India Office Library, Nos. 357 and 1097, margin-column, ff. 77ᵇ–124ᵇ.

Ff. 91, ll. 15; Nasta'lîḳ; binding with flowers; size, 6 in. by 3¾ in. [Elliott 176.]

1878

A portion of the same Jawâhirnâma.

This portion of the Jawâhirnâma (here styled منتخب جواهرنامه) contains the muḳaddimah (on fol. 4ᵇ) and the first maḳâlah (on fol. 6ª); the rest is missing.

Beginning: سپاس بیقیاس صانعی را که جوهر صنعش الخ.

Not dated.

Ff. 1–32 and 62–65, ll. 16; Nasta'lîḳ; size, 8½ in. by 5 in. [Fraser 179.]

1879

Another treatise on precious stones, describing their peculiarities, their different species, the places where they are found, their supposed influences, their value, etc. Composed by Aḥmad bin 'Abd-al'azîz Jauharî, on the basis of the 'original' جواهر نامه.

Beginning: الحمد لله الخ امّا بعد میگوید احمد بن عبد العزیز جوهری که این رساله ایست منتخب از جواهر نامهٔ اصلی.

It is divided into twelve chapters:

باب ۱ در بیان معرفت الماس (diamond), on fol. 2ª.

باب ۲ در بیان معرفت یاقوت (hyacinth and sapphire), on fol. 6ª.

باب ۳ در بیان معرفت لعل (ruby), on fol. 9ª.

باب ۴ در بیان معرفت زمرّد (emerald), on fol. 10[b].
باب ۵ در بیان معرفت مروارید (pearls), on fol. 12[a].
باب ۶ در بیان معرفت فیروزه (turquoise), on fol. 15[a].
باب ۷ در بیان معرفت پازهر حیوانی (bezoar), on fol. 17[a].
باب ۸ در بیان معرفت عنبر اشهب (amber), on fol. 20[a].
باب ۹ در بیان معرفت لاجورد (lapis lazuli), on fol. 22[b].
باب ۱۰ در بیان معرفت مرجان (coral), on fol. 26[b].
باب ۱۱ در بیان معرفت عقیق (cornelian), on fol. 28[a].
باب ۱۲ در بیان معرفت یشم (jasper), on fol. 29[a].

Not dated. Other copies in the British Museum (see Rieu ii. pp. 789 and 790) and in the India Office Library, No. 1997, ff. 1–13[a].

Ff. 30, ll. 11; Nasta'lîḳ; size, 8⅛ in. by 5¼ in. [Ouseley 15.]

1880

Risâlah dar 'ilm-i-firâsat (رساله در علم فراست).

A tract on physiognomy in general by Nûrbakhsh, beginning: حمد و سپاس و ثنای بیقیاس حضرت حکیمی را که بموجب خمرة طیّبة الخ.

Dated by Salâmî alkhunjî the 25th of Shawwâl, A. H. 1044=A. D. 1635, April 13.

Ff. 92[b]–124[b], ll. 9; Nasta'lîḳ; size, 7⅛ in. by 4 in. [Hyde 4.]

1881

A shorter tract on physiognomy.

An anonymous tract on the same subject, beginning: امّا بعد بدان ای دانندهٔ اهل زمان که این رساله است در علم فراست الخ.

Copied by Mîr 'Alîshîr alkhunjî in the month Dhû-alḥijjah, A. H. 1045 = A. D. 1636, May, June. See another treatise on general physiognomy in No. 1238, 23 above.

Ff. 212[b]–224[b], ll. 10; Nasta'lîḳ; size, 7⅛ in. by 4 in. [Hyde 4.]

1882

Mirât-alḳiyâfat (مرآت القیافة).

A treatise on the special branch of physiognomical science, called Ḳiyâfat (that is, predicting a man's fortune from certain signs in his outward appearance), in metre (متقارب); see other tracts on the same subject in No. 1241, 28 and 48 above. The author's name is given in the colophon as (?) برج موهن محسوری. The book seems to have been composed in India, as on fol. 232[a], l. 5, there is mentioned that in Hindî this art is called Sâmudrak (سامدرك). Beginning:

بنام خداوند دانای راز
حکیم زهر واسطه بی نیاز

It is divided into two bâbs; the first, on fol. 234[a]: در تعریف مردان; the second, on fol. 247[a]: در تعریف زنان, each being subdivided into two parts (در).

Not dated.

Ff. 229–258, ll. 13; Nasta'lîḳ; size, 8 in. by 5¼ in. [Ouseley 15.]

1883

Risâla-i-manẓûm fî 'ilm-i-ḳiyâfat (رسالهٔ منظوم فی علم قیافة).

A metrical treatise on the same subject.

Title: رسالهٔ منظوم فی علم قیافة من مجرّبات افلاطون الحکیم العالم.

The book is represented as containing a tradition coming down from Plato, fol. 76[a], l. 4:

هست روایت زفلاطون خبر
علم قیافه بر اهل هنر

Beginning:

حمد وستایش احد کبریا
آنکه روان داد وبیان خاك را

It gives descriptions of different parts of the body, adding the inferences which are to be drawn from their peculiarities.

Not dated.

Ff. 75–86, ll. 13; Nasta'lîḳ; size, 9½ in. by 5½ in. [Ouseley 225.]

1884

Dar tîr-andâzî (در تیر اندازی).

Two treatises on archery; the *first*, an anonymous one, begins on fol. 1[b]: الحمد لله .... بدانکه این ذکریست در بیان تیر اندازی و قبضهٔ کمان گرفتن و عیب و هنر تیر و کمان دانستن الخ; the *second* is composed by Mîrzâ Faliḥ-allâh (مرزا فلیح الله) and begins on fol. 10[b]: سبحان ربّك ...... و سلام علی المرسلین و الحمد لله ربّ العالمین حمد نامتناهی و سپاس و ستایش کما هی الخ.

This second treatise is dated by Sayyid Râjû (سیّد راجو) in Aḥmadâbâd, the 22nd of Shawwâl, in the fourth year of 'Âlamgîr's reign (A. H. 1072=A. D. 1662, June 10).

Ff. 49, ll. 12–15; Nasta'lîḳ, by two different hands; size, 8½ in. by 4¾ in. [Fraser 177.]

1885

Another tract on archery and sword-fighting (رساله در هنر تیر اندازی و خنجر گذاری), made at the request of Muḥammad Ṣâdiḳ bin Khwâjah 'Abd-alraḥmân Nakhshbandî, beginning: حمد بیحدّ و ثنای بیعدّ

مر قادری را که بقدرت کاملهٔ خویش از هیچ این وآن بهم رسانیده الخ.

Dated the 11th of Sha'bân, in the forty-fifth year of 'Âlamgîr's reign (A. H. 1113 = A. D. 1702, January 11).

Ff. 1–42, ll. 11; Nasta'lîk; size, 6¾ in. by 5 in.
[Fraser 250.]

1886

Kashf-i-asrâr-i-ramy (کشف اسرار رمی).

The disclosure of the secrets of shooting, a third tract on archery, composed A. H. 1112 = A. D. 1700, 1701 (the title is a chronogram), by Khwâjah Muhammad Fâḍil bin Khwâjah Muhammad Kâsim (see ff. 51a and 55a). This treatise is divided into twenty-five bâbs, the last of which, consisting of thirty-one faṣls, contains a detailed treatise on farriery (on fol. 94a).

Beginning: حمد بیحدّ و سپاس بیعدد مر صانع بیچون و بیچگون را که عالم گوناگون با چندین شیون الخ.

Comp. Rieu iii. p. 1047a; another copy of the same in the India Office Library, No. 1744, ff. 37b–118a.

This copy is dated the 23rd of Rabî'-alawwal, A. H. 1143 = A. D. 1730, October 6.

Ff. 49–126, ll. 17; Nasta'lîk; size, 8⅝ in. by 5¼ in.
[Walker 39.]

1887

A fourth, very short tract on the same subject, anonymous.

Beginning: الحمد لله ربّ العالمین ...... امّا بعد این رساله ایست در بیان تیر انداختن و قبضه گرفتن قال النبی الخ.

Other copies of the same in the British Museum (Rieu ii. p. 797a) and in the India Office Library, No. 1627, ff. 113–119, where Mîr Muhammad of Nîshâpûr is mentioned as author.

Not dated.

Ff. 84–89, ll. 16; Nasta'lîk; size, 7⅝ in. by 4¾ in.
[Ouseley Add. 115.]

1888

Bashâshat-alkalâm (بشاشت الکلام).

The liveliness of discourse, an amusing little game, a full description of which on the basis of this copy is given in Ouseley, Biographical Notices, pp. 244–246. As the author, Malik-aldin (see fol. 1b, l. 4), informs the reader in the preface, this game is an imitation of another one by his brother, called the 'play of sweethearts,' and whilst adopting the same method, he has introduced a considerable number of original and highly interesting features. He goes through the following twenty letters of the Persian alphabet:

1. ا, on fol. 2a, l. 13; 2. ب, on fol. 3b, l. 15; 3. پ, on fol. 6b, l. 10; 4. ت, on fol. 8b, l. 7; 5. ج (or چ), on fol. 10b, l. 2; 6. ح, on fol. 12a, l. 5; 7. د, on fol. 13b, l. 2; 8. ر, on fol. 15a, l. 13; 9. س, on fol. 16b, l. 10; 10. ش, on fol. 18a, l. 6; 11. ق, on fol. 19a, l. 14; 12. ک, on fol. 21a, l. 4; 13. گ, on fol. 22a, l. 14; 14. ل, on fol. 23b, l. 16; 15. م, on fol. 25a, l. 3; 16. ن, on fol. 26a, last line; 17. و, on fol. 27b, l. 8; 18. ه, on fol. 29a, l. 3; 19. لا, on fol. 30b, l. 7; 20. ی, on fol. 32a, l. 7.

Each of these twenty becomes in turn the initial letter of the sweetheart's name and description. A long series of questions follows, and all the answers to these commence with the same letter. To each set of questions and answers there are added: a fard, a rubâ'î, a mukhammas, a ghazal, and a kiṭ'ah in Persian,—a rekhta, a dohrâ, a pahelî, a mukrî, a kabit, and a pakhânâ in Hindûstânî. The other twelve letters of the alphabet are not taken into consideration by the author, as they are not commonly found in genuine Hindûstânî words.

Beginning: بعد از حمد سخن آفرینی که باشاره الخ.

This copy is dated A. H. 1144 = A. D. 1731, 1732.

Ff. 34, ll. 16–18; Shikasta; size, 8½ in. by 4 in.
[Elliott 21.]

1889

Sardârnâma (سردارنامه).

A modern Persian treatise on the game of chess (شطرنج), by Shîr Muhammadkhân, with the takhallus Îmân (ایمان), see fol. 6a, last two lines, and fol. 6b, l. 4, who began to compile it A. H. 1211 = A. D. 1796, 1797; see fol. 5a, lin. penult. (در سنهٔ هزار ودو صد و یازده), for a great lover of chess-playing, Husain-aldînkhân Bahâdur, who was in the service of the ruler of the Dakhan, Âṣafjâh Niẓâm-almulk Rustam-i-daurân, see fol. 5b, l. 1 sq., that is, Niẓâm 'Alîkhân Bahâdur Niẓâm-almulk Âṣafjâh II, who reigned from A. H. 1175–1217 = A. D. 1762–1802.

Beginning: حمد متوافر و ثناء متکاثر تسلیم بارگاه شاهنشاهی که مهرهای ثوابق الخ.

This treatise is divided into six ma'rakât (مَعْرَکَه), i. e. arenas or places of combat, which almost exclusively consist of diagrams with explanations; each deals with a special منصوبه, i. e. position or chess-problem.

Ma'rakah I, on fol. 7b, last line (در منصوبهٔ بازئ رومی که بازئ خورد نیز میگویند); II, on fol. 58b (در منصوبهٔ بازئ فرنگی که بازئ کلان نیز میگویند); III, on fol. 88b (در بازئ برد, or according to the heading in the text: در منصوبهٔ بردن برد بازئ خورد); IV, on fol. 92b (در منصوبهٔ بازئ قائم); V, on fol. 94b (در بازئ زرافه or بازئ زرافه); VI, on fol. 102a (در بازئ شطرنج کبیر و صورت بساط و ترکیب چیدن مهرهای آن و اصطلاحات و غیرهٔ شطرنج). The work ends on fol. 106b. Blank spaces for further diagrams on ff. 107–112. The

chronogram for the completion of this treatise is شطرنج مستقیم, A. H. 1212 = A. D. 1797, 1798. For older Arabic and Persian works on chess and all the technical words used in this game, see Bland's interesting treatise, 'On the Persian game of chess,' in the Journal of the Royal Asiatic Society, vol. xiii. (1852), pp. 1–70, and also Rieu ii. p. 490.

Bought at Sotheby's sales, 15th of August, 1884. Former owner: Rev. George Keene, 1810.

Ff. 112, number of lines in a page differing greatly; Shikasta; size, $7\frac{1}{8}$ in. by $5\frac{1}{2}$ in. [Ms. Pers. e. 10.]

1890

'Akâ'id-alniswân (عقائد النسوان).

A treatise on the customs and manners of eastern women, similar to (but not identical with) that treatise, which is translated into English by J. Atkinson, 'Customs and manners of the women of Persia,' Oriental Translation Fund, 1832.

Beginning: بر ضمیر منیر اخوان مهربان و عزیزان جانی پوشیده نماند که این رساله ایست مشعر بر بیان افعال واقوال زنان الخ.

The lady authorities referred to are five in number: باجی یسمن, خاله جان آغا, کلثوم نه نه, بی بی شاه, دده بزم آرا. Comp. Atkinson, p. 2.

It is divided into fifteen chapters:

باب ۱ در بیان وضو وغسل وتیمّم وغیره, on fol. 34b.

باب ۲ در بیان نماز, on fol. 36a.

باب ۳ در بیان روزه, on fol. 36b.

باب ۴ در بیان نکاح وشروط آن, on fol. 38a.

باب ۵ در بیان افعال وکردار شب زفاف وروز آن, on fol. 41b.

باب ۶ در بیان زائیدن زنان, on fol. 45a.

باب ۷ در بیان حمّام رفتن, on fol. 46b.

باب ۸ در باب زدن سازها وفضیلت آن, on fol. 47a.

باب ۹ دربیان معاشرت زنان با شوهران وخواهرشوهران, on fol. 48a.

باب ۱۰ در بیان مطبوخات که بنذر واجب می شود, on fol. 49a.

باب ۱۱ در بیان تعویذ چشم زخم, on fol. 50a

باب ۱۲ در بیان محرم ونامحرم, on fol. 51a.

باب ۱۳ در بیان استجابت دعاها, on fol. 51b.

باب ۱۴ در بیان مهمان بخانه بردن ورفتن, on fol. 52b.

باب ۱۵ کیفیّت خواهر خواندگی, on fol. 53a.

Not dated; a modern copy.

Ff. 33–57, ll. 13; Nasta'lîk; size, $7\frac{7}{8}$ in. by 5 in. [Ouseley 15.]

(d) *Persian and Indian Picture-books and Specimens of Calligraphy.*

1891

Twelve pictures, collected by Sir W. Ouseley, A. D. 1811, at Iṣfâhân, Shîrâz, Kâshân; containing portraits of Ḥâfiẓ, Sa'dî, Shâh Ismâ'îl, Sulṭân Sanjar, and fancy drawings.

Size, $12\frac{1}{8}$ in. by $9\frac{3}{4}$ in. [Ouseley 297.]

1892

Thirty-six pictures, representing garden and harem scenes, sports, and games.

Size, $12\frac{1}{2}$ in. by $8\frac{7}{8}$ in. [Ouseley Add. 169.]

1893

Forty-four very fine pictures, mostly representing court, harem, and hunting scenes, intermixed with well-executed likenesses of Jahângîr, Nûr Jahân Begam, 'Âlamgîr, Shâhjahân, Mahârâjah Sûjân Singh, etc., and a few portraits of women. Most wonderful binding, exquisitely enamelled both inside and outside, with two miniatures.

Size, $17\frac{1}{2}$ in. by $12\frac{3}{4}$ in. [Ouseley Add. 166.]

1894

Twenty-five gorgeous representations of harem scenes, battles, fights on elephants, birds, etc., and a few portraits, among them fine pictures of the Holy Virgin, of a European queen (probably Queen Elizabeth), of a charming Moorish or Spanish woman with cows and goats, of two Spanish ladies, etc. Numerous specimens of calligraphy, of which however only three are signed, one by Mushkinkalam (i. e. Mîr 'Abdallâh of Tirmidh, with the takhalluṣ Waṣfî, who died A. H. 1025 = A. D. 1616; see Rieu i. p. 154a), on fol. 4b, and two by Muḥammad Ibrâhîm, on ff. 6b and 22b.

Size, $13\frac{3}{4}$ in. by $10\frac{7}{8}$ in. [Ouseley Add. 171.]

1895

Twenty-one pictures in the same style as those in the preceding collection, representing Shâh 'Abbâs Ṣafî; Nûr Jahân Begam; Bânû Begam; Muḥammadshâh; the Holy Family (very fine drawing); Râjah Jaisingh (probably the ruler of Amber, who died A. H. 1156 = A. D. 1743; see Rieu iii. p. 1088a); the interior of a harem at Âgra; another one at Ḥaidarâbâd, drawn by Fakîr-allâh; a Hindû lady after bathing; the emperor Jahângîr after hunting; female pilgrims at the shrine of Shâh Madâr (one of the popular saints of India, who died A. H. 840 = A. D. 1436; see Rieu i. p. 361b); a Hindû woman of rank, visiting a Jogin or female devotee; an old woman, giving a love message; the emperor 'Âlamgîr; the interior of a harem in Dihlî; Zîb-alnisâ, the daughter of 'Âlamgîr; Mahârâjah Tiket or Tikait (تکیت) Râi Bahâdur (the minister of Oude,

who died A. H. 1215 = A. D. 1800, 1801; see Rieu i. p. 376[b], foot-note); and several fancy drawings, one of them with the subscription Mallâri Râginî, another with that of Dipak Râg (two musical modes, the former sung during the rains, the latter at noon or dusk in the hot season). Of the specimens of calligraphy some are signed by the following penmen: Fakhr-aldîn 'Alî, A. H. 998 = A. D. 1590, on fol. 1[a] (this piece was written for Mîr Sayyid Husain); Muhammad Husain (perhaps the well-known calligrapher in Shâh Tahmâsp's time, called al-Tabrîzî; see Rieu ii. p. 783[a]), on fol. 2[b]; Muhammad Shafi', on fol. 6[b]; Khudâyâr (خدایار), A. H. 1163 = A. D. 1750, on fol. 8[b]; Sikandar Kalandar, on fol. 12[b]; Shâh Muhammad (perhaps the same who translated the Râjatarangini from Sanskrit into Persian for Akbar, A. H. 998 = A. D. 1590; see Rieu i. p. 296[a]), on fol. 19[a]; and Ghulâm Fakîr-allâh, on fol. 20[b].

Size, $14\frac{1}{2}$ in. by $10\frac{1}{2}$ in. [OUSELEY ADD. 170.]

1896

Thirty-seven pictures, both portraits and fancy drawings, in the same style as the foregoing collections. The first three of them, which were originally lying loose in the book, but are now bound together with the rest, represent a Muhammadan lady of importance with her female attendant; trading Fakîrs (very naturally executed); and a harem and garden scene. Among the others are a portrait of Tîmûr, pictures of Rustam and his son, of Cingîzkhân entering Khwârizm, of Rustam in battle (two pictures), of beasts and birds, particularly of a fine wild camel bird (شترمرغ صحرائی), of a penitent female Brahmin, and a likeness of the emperor Shâhjahân. In the calligraphical portion the following penmen appear, with their signatures: Muhammad Husain altabrizi (who can scarcely be identical with the calligrapher mentioned on fol. 2[b] in the preceding collection, since his specimen is dated A. H. 1049 = A. D. 1639, 1640, at Akbarâbâd), on fol. 10[b]; Muhammad Bâkir bin Zain-al'âbidîn alhusainî, with two ta'rikhs, giving as dates A. H. 1085 and 1089 = A. D. 1674 and 1678, on fol. 17[b]; Mîr 'Alî al-Kâtib (who had the takhallus Majnûn and died about A. H. 950 = A. D. 1543, see Rieu ii. p. 531 and iii. p. 1089), on ff. 18[b] and 26[a]; Muhammad Afdal, with the date A. H. 1081 = A. D. 1670, 1671, on fol. 25[b]; Muhammad Husain alkashmîrî Zarrînkalam, on fol. 29[b]; Sultân 'Alî almashhadi (who died in Harât, A. H. 919 = A. D. 1513, the teacher of Mîr 'Alî al-Kâtib; see Rieu ii. p. 573[a] and iii. p. 1089), on fol. 32[a].

Size, 15 in. by 10 in. [OUSELEY ADD. 167.]

1897

Thirty-four portraits of the Moghul emperors and their sons, from Tîmûr to Muhammadshâh, in the following order (according to European custom):

1 and 2. Tîmûr; the first a real Tatar drawing, and no doubt a genuine likeness; the second a more softened one, by the adulation of an Indian artist.

3. Jalâl-aldîn Mîrânshâh, third son of Tîmûr.

4. Shâh Sultân Muhammad, son of Mîrânshâh.

5. Sultân Abû Sa'îd, son of Sultân Muhammad.

6 and 7. Sultân 'Umar Shaikh, sixth (according to others fourth) son of Sultân Abû Sa'îd, two different pictures.

8. Sultân Bâbar, son of 'Umar Shaikh.

9. Humâyûn.

10 and 11. Akbar, two very similar and equally striking pictures by different artists.

12. Jahângîr.

13. Jahângîr and his court (an excellent picture; all faces considered to be genuine likenesses).

14. Jahângîr in undress.

15. A son of Jahângîr (شاهزاده پسر جهانگیر).

16. Prince Kâmbakhsh, another son of Jahângîr.

17. Shâhjahân.

18. Shâhjahân and his court (all likenesses as in No. 13).

19 and 20. Shâhjahân again, two other portraits.

21. Prince Dârâ Shukûh, Shâhjahân's eldest son.

22 and 23. Shâh Shujâ' and Prince Dâniyâl, brothers of Dârâ Shukûh.

24. 'Âlamgîr Aurangzîb.

25 and 26. The same, two other portraits.

27–30. Muhammadshâh, four different portraits.

31. Sultân 'Azîm-aldîn.

32. A'zamshâh.

33. Bahâdurshâh.

34. Jahândârshâh.

Signatures, found in the specimens of penmanship: Bahâdur Singh; Muhammad Ibrâhîm (see above in No. 1894), once with the date A. H. 1216 = A. D. 1801, 1802; Muhammad Ja'far ibn Muhammad 'Alî, grandson of Zarrînrakam (i. e. Hidâyat-allâh, who died A. H. 1118 = A. D. 1706, 1707; see Rieu i. p. 45 and iii. p. 1078[a]); Muhammad Dârâ Shukûh, with the date A. H. 1046 = A. D. 1636, 1637; Muhammad Hâshim Shîrînkalam; 'Alî Ridâ 'abbâsî, with the date A. H. 1011 = A. D. 1602, 1603 (see Rieu ii. p. 782[a]); Fadl-allâh, with the dates A. H. 1130 = A. D. 1718 and A. H. 1134 = A. D. 1721, 1722; 'Imâd alhusainî, with the date A. H. 1015 = A. D. 1606, 1607; Muhammad Husain Tabrîzî (comp. above in Nos. 1895 and 1896); 'Alî al-Kâtib (see No. 1896); 'Abd-alrashîd (perhaps identical with 'Abd-alrashîd Dailamî, a famous calligrapher, who died A. H. 1085 = A. D. 1674, 1675; see Rieu ii. p. 786[b] and iii. p. 1094[a]); Muhammad Sâdik (about A. H. 1102 = A. D. 1690, 1691; see Rieu ii. p. 784[b]); 'Alîm-allâh Husainî; Muhammad Kâsim; Muhammad Kamar-aldîn; 'Alî Husain Bahâdur, etc.

An English description, both personal and historical, of the first twenty-seven portraits in this collection, is added by Sir Gore Ouseley.

Size, $16\frac{1}{2}$ in. by $11\frac{1}{4}$ in. [OUSELEY ADD. 173.]

1898

Twenty-two pictures and drawings, representing, among others, the catching of wild elephants with

tame ones; portraits of Zîb-alnisâ, 'Âlamgîr's daughter (see No. 1895), and of Muḥammadshâh (see the preceding collection); a parrot; nosegay of flowers; Frankish women; various Avatârs (or incarnations of Vishṇu), viz.: Râma Avatâr; Nri-singha Avatâr; the expected Avatâr; Kaććhapa Avatâr (twice); Krishṇa Avatâr; Matsya Avatâr and Varâha Avatâr; Asâwarî Râginî (a musical mode, see above in No. 1895); another Râginî; Mahâdeva and Pârvatî; Srî Krishṇa and Lakshman; portrait of 'Âlamgîr (see the preceding collection); portrait of Mullâ Mu'min; assembly of Jogis and Jogins (male and female devotees, see above in No. 1895), etc. As penmen in the calligraphical part appear: Muḥammad Ḥusain Tabrîzî, on ff. 1^b and 14^b (see above in Nos. 1895–1897); Amân-allâh Ḳâdirî, with the dates A. H. 1146=A. D. 1733, 1734, and 1144=A. D. 1731, 1732, on ff. 3^a and 19^a; Muḥammad 'Ârif alḥusainî altirmidhî, on fol. 13^a; 'Abd-alghafûr, on fol. 16^b; Yâr Muḥammad (probably the same Munshî who compiled the دستور الانشا, or collection of letters relating to transactions in Bangâlah, A. H. 1151–1170; see Rieu iii. p. 1031^a), on fol. 20^b; 'Abd-alraḥîm 'Anbarînḳalam (see Rieu ii. p. 783^a), on fol. 21^a. An anonymous piece, on fol. 18^b, is dated 13th of Rabî'-althânî, 1202 of the Bangâlî era.

Size, $11\frac{7}{8}$ in. by $9\frac{1}{4}$ in. [OUSELEY ADD. 174.]

1899

Seventeen pictures, mostly of beautiful women, with a few representations of men and paintings of flowers, etc.; splendidly illuminated throughout. Portraits of Tulukkhân Ḳûćî (تولك خان قوچی) and Shâh Abû-alma'âlî, on fol. 17^a (drawn by Khwâjah 'Abd-alṣamad), and of the emperor Jahângîr (see above, No. 1897), on fol. 19^b. Among the penmen of the calligraphic specimens only two appear with their signatures, viz. Muḥammad Sharîf, on ff. 6^a, 6^b (with the date A. H. 1039=A. D. 1629, 1630), 7^a, 9^a, 15^a, 18^a, 18^b, etc., and 'Abd-alraḥîm 'Anbarînḳalam (see the preceding collection), on fol. 17^b.

Size, $13\frac{1}{2}$ in. by $10\frac{1}{2}$ in. [OUSELEY ADD. 172.]

1900

Thirty pictures, illustrating Indian life, manners and customs, harem and love-scenes, battle-scenes, birds, etc. The following signatures with a few dates appear in the pieces of calligraphy: Iḳbâlî alḥusainî, A. H. 995=A. D. 1587, on fol. 5^a; Mâlik Dailamî, on fol. 5^b; 'Alî Muḥammad Kashmîrî, on ff. 10^a and 12^b; 'Abd-alghafûr (see No. 1898), on ff. 16^b and 42^a; Mahdî (about A. H. 1114=A. D. 1702, 1703; see Rieu ii. p. 782^b), on fol. 17^b; Ḥusain, on fol. 20^a; Muḥammad Rafî', son of Khwâjah 'Abd-alsamî', on fol. 24^b; Muhrkan (the seal-engraver), on ff. 27^b and 37^a; Shaikh Auliyâ, on fol. 28^a; 'Abd-albaḳâi alḥusainî, on fol. 34^a; Musṭafâ bin Nûr-i-Muḥammad, on fol. 36^a; Nûr-i-Muḥammad Khudâdâd (the father of the preceding calligrapher), on fol. 40^a; Sulṭân Muḥammad (perhaps identical with the calligrapher Sulṭân Muḥammad Khandân, a pupil of Sulṭân 'Alî almashhadî, see above in No. 1896 and Rieu ii. p. 629^a), on fol. 43^b; Maḥmûd, A. H. 1011=A. D. 1602, 1603, on fol. 45^a; Jalâlî Ṭabîb, on fol. 48^b; Aḥmad Sulṭân, on fol. 49^a, etc.

Size, $15\frac{3}{4}$ in. by 10 in. [LAUD OR. 149.]

1901

Fifty-four pieces.

A collection of scraps, filled with Arabic, Persian, Hindûstânî, and Bangâlî writing; many leaves contain mere trials of the pen. On a few leaves written by a European hand, a collection of Persian words, explained in English.

[OUSELEY 154.]

1902

Four leaves, being detached pieces of neatly copied Persian and Arabic manuscripts.

[OUSELEY 396.]

(e) *Miscellaneous.*

1903

Fatḥ-almujâhidîn (فتح المجاهدين).

Rules and regulations for Tîpû Sulṭân's army, or the duties of men engaged in holy war, compiled under the superintendence of Tîpû himself by Zain-al'âbidîn (or with his full name, which we learn from No. 447 in the India Office Library: Zain-al'âbidîn ibn Sayyid Raḍî of Shûshtar, the author of the مؤيد المجاهدين, a collection of poetical khuṭbas), A. H. 1197=A. D. 1783; see fol. 8^b, ll. 9–10. It is divided into the following eight bâbs:

1. در بیان مسائل عقائد و نماز و مسائل منع تنباکو و نمکحرامی و ترکه و جهاد و غیره, on fol. 6^b.
2. در بیان فالنامهٔ اذن علی و اسمای نو مقرّری برای تقسیم حساب و لفظ وزن و تعداد مقرّری الخ, on fol. 34^a.
3. در بیان تدابیر حرب, on fol. 35^b.
4. در بیان احکام بنام سربخشی و متصدّیان تعلّقهٔ کچهری حضور و غیره, on fol. 55^b.
5. در بیان تفویض خدمات و غیره, on fol. 66^a.
6. در بیان قواعد شهابداران و غیره, on fol. 77^b.
7. در بیان قواعد سواران تعلّقهٔ عسکر, on fol. 80^b.
8. در بیان قواعد پیادهٔ تعلّقهٔ عسکر, on fol. 88^a.

Beginning of the work, on fol. 3^b: فتح ملك سخنوری و تسخیر اقلیم معنی‌پروری بصمصام ثنای سلطانی میسّر آید که نه ورق فلك فردیست از دیوان قدرت او الخ.

Fol. 1^b is a repetition of the same beginning, corresponding to ff. 3^b–4^a, l. 2, and fol. 2 is a repetition of fol. 36^b, ll. 2–11. Moreover, fol. 36^a, l. 1, down to the

middle of the last line, must be inserted immediately after fol. 1b. Tîpû Sulṭân's autograph on fol. 3b. From fol. 36a down to the end the copy is written by the same hand which wrote fol. 1b. There are about twenty-one more or less complete copies of this work in the India Office Library, the best of which are Nos. 517, 713, 2211–2217, 3073, 3077, and 3093.

Ff. 96, ll. 13; Nastaʿlîḳ; size, 8⅞ in. by 6½ in.
[Bodl. Or. 618.]

1904

A large collection of miscellaneous pieces in prose and verse, both in Persian and Arabic.

Four (and even five) different texts run side by side on the same page through the greater part of this curious MS. The *first* text fills the top of the page, ll. 5–8 (on ff. 39b–77b, 11–12 diagonal lines); the *second* the bottom of the page, ll. 4–7 (on ff. 39b–77b, 11–12 diagonal lines); the *third* and *fourth* the two halves of the centre, ll. 4–10.

Contents:

1. Ff. 1b–29a, top-lines:

Kitâb-i-manâhî (كتاب مناهى), that is: Traditions of the prophet on all that is forbidden to Muslims, collected by Ḳâḍi Imâm Abû-alḥasan Muḥammad bin Aḥmad bin Abî-alḳâsim almaḥâmilî (المحاملى), and accompanied by a Persian paraphrase, beginning: احمد الله ربّ العالمين .... اين كتاب مناهيست خبرهاى رسول صلوات الله عليه گفته است الخ.

2. Ff. 29b–35b, top-lines:

A psychological tract, beginning: بدانكه طبيعت بقول بعضى الخ.

3. Ff. 36a–77b, top-lines, and ff. 45b–77b, bottom-lines:

A mystical mathnawî, incomplete at the end, treating of all the principal topics of Ṣûfism in the form of questions, put by a murîd, and answers given by the Pîr. Beginning:

چون غرّهٔ صبح گشت پيدا — شد طرّهٔ آسمان مطرّا

4. Ff. 78a–91b, top-lines:

Fragment of a mystico-theological tract, interspersed with numerous Ḳurân-verses and traditions of the prophet.

5. Ff. 93b–103b, top-lines:

Forty traditions of the prophet, in Arabic (كتاب الاربعين من احاديث رسول); see Jâmî's Persian paraphrase above in No. 894, 20.

6. Ff. 104a–129b, top-lines:

Bayân-albayâḍ wa-alḥumrah (كتاب بيان البياض و الحمرة), a Persian treatise on alchemy, ascribed to Abû ʿAlî ibn Sînâ (Avicenna), who is said to have written it for Khwâjah Abû-alḥasan (i. e. Kharaḳânî, who died A. H. 425=A. D. 1034, three years before Ibn Sînâ), and beginning: معلوم خداوندان بصيرت باشد كه اين كتاب اوّل يافتيم يك ورق نخستين از وى افتاده بود .... اين رسالتى است كه شيخ الرئيس ابو على بن سينا نبشته است از بهر خواجه ابو الحسن، از من التماسى كرده الخ.

It is divided into eight faṣls.

7. Ff. 130a and 130b, top-lines:

A few introductory lines to another (anonymous) tract.

8. Ff. 1b–44b, bottom-lines:

A treatise on Ṣûfism, beginning: الحمد لله كاشف اهل الخصوص بحقائق الخ. Injured on the first pages. Copied A. H. 933=A. D. 1526, 1527.

9. Ff. 78a–90b, bottom-lines:

A short didactical mathnawî in Persian, with a prose-preface, beginning: الحمد لله الخبير لخفيّات الضمائر البصير بخبيّات السرائر الخ.

10. Ff. 93b–99b, bottom-lines:

Arabic prayers and invocations.

11. Ff. 100a–130b, bottom-lines:

A mystical treatise on love (مختصر در محبّت و عشق), beginning: در پيدا كردن محبّت و عشق و اقاويل حكما و علما در صفت و فضيلت وى، بدانكه اندر لغت عرب لفظ الخ.

12. Ff. 1b–30a, centre-column (*left* side on the front-page of each leaf, *right* side on the back-page):

A treatise on the forty stations of the mystical road and other Ṣûfic topics, based on words and sayings of the great Shaikh Abû Saʿîd bin Abû-alkhair, who died A. H. 440=A. D. 1049 (see the end: من مقالات شيخ ابو سعيد ابو الخير), and beginning: الحمد لله ..... اورده اند كه روزى خواجهٔ طريقت شيخ ابو سعيد ابو الخير قدّس الله روحه العزيز الخ.

13. Ff. 30b–36a, centre-column (*left* side on the front-pages, *right* on the back-pages):

Arabic sentences in form of ḳiṭʿas (two baits each), ascribed to Imâm Shâfiʿî almuṭṭalibî (died A. H. 204=A. D. 820).

14. Ff. 36b–63a, centre-column (*left* side on front-pages, *right* on back-pages):

A tract on the Sûras of the Ḳurân, the reward granted to Muslims for reading them, and similar matters, in Persian.

15. Ff. 78a–82a, middle-column of the centre:

A short fragment of the same Persian treatise of Avicenna on Muḥammad's ascension (فى المعراج على مذهب الحكما من تصانيف الشيخ الرئيس حجّة الحقّ على الخلق ابى على الحسين بن عبد الله ابن سينا البخارى ..... بيان مقصود معراج و شرح وى، سپاس خداوند آسمان وزمين را و ستايش الخ), as in No. 1422, iv. This copy breaks off already in the first faṣl (در بيان پيدا كردن نبوّت و رسالت).

16. Ff. 1^b–37^a, centre-column (*right* side on front-pages, *left* on back-pages):

A mystical tract on God and superlunar matters, beginning: فصل بدانکه الف که اوّل حروف تهجّی است مرکّب است از سه نقطه، نقطهٔ اوّل روح قدس خوانند متوسّط را روح الله خوانند و آخر را روح الامین خوانند الخ.

17. Ff. 43^b–62^b, centre-column (*right* side on front-pages, *left* on back-pages):

Fragment of a mystical mathnawî on the soul, the chapters of which, as far as we can make them out, are as follows:

صفت نفس عاشقه, on fol. 45^b.

صفت جوق اوّل از اهل نفس عاشقه, on fol. 46^b.

صفت جوق دوم از اهل نفس عاشقه, on fol. 49^a.

صفت جوق سیوم از اهل نفس عاشقه, on fol. 50^b.

صفت جوق چهارم الخ, on fol. 52^b.

صفت نفس فقیره, on fol. 55^a.

صفت نفس فانیه, on fol. 60^b.

18. Ff. 78^a–92^b, centre-column (*right* side on front-pages, *left* on back-pages):

Fragment of a tract on talismans.

19. Ff. 78^b–92^b, centre-column (*left* side on front-pages, *right* on back-pages):

The breviary of Sayyid Auḥad-aldîn, etc. (ورد سلطان المشایخ سیّد اوحد الدین و . . . . rest illegible), incomplete at the end. (The great Shaikh Auḥad-aldîn Ḥâmid Kirmânî died A. H. 697 = A. D. 1297, 1298.)

20. Ff. 93^a–96^a, centre-column (*right* side on front-pages, *left* on back-pages):

A treatise, در اختیار, on choosing special months and days, beginning: جعفر بن محمّد الصادق گوید هر که ماه نو بیند الخ. At the end: تمّت المجلس.

21. Ff. 93^a–95^a, centre-column (*left* side on front-pages, *right* on back-pages):

Short fragment of a mathnawî in Persian, beginning: بناموسی قوی می رفت آن شاه الخ.

22. Ff. 103^b–129^a, centre-column (*right* side on front-pages, *left* on back-pages):

An Arabic treatise by Ḳushairî (died A. H. 465 = A. D. 1072, 1073), entitled: کتاب منثور الخطاب مشهور الابواب من کلام الاستاد الامام زین الاسلام ابی القسم عبد الکریم بن هوازن القشیری (read القاسم), and beginning: الحمد لله . . . . . باب التوبة التوبة الندم علی ما اجترم الخ.

The last three pages of the same column (ff. 129^a–130^a) contain a باب عقد النوم and the beginning of a باب عقد اللسان.

23. Ff. 96^b–103^b, centre-column (*left* side on front-pages, *right* on back-pages):

An Arabic tract: القضایا الابقراطیّة (Hippocrates' decisions).

24. Ff. 104^a–130^b, centre-column (*left* side on front-pages, *right* on back-pages):

A tract on alchemy, the elixir of life, and similar occult sciences, beginning: باب اندر صناعت علم کیمیا، بدانکه علم کیمیا الخ.

Ff. 130; Naskhî, by different hands, often almost illegible; size, 6¾ in. by 4⅝ in. [HUNT. DONAT. 18.]

1905

Miscellanies.

This MS. contains various fragments and two complete treatises, viz.

1. A few Turkish lines, on fol. 1^a, headed: اکنجی مقاله حکما قولی موجبنجه آدم صفی علیه السلام خلقتی بیاننده در.

2. The first three pages of an Arabic treatise, the رسالة اسرار النقطة, by Maulânâ Ḥusâm-aldîn 'Alî of Badaghîs (Bâdaghîs), on ff. 1^b–2^b, ll. 17.

3. A few historical reports in Persian, on ff. 3^a and 3^b, each headed خبر.

4. The Persian treatise on oaths, entitled الرسالة الیمینیّة, and composed by 'Ain-alḳuḍât of Hamadân, who died A. H. 535 = A. D. 1140, 1141 (according to Ḥâji Khalfa, A. H. 525 = A. D. 1131), and Imâm Aḥmad alghazâlî, who died A. H. 517 = A. D. 1123, 1124; comp. Ḥ. Khalfa iii. p. 458, No. 6432, on ff. 4^b–13^b, ll. 17.

Beginning: سلام الله تعالی علی المجلس الایمنی المنعمی الاقضوی الرضوی الصفوی الکفوی الخ.

Copied in the middle of Muḥarram, A. H. 942 = A. D. 1535, middle of July.

5. A few lines from another treatise by Aḥmad alghazâlî, styled رسالهٔ نوریّه, on fol. 14^a.

6. Khalîl bin Ibrâhîm's treatise on peculiar arithmetical calculations, dedicated to Sulṭân Muḥammad II bin Murâd bin Muḥammadkhân (reigned A. H. 855–886 = A. D. 1451–1481), and beginning: شکر و سپاس سزاوار حضرتیست که ذات او از صفت امکان مقدّس و مبرّاست و ثنای بی قیاس لائق عزّتیست الخ, on ff. 17^b–64^a, ll. 14.

The author's name appears on fol. 18^a, l. 10. It is divided into a muḳaddimah, ten faṣls, and a khâtimah.

The title of the treatise is, according to Rieu ii. p. 449 (comp. also Ḥ. Khalfa vi. p. 29): مفتاح الکنوز ارباب قلم و مصباح رموز اصحاب رقم.

The muḳaddimah deals with preliminary questions and begins on fol. 19^b; the ten faṣls are:

1. در ضرب, on fol. 27^a.
2. در ضرب ذارع و اقسام آن, on fol. 32^b.
3. در ضرب امداد واقسام آن یعنی درقسم مکیلات, on fol. 34^b.
4. در ضرب اقسام موزونات, on fol. 36^a.
5. در قسمت, on fol. 39^b.

6. در معرفت قسمت غرما, on fol. 41b.

7. در خطائین مبناء عمل بر تناسب چهار یا سه عدد, on fol. 44a.

8. در بیرون آوردن جذر مطلق هر عددی که اورا در نفس خودش زنند, on fol. 48a.

9. در بیرون آوردن ضلع کعب, on fol. 51a.

10. در استخراج مال المال بسه مرتبه, on fol. 54a.

Conclusion on various arithmetical questions, on fol. 58a.

Dated end of Rabî'-alawwal, A. H. 914=A. D. 1508, end of July.

Ff. 64; Nasta'lîk, by different hands; size, 8½ in. by 6 in. [SALE 83.]

1906

Miscellanies.

A kind of Persian almanack, containing different pieces in prose and verse, without any value; it begins with a sort of تقویم or calendar, on fol. 1b; then follows a فالنامه (prepared, as the preface pretends, by the wazîr Buzurjmihr for Hârûn-alrashîd!), on fol. 7b; a series of short tales, anecdotes, and bits of poetry, on fol. 11b sq., and a series of نصائح, on fol. 30b, partly in prose, partly in verse. A *second* part, introduced by a new frontispiece, contains 100 advices (پند), given by the wise Lukmân to his son, on fol. 37b; see No. 1241, 44 in this Catalogue; a description of Hindûstân by Mirzâ Ashraf of Kâshghar in form of a letter to his friends, on fol. 43a; the same گلشن خیالات by Mirzâ Tâhir Nasrâbâdî, on fol. 48b, which is found in Fraser 206, fol. 172a sq.; see No. 1623, 6 in this Cat.; two other tracts on similar subjects, viz. تعریف سراپای مجنون که عاشق انشا نموده, on fol. 56a, and در بیان عشق و محبّت, on fol. 58b. At the end some ruka'ât. A *third* part, also introduced by a new frontispiece, begins on fol. 65b, and contains short historical accounts of 'Âlamgîr and his successors in the Moghul empire, some miscellanies in prose and verse on various matters, on fol. 90a, and some extracts from the مجمع الصنائع (perhaps identical with the مجموعة الصنائع; see above, Nos. 1869–1871), on fol. 112a.

Ff. 126, ll. 11; Nasta'lîk; small illuminated frontispieces, on ff. 1b, 37b, and 65b, every page surrounded with a gilt stripe; size, 6½ in. by 4⅝ in. [FRASER 188 A.]

1907

Varia.

The *first* portion on ff. 74–174 contains a tract on marriage (در بیان عقد نکاح), on fol. 74b; admonitions for Khwâjah Nizâm-almulk Tûsî, by Khwâjah 'Abdallâh Ansârî (who died A. H. 481=A. D. 1088), on fol. 76b; letters and documents, on ff. 79b and 91b; and fragments of ethical, historical, and biographical works, on ff. 118a and 170a, etc. The *second* portion on ff. 176–304 is quite a worthless scribbling, containing bits of an Arabic-Persian dictionary, short fragments and scattered pieces in prose and verse, etc. The only part of interest is ff. 200b–208b, containing two mathnawîs (not found anywhere else), viz.: 1. کتاب هفت مجلس, on fol. 200b; 2. مجلس افروز, on fol. 205b. Beginning of the first:

پیش از آن دم که بود کوی مکان
بود آنگنج گران‌مایه نهان

The second is defective at the end.

The author of this poetry is simply styled: حضرت ایشان. Perhaps 'Urfî is the author, since there follows immediately a poetical piece by him on fol. 409a. This portion has also a date, viz. A. H. 1030=A. D. 1620, 1621.

Ff. 74–304; written by many different hands; size, 7⅝ in. by 4¼ in. [SELD. SUPERIUS 9.]

1908

Catalogue (فهرست کتبخانۀ اچهی صاحب).

A catalogue or rather a hand-list of MSS., preserved in the library of Aććhai Sâhib, that is, according to Beale's Oriental Biographical Dictionary, p. 22: Prince Baland Akhtar, the brother of the emperor Muhammad-shâh and author of a poem: ناهید واختر (completed A. H. 1139=A. D. 1726, 1727), written by Shaikh Sharaf 'Alî and dated the 27th of Shawwâl, A. H. 1211=A. D. 1797, April 25. This catalogue comprises 1413 numbers and is divided into the following parts:

1. Kurân, with commentaries and collections of traditions (Nos. 1–127), on fol. 1b.
2. History, biography, ethics, tales, etc. (Nos. 128–366), on fol. 10a.
3. Breviaries, books of prayers and invocations, and other works on similar matters (Nos. 367–484), on fol. 25a.
4. Geomancy, astronomy, astrology, arithmetic, etc. (Nos. 485–518), on fol. 34b.
5. Sûfism (Nos. 519–749), on fol. 38a.
6. Law and philosophy (Nos. 750–983), on fol. 62a.
7. Arabic, Persian, and Turkish lexicography (Nos. 984–1005), on fol. 79a.
8. Medicine and veterinary art (Nos. 1006–1134), on fol. 80a.
9. Persian and Rekhta poetry and tadhkiras (Nos. 1135–1314), on fol. 88b.
10. Riddles, enigmas, etc. (Nos. 1315–1321), on fol. 99a.
11. Epistolography and refined prose-composition (Nos. 1322–1357), on fol. 100a.
12. Hindûstânî works in prose and verse (Nos. 1358–1381), on fol. 102a.
13. Miscellanies and Addenda (Nos. 1382–1413), on fol. 104a.

Ff. 106, ll. 11; large and distinct Nasta'lîk; worm-eaten throughout; size, 8¾ in. by 5⅞ in. [OUSELEY ADD. 10.]

1909

A paper roll, written in Persian (Shikasta). Size, 20 feet by 6 inches. It contains the accredited copy of a judicial decree, passed in one of the law-courts of Calcutta, in the case of one Mirzâ Muḥammad Ṣâdiḳ Khân of Murshidâbâd *v.* Ḥâjî Muḥammad Mahdî. It is dated the 26th of August, A. D. 1785. The reverse page contains two documents relating to the same case.

In several places occurs a seal with the name Sayyid Ḥasan Khân 'Ali Khâdim-alshar' :

سیّد حسن خان علی
خادم الشرع
١٥

[Ouseley 412.]

1910

A paper roll, written in Persian (Shikasta). Size, 32 feet, 9 inches by 8 inches. It contains the minutes of a lawsuit, dated the 24th of September, A. D. 1785.

Title : در جواب دعوی نامهٔ نوّابصاحب مؤتمن الملك مبارك الدوله سیّد مبارك علیخان بهادر فیروز جنگ نوشته بمهر و دستخطّ مرزا علی بیك داروغهٔ تارنی مل پیشكارحویلی نوّابصاحب سابق الالقاب مرقومه نوزدهم ١٩ شهر ذلقعده سنهٔ ١١٩٩ هجری مطابق یازدهم ماه آسن سنهٔ ١١٩٢ بنگله روز شنبه.

On the reverse side are found several documents in Persian and Bangâlî, relating to the same case.

In several places occurs a seal with this inscription :

بانك حمد ١١٩٩
٢٧

[Ouseley 411.]

1911

A double copy of 'Orders of Council respecting the native (Indian) Courts of Judicature' (احكام كونسل در باب عدالت), in Persian, containing thirty-seven حكم or orders. The first begins : اوّل آنكه در هر محال دو كچهرئ عدالت مقرّر گردد یكی ازآن باسم دیوانئ عدالت مفصّل برای انفصال قضایای ملكی الخ.

Both copies seem to have been written by the same hand in Nasta'lîḳ ; the first comprises ff. 7, ll. 17–18 ; size, 13 in. by $8\frac{1}{4}$ in. ; the second, ff. 7, ll. 16–17 ; size, 12 in. by $7\frac{3}{8}$ in.

[Ms. Pers. c. 3.]

1912

Collection of letters and documents, mostly in Persian, one in Bangâlî (?), and one in Arabic.

Fol. 10 is the copy of a letter of the emperor Shâh 'Âlam.

On fol. 24ᵃ, ḳaṣîdah by Ćakannâtha (چكنّاتهه), with the takhalluṣ Ḥaḳîr, beginning :

كلكم بگوید از زمان – كُن مدح آن عالی مكان

It is entitled قصیده در مدح, and composed for Colonel William Franklin.

Another ḳaṣîdah by the same poet, on fol. 18ᵃ, beginning :

دوش از كسل و ماندگیٔ سفر
چون فتادیم بر سر بستر

Ff. 25. [Ouseley 408.]

1913

Twenty-eight pieces.

Letters, written by different persons, in Persian, with the exception of piece 27, which is composed in Hindûstânî. On the first page six seals.

[Ouseley 407.]

1914

Ff. 12, with ornamented margins.

Models for writing the Arabic characters. Each leaf is devoted to one letter according to the order of the alphabet, showing its figure in connection with other letters. Several leaves seem to be wanting.

They are written by Muḥammad 'Alî, A. H. 1189 = A. D. 1775, 1776, according to a note on the first leaf : محمّد علی ١١٨٩.

[Ouseley 405.]

VIII. Compositions of Europeans.

1915

An English-Persian vocabulary, written by Robert Hughes, English merchant in the kingdom of India in the city of Ajmîr, A. H. 1026 = A. D. 1617. Fol. 1ᵃ shows a coat of arms, ff. 2–4 are blank ; on fol. 5ᵃ two miniatures, one representing a lady, and between both, in Persian language and Persian characters, a statement about the origin of this vocabulary and the date of the copy. On fol. 5ᵇ a certain Tûmâjân of Armenia (توماجان ارمنی) tells us that he compiled and gathered the materials of this work for Mr. R. Hughes, in Ajmîr, in the same year of the Hijrah, 1026, in the reign of Jahângîr, Akbar's son ; on fol. 6ᵃ the same Persian statement by R. Hughes follows in Roman characters ; at the bottom of the page the sketch of a female figure ; on fol. 7ᵃ the same statement by R. Hughes in English ; ff. 8–11 blank ; on fol. 12ᵃ the Lord's Prayer in English, in Persian with Roman characters, and in Persian with Persian characters ; on fol. 13ᵃ the name of R. Hughes again, and the coloured sketch of a horse ; ff. 14–18 blank ; on ff. 19ᵃ–21ᵇ a short outline of Persian grammar, beginning with the alphabet ; fol. 22 left blank ; on fol. 23ᵃ the vocabulary begins at last, arranged in the following manner : each page is divided into three columns ; the *first*, on the left side, shows the form of an English dictionary in the order of the English alphabet ; the *second* column gives the corresponding Persian words in Roman characters, and the *third* the

same in Persian characters. The first word is 'abase or cast down,' Persian فروز آوردن; the middle column gives wrongly 'feruzamadan' instead of 'feruzawardan.'

Ff. 89, 3 coll., with a great variety in the number of lines; size, 9¼ in. by 7 in. [Bodl. Or. 492.]

1916

First sketch or 'brouillon' of a Persian-English dictionary, compiled by G. Bedwell, and given to Archbishop Laud, A. D. 1633. It fills 520 leaves (size, 13⅞ in. by 8½ in.), each page containing two columns and each column comprising 5–10 words. It is arranged alphabetically, according to the *first* and *second* letters of the words. The greater part of the Persian words being left without an English explanation. Only a limited number filled in.

[Laud Or. 151.]

1917

The autograph of J. Golius' Persian-Latin dictionary, afterwards transfused into Edm. Castell's famous lexicon. Golius finished it the 11th of July, 1643. The first thirty pages are interleaved, and many small additions are affixed to the leaves now and then. The original pagination shows 374 leaves, but by a mere mistake in numbering, as no lacuna is to be found anywhere; see the following two notes on the last page:

1. In hoc lexico MS. folia 303 et 354 nullibi extant: quae quidem nullo casu adverso exciderunt, sed ab Amanuense folia minus attente (ut videtur) numerante sunt praetermissa. Attestor Thom. Mareschallus. Nov. xiv. st. novo. 1662. Dordraci.

2. Folia hujus MS. (exceptis 303tio et 354to, de quibus D. Thom. Mareschallus 13 Nov. st. novo, 1662, Dordraci monuit) praeter nonnulla a principio usque ad 30am paginam interfoliata et hinc inde sparsim foliola aliquot affixa, numero fuisse 374, attestamur N. Paget. Mart. Murray. Mayi vi. st. vet. 1665, Londini.

Golius finished his work with the assistance of the secretary of the Persian envoy to the Duke of Holstein, Ḥakwirdi (see No. 441 in this Catalogue).

Ff. 372, 2 coll.; size, 12⅝ in. by 8⅝ in. [Marsh 213.]

1918

A rich collection of letters, chiefly relating to Castell's (or rather Golius') Persian lexicon.

Contents:

1. Letter of Edm. Castell to J. Golius (Prof. in Leyden), dated the last of January, 1662, London, in *Latin*.
2. The same to the same, London, 14th of February, 1662, in *Latin*.
3. The same to the same, dated Charterhouse Yard, London, 8 Cal. August, 1662, in *Latin*.
4. The same to the same, 6 Id. September, 1662, Charterhouse Yard, London, in *Latin*.
5. The same to the same, November 28, 1662, in *Latin*.
6. Letter of Marschall to Golius, Dordrecht, February 6 or 16, 1662, in *Latin*.
7. The same to the same, Dordrecht, March 5, st. nov. (new style), 1662, in *Latin*.
8. The same to the same, Dordrecht, July 6, 1662, in *Latin*.
9. The same to the same, Dordrecht, August 10, 1662, in *Latin*.
10. The same to the same, Dordrecht, October 11, 1662, in *Latin*.
11. The same to the same, Dordrecht, December 4 or 14, 1662, in *Latin*.
12. The same to the same, Dordrecht, January 19 or 29, 1663, in *Latin*.
13. The same to the same, Dordrecht, February 2 or 12, 1663, in *Latin*.
14. The same to the same, Dordrecht, July 3 or 13, 1663, in *Latin*.
15. The same to the same, Dordrecht, August 27, 1663, in *Latin*.
16. Letter of Robert Paget to Golius, Dordrecht, March 16, 1662, in *Dutch*.
17. The same to the same, Dordrecht, April 5, 1662, in *Dutch*.
18. The same to the same, Dordrecht, June 1, 1662, in *Dutch*.
19. Paget and Marshall to the same, Dordrecht, September 21, 1662, in *Dutch*.
20. The same to the same, Dordrecht, October 21, 1662, in *Dutch*.
21. The same to the same, Dordrecht, November 30, 1662, in *Dutch*.
22. Extract uyt de Engelsche brief van Dr. Edm. Castellus aen R. Paget, London, January 9 or 19, 1663, *Dutch*.
23. Letter of Caesar Calandrin (bedienaer des H. Evangely in de Nederduitsche gemeinte) to Golius, London, November 28, 1662, in *Dutch*.
24. Letter of B. Stuart to Golius, Kal. Jun., 1663, in *Latin*.
25. Letter to Golius in *Latin*. Signature and date illegible.
26. Another anonymous letter to Golius, in *Latin*.
27. Another in *Dutch*.
28. Joint declaration by Caesar Calandrin, Paget, J. Windet, Mart. Murray, and John Tibbots, in *English*, November 28, 1662.

The remaining leaves are filled with bits of Oriental writing, the fragment of a Latin translation of Jâmî's Yûsuf and Zalîkhâ, etc., and twenty-two pages of contributions to Persian lexicography, written by different hands (mostly by Marshall).

[Marsh 714.]

1919

A nearly complete Italian-Oriental dictionary, compiled in European manner by a European hand. It comprises 185 leaves (size about 12 in. by 8 in.), every page of which has about thirty to thirty-two lines in

four columns. The *first* column on the left side contains the Italian words in alphabetical order, the *three other* columns the equivalents in Arabic (column 2), Turkish (column 3), and Persian (column 4). Here and there a leaf is missing, and very unfortunately many pages are severely injured at the bottom, pieces of paper being torn away, etc.

[FRASER 23.]

1920

English-Persian dialogues.

Two series of Persian-English or English-Persian dialogues, on ff. 1^a–13^b and 15^a–40^b. Both are apparently identical, but the older and larger one is the second, beginning on fol. 15^a; from that the first appears to have been copied, but in an incomplete manner; namely, ff. 15–20 are identical with ff. 1–6; ff. 21 and 22 with ff. 12 and 13; ff. 23 and 24 with ff. 9 and 8; ff. 28 and 29 with ff. 10 and 11; and fol. 30 with fol. 7. Ff. 25–27 and 31–40 have no equivalents in the first series. Both are arranged in three columns, the *first* of which, on the right side, contains the Persian phrase in Persian characters, the *second* or *middle* one the same in Roman characters, and the *third* or *last* one (on the left) the corresponding English sentence.

Beginning of both series: راست میگوئی این سخن تحقیق است. You say true: your words are very certain.

The Persian text—in the larger, second series at least—seems to have been written by an eastern hand.

Ff. 40, 3 coll. in each page; two different European hands; size, $9\frac{1}{4}$ in. by $6\frac{5}{8}$ in. [GREAVES 41 (olim 44).]

1921

The first (entirely worthless) sketch of a Persian-Latin dictionary, made in pencil by T. Hunt. There are altogether thirty-six leaves more or less filled; the whole of the rest of many hundred leaves being left blank. Two columns in each page.

Size, $13\frac{1}{2}$ in. by $7\frac{3}{8}$ in. [BODL. OR. 314.]

1922

A short Persian-Latin grammar, beginning with the nine exclusively Arabic and the four exclusively Persian letters of the alphabet, together with an appendix, on ff. 20^b–23^a, containing small bits of Ethiopic grammar and Ethiopic reading-lessons, with an interlinear Latin and—on the first page—also an interlinear Persian paraphrase. Copied probably by Bodley himself.

Ff. 23; European handwriting; size, $7\frac{1}{8}$ in. by $4\frac{7}{8}$ in. [BODL. OR. 219.]

1923

One of Mr. Fraser's commonplace books, in which he collected various documents, containing a great number of leaves, only twenty-five of which are covered with writing (Shikasta, size, $8\frac{5}{8}$ in. by $4\frac{7}{8}$ in.), the rest being left blank. It comprises a series of notes and letters, especially about Indian trade, the emperor 'Âlamgîr's last will (وصيّت نامۀ محيى الدين محمّد اورنگزيب), on fol. 13^a ('Âlamgîr died, according to the inscription of this will, the 27th of Dhû-alḳa'dah, A.H. 1118=A.D. 1707, March 2); a firmân given by the emperor Muḥammad Farrukhsiyar to English merchants, in which they are exempted from all taxes in Indian ports, on fol. 23^a; and Persian translations of the 'oratio dominica,' the 'Symbolum Apostolicum,' and the 'Decalogus,' on fol. 25.

[FRASER 118.]

1924

Adversaria.

Paralipomena Historiae Saracenicae, etc., a handbook or diary, containing various extracts from Persian authors with Latin paraphrases and notes, in European handwriting, compiled, no doubt, by Bodley himself.

[BODL. OR. 377.]

1925

Adversaria.

Another diary of the same kind by the same, beginning on fol. 1^a with 'Excerpta historica, ad nuptias, partim aliorsum spectantia.' There are altogether fifteen leaves (with many blanks between them) more or less filled with notes, relating to Arabic and Persian matters.

[BODL. OR. 378.]

1926

Sixty-four pieces.

A collection of letters, being the private correspondence of Mr. Andrews, an English gentleman, during a long residence in India; so according to a note on the first page. On piece 9 occurs the seal of Shâh 'Âlam.

[OUSELEY 409.]

1927

1. Pieces 1–21. A similar collection of Persian letters, preceded on fol. 1 by a small collection of seals.

2. Ff. 22–49. A collection of scraps, being mostly Persian letters and pieces of Persian poetry, but also compositions in Arabic, Hindûstânî, Telugu (?), Bangâlî.

On fol. 38, a 'list of the names of Rajahs who were passed in Province of Terpperah.'

3. Ff. 51–58. A small collection of Persian letters and documents. On the first leaf a collection of seals.

[OUSELEY 406.]

1928

Letters, pasted on thirty-seven leaves, collected into one volume. The first leaf contains a small collection of seals; the greater part is occupied by private letters in Persian; on fol. 5 copy of a letter of the emperor Shâh 'Âlam; towards the end a great number of small scraps filled with Persian writing; two Turkish letters on fol. 28; several small pieces in the handwriting of Sir W. Ouseley.

[OUSELEY 404.]

1929

A similar collection of sixty-six pieces, containing short letters in Persian, other leaves filled with poetical quotations in Persian (among them several odes of Ḥâfiẓ); some pieces seem to have formed part of larger manuscripts. Piece 60 contains the Lord's Prayer in Hindûstânî and transliteration into Latin characters; other leaves with incantations and charms.

[Ouseley 157.]

1930

Ff. 1–19. A small collection of letters in Persian, in different handwriting. The first leaf contains several seals.

[Ouseley 280.]

1931

1. Ff. 1–7. The Persian alphabet, explanation of the orthographic signs (Maddah, Jazm, the vowels, etc.), exercise in writing Persian (a ghazal by Ḥâfiẓ), a few Persian words explained in English.

2. Ff. 9b–20. Paradigms of Hindûstânî and Persian verbs, specimens of Hindûstânî writing (three gits or hymns), a few lines of Hindûstânî transcribed into English.

3. Ff. 22–37. Hindûstânî phrases in Nâgarî and Persian characters, transcribed and translated into English.

4. Ff. 38–49. Elementary exercises in Arabic and Persian.

5. Ff. 52–60. Extracts from the Mahâbhârata in Sanskrit and Hindûstânî.

6. Ff. 64–71. Copy of a few pages of Arabic text, made by Sir W. Ouseley (see the note on fol. 64b). On ff. 68 and 69 the Arabic text is accompanied by a translation in another (Malay ?) tongue.

[Ouseley 399.]

1932

1. Ff. 1–15. Collection of sixty fantastic alphabets. On fol. 1b we read: 'Copied by me from an original MS. in the collection of Lord Teignmouth, in all sixty alphabets. W. O.' On fol. 16 a cuneiform alphabet.

2. Ff. 16–34. Persian and Hindûstânî exercises, probably from the pen of Sir William Ouseley.

[Ouseley 160.]

1933

1. Ff. 1–24. Collection of Persian words and phrases, translated into English.

2. Ff. 26–43. Phrases and, towards the end, a few letters and documents in Persian, with an English translation.

[Ouseley 398.]

1934

1. Ff. 1–6. Paradigms of auxiliary verbs in Hindûstânî, Bangâlî, Persian, and English.

2. Ff. 7–16. Alphabetical 'list of Hindûstânî words that have some resemblance in sound, but differ in orthography.'

3. Table of the Devanâgarî alphabet, with its equivalents in the Mugh, Tibetan, Bangâlî, Mâhajenka, and Persian characters. Ff. 1–7.

List of compound letters in Devanâgarî and Bangâlî. Ff. 8–29.

Copied by a European hand on European paper.

[Ouseley 308.]

D. ZOROASTRIAN LITERATURE IN OLD BACTRIAN (OTHERWISE STYLED ZAND), PAHLAVÎ, PÂRSÎ OR PÂZAND, AND PERSIAN.

1935

Vandidâd-sâda (وندداد سادہ).

A copy of the Vandidâd-sâda (being an arrangement of the chapters of Vandidâd, Yaçna, and Vispered for liturgical use), in old Bactrian, or, as they are commonly called, Zand characters; see the edition of E. Burnouf, Paris, 1829–1843, and of H. Brockhaus, Leipzig, 1850.

This copy was made in the year 1050 of the Yazdajird era (A.D. 1681), see the colophon quoted in Spiegel, Die traditionelle Literatur der Parsen, Wien, 1860, p. 10; Westergaard, Zendavesta, vol. i, preface, p. 7, note 2. It belongs to the second class of Vandidâd MSS., Anquetil, tom. i, part ii, page iii. The title given to this book on the back of the MS. is: 'Leges sacrae ritus et liturgia Zoroastri;' the original title, as appearing in the colophon: 'Jat-dîw dâd;' see also Rieu i. p. 53b. It was presented to the Bodleian Library in 1718, by Mr. George Bowcher, a merchant in Sûrat, and brought from India by Richard Cobbe, 1723.

Ff. 350, ll. 15; size, 10⅞ in. by 8¾ in. [Bodl. Or. 321.]

1936

Another copy of the Vandidâd-sâda.

According to the colophons on ff. 200 and 201, this MS. is copied by Môbad Bhikhâ bin Dastûr Rustam bin Dastûr Bahrâm, the son of Dastûr Khurshêd bin Dastûrân Dastûr Hôshang Âsâ Sunjânân, for Môbad Mânakjî, in the year 1105 of the Yazdajird era, = A. D. 1737, in Nausârî, district of Sûrat in Gujarât. There are two colophons, the first of which, on fol. 200b, runs thus:

تمام شد کار من نظام شد کتاب یزشنه بروز رشنه راست
بماه اردیبهشت امشاسفند سال اور یك هزار صد وپنج از
شاهنشاه یزدگرد شهریار ساسان تخمه، کاتب الحروف من
بندهٔ دین به مازدیسنان موبد بهیکها بن دستور رستم
بن دستور بهرام بن دستوران دستور خورشید پرستار درگاه
معظّم آتش ورهرام صاحب ساکن قصبهٔ نوساری سرکار سورت

داخل بلاد گجرات اندر ملك هند نوشتم بحسب فرمودهٔ
شیت صاحب مهربان فیض رسان شیت صاحب موبد
مانكجی شیت نوشته شد

A second colophon, on fol. 202ª:

كاتب الحروف من دین بندهٔ دین به مازدیسنان موبد
بهیكها بن دستوررستم بن دستوربهرام ولد دستورخورشید
بن دستوران دستور هوشنگ آسا لقب سنجانان پرستار درگاه
آتش ورهرام صاحب ساكن قصبهٔ نوساری سركار سورت
داخل بلاد گجرات اندر ملك هند نوشتم وخوانیداران
وآموزانیداران الخ

Ff. 202, ll. 15; size, 9⅛ in. by 6 in. [Ouseley 384.]

1937

Khurda Avastâ.

The Bactrian text of the Khurda (i. e. small) Avastâ, copied A.D. 1646, comp. Westergaard, Zendavesta, p. 15 of the preface (note), and p. 143 sq. of the text. It contains a collection of the Yashts, Nyâyish, and Gâhs, and is identical with that which Anquetil du Perron mentions in his 'Zendavesta,' tom. i, part ii, page vi. It closely agrees for the greater part with the two Paris MSS., No. 4 fonds Anquetil 8º, and No. 3 supplem. Anquetil fol. An index in Devanâgarî characters on ff. 1–3ᵇ. Beginning of the text itself on fol. 4ᵇ.

Ff. 297, ll. 15; size, 8⅝ in. by 5⅛ in. [Fraser 258.]

1938

A part of the same Khurda Avastâ.

This portion of the Khurda Avastâ, the Bactrian text along with a Persian paraphrase, contains chh. i–xi, xvii, xxxxi (Âfrîgân Gâhanbâr, beginning with ver. 3), xxxxii (Âfrîgân Gâthâ, beginning with ver. 4), and Yaçna, ch. lix (beginning with ver. 2). See 'Avesta,' from Prof. Spiegel's German translation of the original MSS., by A. H. Bleeck, London, 1864, vols. ii and iii.

On the fly-leaf, fol. 1, is written: این كتاب پیرامون یشت كه آنرا خورده اوستا میگویند حروف پهلوی را ترجمه در فارسی نوشته شد. 'This book is the Pêrâmûn Yasht, which they call Khurda Avastâ. Of the Pahlavî (sic) words, there is added a Persian translation.'

Throughout in good preservation and clearly written. Without date.

Ff. 85, ll. 15; size, 9¾ in. by 5½ in. [Ouseley 243.]

1939

Âbân Yasht.

The Bactrian text of the Âbân Yasht, transliterated into Arabic characters. It is divided into thirty كرده. Edited by Westergaard, Zendavesta, pp. 157–173.

Not dated.

Ff. 1–21; Nasta'lîk. [Ouseley 30.]

1940

Râm Yasht.

The Bactrian text of the Râm Yasht, transliterated into Arabic characters. It is divided into eleven Kardas. See Westergaard, Zendavesta, pp. 259–266. This copy is imperfect at the end; it ends with ver. 57.

Not dated.

Ff. 34–43; Nasta'lîk; seems to be written by the same hand as the preceding MS. [Ouseley 28.]

1941

1. Khurdâd Yasht, transcribed into Arabic characters, introduced by a prayer in Pârsî, which is peculiar to copies of the Khurda Avastâ, written in Îrân. Beginning: مس وه فیروزگر باد مینوی خرداد وتشتر باد وفروردین خشنوتره اهورهه مزدا اشم وهی الخ. On ff. 176ª–179ᵇ. See Westergaard, Zendavesta, p. 155 sq.

2. The beginning of a prayer in Pârsî, called نام خداوند, 'the Lord's name,' on fol. 179ᵇ. Another fragment of the same (likewise the beginning), on ff. 197ᵇ–198ᵇ. Comp. Ed. Sachau, Neue Beiträge zur Kenntniss der Zoroastrischen Litteratur, p. 11, and p. 27, note 1.

3. A Patet (formula of confession), similar to, and in places identical with that one published by Spiegel in his 'Grammatik der Pârsisprache,' Leipzig, 1851, pp. 156–160. At the beginning imperfect: هیخت وهورشت بمنشن وگوشن وكنشن اواج ایستایم الخ; see Spiegel, loc. cit., p. 156, l. 2. On ff. 180ª–196ᵇ.

On fol. 197ª follows a fragment (end) of another prayer in Pârsî, called نماج اورمزد, 'Ormazd's prayer.' The whole is extant in a MS. of the British Museum, Add. 8996, fol. 45ᵇ; edited by Ed. Sachau, Neue Beiträge, p. 26.

4. Bahrâm Yasht, fragment at the beginning: ونام یزه تنام زیوتمو آعد مرود اهورو مزدا وره ترغنو الخ. See Westergaard, Zendavesta, p. 249, l. 6 (mainyavanãm). On ff. 199ª–213ᵇ.

On fol. 213ᵇ we read بخط بندهٔ كمترین مهربان دستور اردشیر, 'written by Mihrbân, the son of Dastûr Ardashîr.'

On the first page (fol. 176ª), 'Wm. Ouseley—Shîrâz—1811, May 9.' There are leaves missing after ff. 179, 184, 190, 196, 197, 198, 204, 205, 206, and 211.

Ff. 176–213, ll. 10; Nasta'lîk, size, 7¾ in. by 4 in. [Ouseley 110.]

1942

1. Ff. 1–3ª. Persian paraphrase and commentary to the prayer *Ashem vohû*, see the same in Rieu i. p. 52ᵇ, and iii. p. 1067ª.

2. Ff. 3ª–5ᵇ, l. 3. Persian paraphrase to Khurshêd-Nyâyish, vv. 1–5. See Westergaard, Zendavesta, p. 313.

3. Ff. 5^b, l. 3–6^a, l. 4. Persian paraphrase to Yaçna, ch. lxvii, vv. 66 and 67.

4. Fol. 6^a, ll. 4–11. Prescript concerning the recitation of the prayer Yathâ ahû vairyô; see the same in Rieu i. pp. 52^b and 53^a.

5. Ff. 6^a, l. 11–6^b, l. 7. Prescript concerning the ceremony of purification, called Barashnôm.

6. Ff. 6^b–15^a. Extracts from the Minôikhirad, in Persian prose.

The original of this work was composed in Pahlavî, but it is translated into Pârsî, Sanskrit, Persian verse and prose. See Spiegel, Die tradit. Lit. der Parsen, pp. 135–150; Grammatik der Pârsisprache, p. 128 sq.; about the redaction in Persian verses, see Ed. Sachau's 'Contributions to the knowledge of Pârsee literature,' in the Journal of the Roy. Asiat. Society, July, 1869, p. 7 sq.

7. Ff. 15^a–18^b. Description of the twenty-one Nusks (books), which Zoroaster is said to have brought from heaven. They are the same which Wilson mentions in 'The Pârsî Religion unfolded,' pp. 444 and 445.

8. Ff. 18^b, l. 3–20^b, l. 2. Ormazd explains to Zartusht why the day Khurdâd (the 6th) of the month Farvardin is a particularly distinguished day, enumerating those events which happened on it.

9. Ff. 20^b, l. 3–21^b. Jamshêd deposited in one of his buildings seven things, where they remained till destroyed by Iskandar Rûmî; specification of them.

10. Ff. 22–56^a. 'Ulamâ-i-islâm (علمای اسلام). Edited by T. Olshausen, Fragmens rélatifs à la réligion de Zoroastre, Paris, 1831; translated into German by Vullers, Fragmente über die Religion Zoroasters, Bonn, 1833; comp. also F. Spiegel, Avesta, die heiligen Schriften der Parsen, Leipzig, 1852, i. p. 32 sq. This MS. offers considerable variations from the Paris MS., from which the edition is made. Besides the part from fol. 28^b, l. 3 (در دیگر مذاهب میگویند) to fol. 32^a, l. 1 (بفرمایم) is not found in the edition, where it would have to be inserted between the words رستاخیز and وشگفت تر on p. 9, lin. ab inf.

The much-quoted explanation of Avastâ, Zand, and Pâzand (fol. 28^a, edit. p. 9) runs in this MS. as follows: اوستا زفان اورمزد است وزند زفان ما وپازند آنکه در هر کشوری بدانند که چه میگوید; comp. F. Spiegel, Grammatik der Pârsisprache, p. 13; Zeitschrift der D. M. Gesellschaft, xvii. pp. 708–710.

11. The romance of Anûshirwân in prose. About the same story, but in other redactions, see Ed. Sachau, 'Contributions' etc., in the Journal of the Roy. Asiat. Society, July, 1869, p. 30 sq.

This redaction, being without a political tendency, was probably composed in India. Here the Khalif Ma'mûn makes the pilgrimage to Anûshirwân's mausoleum. See Ed. Sachau, 'Contributions,' p. 36, and comp. also Rieu i. p. 51^a.

This MS. is not dated, but it is written by the same scribe who wrote No. 1955 below, viz. Shaikh Muḥammad Bâḳir, A. H. 1153=A. D. 1740, at Sûrat.

Ff. 1–72, ll. 13; Nasta'lîk; size, $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.
[Ouseley 225.]

1943

1. Collection of prayers:

(*a*) Fol. 1^b. اوستای نان خوردن in Pârsî, written in Arabic characters. Beginning: ارزانی آراسته باد از همه دام الخ.

(*b*) Fol. 6 (bound in the wrong place). The Kusti-prayer (اوستای کستی); the introductory and concluding prayers are in Pârsî, the chief prayer in Bactrian, viz. Yaçna 13, 25–29; the whole in Arabic characters.

The following pieces are all in Bactrian and Bactrian characters:

(*c*) Fol. 2^a. Ashem vohû (see the preceding copy, No. 1).

(*d*) Fol. 2^b. Yathâ ahû vairyô (see the preceding copy, No. 4).

(*e*) Fol. 3^a. اوستای نان خوردن, Yaçna 5, 1.

(*f*) Fol. 3^b. اوستای کمیز کردن consisting of Yaçna 35, vv. 4–6, 13–16, and a third piece, which in this form we cannot identify with any passage in the Bactrian texts.

(*g*) Prayers to the five day-times:
Hâvan, on fol. 4^b. See Westergaard, Zendavesta, p. 325, ver. 1.
Rapithwin, on fol. 5^a, ib., p. 326, ver. 1.
Uziran, on fol. 5^b, ib., p. 327, ver. 1.
Aiwisrûthrem, on ff. 5^b and 7^a, ib., p. 328, ver. 1.
Ushahin, on fol. 7^a, ib., p. 330, ver. 1.

2. Ff. 8–10. Persian treatise, called آهین, 'custom' (آهین for آئین), on certain customs connected with the festival Naurôz in old Sâsânian times, and their signification. Beginning: ملوك بنوروز از گاه شاه کیخسرو وتا بروزگار یزدجرد بن شهریار آخر ملوك عجم آهین ملوك چنین بوده است که روز نوروز نخست کسی از مردمان بی گانه بیرون از خدم وحشم که با پادشاه الخ.

3. Ff. 11–18. Collection of prayers in Bactrian (Arabic characters) and Pâzand, along with a Persian explanation.

Ashem vohû, on fol. 11; Yathâ ahû vairyô, on fol. 12 (see above, on fol. 2); prayers for the five Gâhs, on fol. 13; and some minor extracts of the Bactrian texts, on fol. 14^b; اوستا عطسه کردن, prayer against the evil influence of sneezing; prayer in Pâzand with a Persian paraphrase, on ff. 17 and 18; exposition about the two birds Amrôsh and Camrôsh. See F. Spiegel, Grammatik der Pârsisprache, p. 172. Imperfect at the end.

On the first page is prefixed a diagram, showing the influence of the planets on the different days of the week.

Not dated, but the handwriting is identical with that of No. 1953 below, which was copied A. H. 1225= A. D. 1810.

Ff. 1–19, ll. 12; cursive Nasta'lîk; size, 7 in. by $4\frac{1}{4}$ in.
[Ouseley 120.]

1944

Bundehesh.

Pahlavi text of the Bundehesh. This Zoroastrian cosmogony has been edited and translated into German

by F. Justi, Leipzig, 1868; he gives a description of this MS. in the preface, p. xiii sq. It is preceded by the نیرنگ عطسه and five introductory verses, both in Persian. An older edition of the Bundehesh by Westergaard, Copenhagen, 1851. The first chapter in text and German translation by Spiegel, Zeitschrift der D. M. G. xi. p. 98 sq.

The arrangement of the single chapters is entirely different from that of the oldest copy (in Copenhagen), which has been followed by both editors, Westergaard and Justi. Compared with the editions, the arrangement is this: chh. xv–xxiii, i–vii, xii–xiv, xxiv–xxvii, xxxi, vii (latter part)–xi, xii (only the title).

In this copy there are missing the last portion of chh. xxvii, xxviii, xxix, xxx, and the latter half of chh. xxxi–xxxiv.

On fol. 65 we find the Pârsî translations of (1) a portion of ch. 5=fol. 37^b, l. 13 sq. (ed. of Justi, pp. ١٣, l. 5–١٤, l. 4), on fol. 65^a; (2) and of ch. 25=fol. 48^b, l. 16 sq. (ed. of Justi, pp. ٦٢, l. 6–٦٣, l. 2), on fol. 65^b.

A small fragment of the Bundehesh is noticed in Rieu i. p. 51^b.

On ff. 55^b–56^b there are twelve Riwâyât (short rules and sentences) in Pahlavi.

The MS. is not dated. Handwriting clear and distinct.

Ff. 12–56 and fol. 65, ll. 19; size, 7¼ in. by 6 in. [Ouseley 121.]

1945

Ṣad dar (صد در).

The same poetical version of the 'book of hundred chapters' (کتاب صد در نظم) which is described in Rieu i. pp. 48 and 49, made by Îrânshâh bin Malikshâh at the request of Dastûr Shahriyâr bin Dastûr Ardashîr bin Bahrâmshâh, see ff. 4^b, l. 5 sq., and 5^b, last line sq., in the year of the Yazdajird era 864 (A. D. 1494)= A. H. 900; see the last verse of the book:

ده و چار بود از محرّم که مَن – شتر کرده تأریخ آن در سُخَن

'It was the 14th of Muharram when I made the word شتر the chronogram of this book.' The consonants of شتر added together give 900.

Beginning: بنام خداوند ذات وصفات ـ خداوند فیض وخدای حیات.

It has been translated into Latin by Th. Hyde in 'Veterum Persarum etc. religionis historia,' Oxford, 1760 (second edition), p. 445 sq. See besides, F. Spiegel, 'Die traditionelle Literatur der Parsen,' Vienna, 1860, p. 182; and Ed. Sachau, 'Contributions,' in Journal of the Royal Asiatic Society, 1870, p. 280, etc.

No date.

Ff. 1–75, ll. 13; Nasta'lîḳ; size, 9¼ in. by 5⅝. [Ouseley 56.]

1946

Another copy of the same.

According to the colophon on fol. 175^b this copy was made by Herbad Mihrnôsh, son of Dastûr Bahrâm (هیربد مهرنوش دستور بهرام), in Nausârî in Gujarât, in the year of the Yazdajird era 1091=A. D. 1722.

Ff. 116–175, ll. 16; cursive Nasta'lîḳ; size, 7¾ in. by 4½ in. [Ouseley 110.]

1947

Zartusht-nâma (زرتشت نامه).

A mythical history of Zoroaster in Persian verse (metre mutaḳârib). It was composed by Zartusht-i-Bahrâm bin Pazhdû, in the year of the Yazdajird era 647=A.D. 1277–1278, according to his own statement in the colophon of that MS., from which E. B. Eastwick translated it. This translation is published in 'The Parsi Religion unfolded,' by J. Wilson, Bombay, 1843, pp. 477–522; comp. also Anquetil's Vie de Zoroastre, Zend-Avesta, part ii. pp. 1–70, and the 'Mu'jizât-i-Zartushtî' in Gujarâtî, Bombay, 1840.

Beginning:

سخن را بنام خدای جهان – بآغاز در آشکار ونهان

An account of this work is given by J. Wilson, l. c., p. 417 sq.; by F. Spiegel, 'Die traditionelle Literatur der Parsen,' Wien, 1860, p. 181; and in Rieu i. p. 46 sq.

The last verse

ندانم سپاس خداوند گفت
که با دانش دین مرا کرد جُفت

corresponds to 'The Parsi Religion,' p. 521, l. 25, in Eastwick's translation.

Not dated. This MS., however, is due to the same hand as No. 1951 below, which was copied for Sir W. Ouseley, probably in 1811.

Ff. 33, ll. 13; Shikasta; size, 8¾ in. by 7 in. [Ouseley 40.]

1948

A defective copy of the same.

Badly copied by a European hand; a date—Nov. 30, 1800—appears at the top of fol. 1^b. Imperfect at the end. The last verse

چو يك روز از آن دانش آگاه گشت
که کار آن سخن را هوا خواه گشت

corresponds to the preceding copy, fol. 20^a, l. 8.

Ff. 55, ll. 14–18; only the reverse of each folio filled with text; size, 11 in. by 8½ in. [Ouseley 397.]

1949

Zartusht-nâma in prose.

The same Zartusht-nâma in a Persian prose-paraphrase. The first fifty-eight baits of the original are given both in the poetical form and in prose; but from there down to the end only the prose-version is found. Beginning the same as in No. 1947. The two initial baits are thus paraphrased: این سخن را بنام خدای جهان شروع میکنم که در ظاهر و باطن بغیر از نام او هیچ کاری تمام و کمال نمی شود و کسی را استواری نگیرد الخ.

Not dated. The colophon runs simply thus: تمام شد کتاب زرتشت نامه.

Ff. 66, ll. 13; Nasta'lîḳ; size, 8½ in. by 4¾ in. [Fraser 259.]

1950

Ardâi Vîrâfnâma in prose (اردای ویراف نامه).

An anonymous prose-version of the Ardâ Vîrâf-nâmak

in Persian, quite identical with that of MS. 28 in Dr. Haug's collection; see Martin Haug, 'The Book of Arda Viraf,' Pahlawî text prepared by Destur Hoshangji Jamâspji Asa, Bombay and London, 1872, Introductory Essays, pp. xv–xx. This version is probably the same, which Dastûr Zartusht-i-Bahrâm bin Pazhdû closely followed in his paraphrase in Persian verse, made immediately after the completion of the Zartusht-nâma in the year 647 of the Yazdajird era = A.D. 1277–1278; see Nos. 1947 and 1948 above; comp. also J. A. Pope, 'The Ardai Viraf Nameh, or the revelation of Ardai Viraf,' translated from the Persian and Guzeratee versions, London, 1816; F. Spiegel, 'Die traditionelle Literatur der Parsen,' pp. 120–128; Rieu i. p. 47 sq.; Ed. Sachau, 'Contributions,' p. 279, etc.

Beginning: سپاس دارم ایزدی را که مارا بیافرید .... امّا بعد گویند که چون شاه اردشیر بابکان (و چون) بپادشاهی بنشست نود پادشاه بکشت و بعضی گویند نود و شش پادشاه بکشت و جهانرا از دشمنان خالی کرد و آرمیده گردانید و دستوران و موبدان که در آن زمانه بودند همه را پیش خویشتن خواند و گفت الخ.

This preface corresponds literally to that in Haug's MS. 28. The copy is dated the 2nd of the old month Murdâd (مرداد ماه قدیم), in the year of the Yazdajird era 896 = A.D. 1526. Another copy of the same prose-version is found in No. 830 of the India Office Library, fol. i sq.

Ff. 29, ll. 13; Nasta'lîk; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in. [Bodl. Or. 719.]

1951

Cangranghâca-nâma (چنگرنگهاچه نامه).

Story of the Brahmin Cangranghâca's conversion to the Zoroastrian faith at the court of Shâh Gushtâsp, in Persian verse. See J. Wilson, 'The Parsi Religion unfolded,' p. 445, and Spiegel, 'Die tradit. Lit. der Parsen,' p. 182.

Beginning:

سر دفتر بنام پاك یزدان - نگهدار زمین وچرخ گردان

This work is likewise due to Zartusht-i-Bahrâm bin Pazhdû, who composed the Zartusht-nâma and the Ardâi Virâf-nâma (see the preceding copies); his name appears on ff. 52^a, l. 10, and 47^b, l. 8.

According to the colophon on fol. 53^a it was copied in the year of the Yazdajird era 1029 = A.D. 1660, by کیکه بن مهرجی بن لامان بن جاندا.

But this colophon must have been transferred from an older MS., as we learn from a note of the same hand, on fol. 54^b, stating that it was copied for Sir William Ouseley (سرولیم اوسلی صاحب) in a great hurry from a bad and orderless MS. We add the principal text both of colophon and note: فرجید بدرود وشادی ورامشنی بروز مینورام بماه مبارك امرداد سال اور هزار بیست ونه از شاهنشاه ایزدجردی تمام شد وکاتب الحروف من بنده دین به مازدیسنان کیکه بن مهرجی بن لامان بن جاندا واین نسخه در دین مازدیسنان نوشته شد هر که خواند دعا وآفرین الخ.

On fol. 54^b (much effaced): از برای خاطر عاطر صاحب والا مناقب بحر محیط ومعدن فتوّت دریای قدردانی وقلزم سخندانی سر ولیم اوسلی صاحب دام اقبالهم این نسخه را حسب الوسعه والامکان—وعجلت نوشته ام الخ.

Ff. 35–54, ll. 13; Shikasta; size, $9\frac{1}{2}$ in. by $7\frac{1}{4}$ in. [Ouseley 160.]

1952

Shâyist-u-nâshâyist (شایست ناشایست).

An exposition of the chief doctrines and duties of the Pârsis, in Persian prose.

Beginning: این دفتر شایست وناشایست که بر مردمان فریضه باشد تا بر خوانند نیك از بد بدانند آنچه در دین به مازدیسنان ایزد تعالی فرموده شرط خویش بجای می آورند تا فردا پشیمانی نباشد الخ.

It is identical with that work which in the Paris MS. is called Sadder Bundehesh. From this F. Spiegel (Die tradit. Lit. d. Parsen, p. 168 sq.) has given several extracts, of which that one on pp. 176–179 is found in this MS. on fol. 142^b, l. 9, to fol. 147^a, l. 5. See besides Spiegel, l. c., p. 182, No. 4; J. Wilson, 'The Parsi Religion,' pp. 444, 445; and Rieu iii. p. 1067. A copy of the same work in the India Office Library, No. 2506, ff. 1–46, bears, like the Paris MS., the title کتاب صد در, on account of its being subdivided into 100 chapters; but it is of course not to be confounded with the real صد در (see above, Nos. 1945 and 1946).

No date. Clearly written and well preserved.

Ff. 76–147, ll. 13; Nasta'lîk; size, 9 in. by $5\frac{1}{2}$ in. [Ouseley 56.]

1953

Another copy of the same.

Title: کتاب شایست ونه شایست دین کرد.

This MS. offers many and important variations from the preceding copy and the Paris MS., from which Spiegel took his extracts.

According to the colophon on fol. 76^b this copy was finished A.H. 1225 = A.D. 1810, on the day Daibadin (the 23rd) of Isfandarmazd-Mâh, by one جوانمرد ولد خدیوبو جوانمرد (sic).

Ff. 76, ll. 13; cursive Nasta'lîk; in several places both in Bactrian and Arabic characters. [Ouseley 116.]

1954

Riwâya-i-buzurg (روایت بزرگ).

The great riwâyah, containing ordinances relating to the legal obligations and religious observances of the Zoroastrian creed, in Pârsî and Persian, with numerous quotations from the Zandavastâ and Pâzand explanations. The treatises, all of liturgical and casuistical character, begin with a discussion on creation. A complete, but not always quite correct, index of all the contents in Persian, on fol. 565 sq.

Ff. 571, written partly in Bactrian, partly in Arabic characters; size, $9\frac{1}{2}$ in. by $6\frac{1}{8}$ in. [Bodl. Or. 670.]

1955

Riwâyât.

Various treatises in Persian on Zoroastrian doctrines, laws, and usages, in general composed of sentences or decisions of wise Dastûrs for the purpose of settling questions of practical life, for which the pure text of the Avastâ is not sufficient. See Spiegel, 'Die traditionelle Literatur der Parsen,' p. 151 sq.

1. Fol. 44^a. Introduction, in which the author, whose name is not given, states that he wrote this in Îrân for the Behdîns and their clergy in Hindûstân, of whom he mentions several.

2. Ff. 45^a–47^a. Minor pieces about the duration of the world, the Alburz, the Hôm-tree, Popadshâh (sic), the first men, the kishwars of the earth, etc.

3. Ff. 47^b–49^a. A short prayer (Patet) in Pârsî, along with a Persian paraphrase.

Beginning: اورمنشنی من که تکبّری کردم ترمنشنی من که غروری کردم آن گناه الخ.

4. Ff. 50–63. Aḥkâm-i-Jâmâsp (decisions of Jâmâsp), being a conversation between him and Shâh Gushtâsp, during whose reign he is said to have been the wisest of the time. In answer to Gushtâsp's questions, such as these: 'Who ruled in Îrân before me? Who will follow me? What is the duration of the Dîn?' etc., Jâmâsp gives that information which is current in modern Pârsî tradition. It is likewise called Jâmâsp-nâma. See J. Wilson, 'The Parsi Religion unfolded,' pp. 445, 446. An extract of this MS. is published by F. Spiegel in 'Grammatik der Pârsisprache,' Leipzig, 1851, pp. 192 and 193; comp. 'Avesta, die heiligen Schriften der Parsen,' Leipzig, 1852, i. p. 32 sq. See besides the same in 'Die tradit. Literatur der Parsen,' p. 182.

5. Ff. 64–75. A poem (metre mutakârib) about the Amshâsfands, composed by Rustam bin Siyâwakhsh, A.H. 921=A.D. 1515. The name occurs on fol. 65^b, l. 10, and fol. 75^a, l. 13.

Beginning:

سخن گفتم اوّل بنام خدا - بر آرندهٔ چرخ وارض وسما

End:

چنین نظم کاندر جهان کم بود
زیور سیاوخش رستم بود
زهجرت چو شد نهصد وبیست ویك
بگفتم من این نظم از دل تو شك
برون کن بدین بهی یار شو
زامشاسفندان خبردار شو

6. Ff. 76, 77. Liturgical prescript for the ceremony of purification, called Barashnôm. See F. Spiegel, 'Avesta, die heiligen Schriften der Parsen,' ii. p. lxxxv sq.

On fol. 77^b the following colophon: 'Copied by Shaikh Muḥammad Bâḳir, the son of Shaikh Kamâl Muḥammad bin Ḥâjî Dâ'ûd, inhabitant of Sûrat, the 27th Ṣafar, A.H. 1153=A.D. 1740, May 24.'

7. Ff. 79–136. A collection of riwâyât, treating of a great variety of subjects, in four parts:

(a) Ff. 79. Teaching when to say the prayer 'Yathâ ahû vairyô.'

(b) Ff. 80–98.

(c) Ff. 100–125^b.

(d) Ff. 125^b–136.

The contents seem to be very much the same as those in Cod. xii suppl. d'Anquetil, whence Spiegel, in 'Die tradit. Literatur der Parsen,' p. 151 sq., has given extracts. One of them (l. c., p. 153, the second one) is found in this MS., on fol. 104^a, l. 6 sq. This copy does not give the authorities for the single traditions.

All seven parts are written in the same handwriting and on the same paper. But who the compiler of the whole was,—whether Rustam bin Siyâwakhsh, the composer of No. 5, and whether he is identical with the writer of the introduction, No. 1,—we have no means of ascertaining.

Ff. 44–136, ll. 13; Nasta'lîk; size, 9 in. by $5\frac{1}{2}$ in. [Ouseley 44.]

1956

Pahlavî glossary.

The Pahlavî words are transcribed into Arabic characters, and from fol. 49^b also into Bactrian letters. It is that glossary which was edited by Anquetil, Zend-Avesta, tom. iii. p. 476 sq., and added by Dr. Justi to his dictionary of Bundehesh (Leipzig, 1868), preface, pp. xxxi, xxxii; also edited by Destur Hoshangji Jamaspji Asa and M. Haug, 'An old Pahlavi-Pâzand Glossary,' London, 1870.

Not dated; modern copy.

Ff. 47–84, ll. 12; modern paper; size, $8\frac{1}{2}$ in. by 7 in. [Ouseley 390.]

1957

A defective copy of the same.

The same glossary, but here the transcription is given only in Bactrian characters. By some mistake the first page is written on fol. 8^b.

Imperfect at the end; the last line corresponds to the preceding copy, ff. 67^a, third and fourth line, and to p. 14, l. 12 (text) in the edition of Destur Hoshangji.

Paper and handwriting are quite modern.

Ff. 17–37, ll. 10; size, $6\frac{3}{4}$ in. by $4\frac{5}{8}$ in. [Ouseley 132.]

1958

Part of a collection of Pâzand or Pârsi words, transcribed by Sir William Ouseley, along with his transliterations and explanations in Persian and Latin characters.

Arranged alphabetically according to the first letter; it breaks off in ر.

Ff. 124–148, ll. differing in number very much; size, $7\frac{3}{4}$ in. by 6 in. [Ouseley 106.]

1959

1. Ff. 150–157. Part of the Zand-Pahlavî glossary, published by Destur Hoshangji Jamaspji, Bombay and London, 1867.

This copy breaks off after p. 12, l. 4 (edit.), and before this there is wanting p. 11, l. 11, till p. 12, 1 va.

2. Ormazd Yasht, vv. 1–33, Zand text with the Pahlavî translation. Right order of the leaves: ff. 158–171, 178–182^b; the same in Rieu i. p. 52^b.

3. Yaçna LVI, vv. 1–7. See F. Spiegel, Avesta ii. pp. २०२–२०६. Right order of the leaves: ff. 182b, 183, 172a–177b.
Not dated.

Ff. 150–184, ll. 13; size, $8\frac{1}{4}$ in. by $5\frac{5}{8}$ in. [Ouseley 106.]

1960

Farhang-i-riwâyat-i-dînî (فرهنگ روایت دینی).

Glossary specially of Pâzand or Pârsî words. It would prove very useful for explaining Persian compositions of Pârsî authors, who make use of many words not to be found in any of the Persian dictionaries. It was edited by Ed. Sachau, Neue Beiträge zur Kenntniss der Zoroastrischen Litteratur, in 'Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien,' März, 1871, p. 35 sq.

According to the colophon on fol. 140b it was copied by Herbad Minôćihr bin Dastûr Barzû bin Kiwâmaldîn (قوام الدين) bin Kaikubâd bin Hormuzyâr, with the epithet of Sunjânâ, in the year of the Yazdajird era 1023 = A. D. 1655. Another son of Kaikubâd bin Hormuzyâr, with the name of Bahman, is mentioned in Rieu i. p. 50 as author of the قصّهٔ سنجان or history of the settlement of the Pârsis in India.

Ff. 120–140, ll. 11; Nasta'lîk; size, $6\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Ouseley 125.]

1961

Pahlavî glossary.

The Pahlavi words are transcribed into Arabic characters and explained in Persian. The arrangement is alphabetical, according to the second and first letters; first come those words which have an ا as the second letter, a ب, ت, etc., and within those chapters, which the author calls در, they follow according to the first letters, for instance, اآفرنكان, اآسيم, اآذرباد, اآبهى, اآموتيا, etc.; then با, پا, تا, till ها; then again بب, اب, تب, and so forth. The last word is هيب.

Beginning: در چهارم مشتمل است بر لغات زند وپازند ووستا.

It is the fourth chapter (در) in the خاتمه of the Farhang-i-Jahângîrî, the contents of which are extracted by Vullers in his Lexicon Persico-Latinum ii, appendix, pp. 1535–1556; see the preface of the first volume, p. x. Comp. Nos. 1734–1746 in this Catalogue.

Zartusht-i-Bahrâm, the author of the Zartusht-nâma, the Ardâi Virâf-nâma, and the Ćangranghâća-nâma (see Nos. 1947–1951 above), is frequently quoted.
No date.

Ff. 232–251, ll. 15; Nasta'lîk; size, $9\frac{5}{8}$ in. by $5\frac{5}{8}$ in. [Ouseley 225.]

1962

The same glossary, but incomplete.

The last word is اردوجينا, corresponding to fol. 239b, l. 11, in the preceding copy.

It was copied, according to the note in Sanskrit on fol. 59a, in Samvat, 1833 = A.D. 1777.

Ff. 59–64, ll. 16; Nasta'lîk; size, $7\frac{1}{8}$ in. by 6 in. [Ouseley 121.]

ADDITIONAL PERSIAN MSS.

History of Muhammad, the Khalîfs, and Imâms.

1963

Ma'ârij-alnubuwwah (معارج النبوّة).

A very defective copy of the Ma'ârij-alnubuwwah, see above, Nos. 128–130. Beginning: (لد) نك رحمة وهى لنا من امرنا رشدا الخ. Contents:

1. Part of the introduction, in the following order of leaves: ff. 1–5, lacuna (corresponding to Ouseley 363, fol. 9ᵃ, l. 12, to fol. 15ᵃ, l. 25), 17–20, lacuna (corresponding to Ouseley 363, fol. 18ᵃ, l. 21, to fol. 19ᵃ, l. 8). 6–16, 27 sq.

2. Book I (first rukn), in eight bâbs, on ff. 78ᵃ, 85ᵃ, 113ᵃ, 122ᵃ, 124ᵇ, 135ᵇ, 140ᵃ, and 186ᵃ.

3. Book II (second rukn), in seven bâbs, on ff. 197ᵇ, 222ᵃ, 225ᵇ, 246ᵇ, 251ᵇ, 258ᵃ, and 266ᵇ.

4. Book III (third rukn), in five bâbs, of which only the first three appear in this copy, viz. on ff. 270ᵇ, 292ᵇ, and 307ᵇ. The copy breaks off on fol. 320ᵇ, and the last words correspond to Ouseley 364, fol. 236ᵃ, l. 10. But a continuation is found on ff. 23–26 and 22 (comprising the following portion of Ouseley 364: fol. 237ᵃ, l. 16, to fol. 240ᵃ, l. 8). Fol. 21 belongs to the fourth bâb of this rukn, of which no other part is extant in this copy.

There are besides the following mistakes and omissions: On fol. 27ᵃ, l. 7, المناجات الثانى عشر to be read instead of المناجات الثانى; on fol. 29ᵇ, فصل سيم instead of فصل چهارم; on fol. 35ᵃ, النعت السادس instead of لطيفهٔ سادس; on fol. 42ᵇ, again النعت instead of لطيفه; on fol. 172ᵃ, فصل چهاردهم instead of فصل چهارم. On fol. 209ᵇ, between ll. 17 and 18, must be inserted fol. 214ᵃ, first line, to fol. 217ᵇ, l. 11 (comprising the third, fourth, and fifth واقعه), and therefore واقعهٔ ششم must be read on fol. 209ᵇ, l. 18, instead of واقعهٔ سيم; واقعهٔ چهارم, on fol. 215ᵇ, lin. penult., instead of واقعهٔ پنجم; and واقعهٔ پنجم, on fol. 217ᵃ, l. 3, instead of واقعهٔ ششم; fol. 209ᵇ, l. 17, corresponding to Ouseley 364, fol. 168ᵃ, first line, and fol. 214ᵃ, l. 1, to Ouseley 364, fol. 168ᵃ, l. 5, so that there are missing only four lines, containing the heading and beginning of the third واقعه. Fol. 213ᵃ, last line, corresponds to Ouseley 364, fol. 172ᵃ, l. 6, and the beginning of the fourth faṣl, on fol. 217ᵇ, l. 12, to Ouseley 364, fol. 172ᵇ, l. 16, so that the two pages, left blank in this copy (ff. 213ᵇ and 214ᵃ), cover a missing portion of little more than one page in Ouseley 364. There must further be read on fol. 258ᵃ, باب ششم instead of باب هشتم; on fol. 266ᵇ, باب هفتم در ذكر سال سى و پنجم; on fol. 316ᵃ, واقعهٔ سيم instead of واقعهٔ ششم; and on fol. 317ᵃ, واقعهٔ چهارم instead of واقعهٔ ديگر.

To sum up, the proper order of the leaves is as follows: ff. 1–5, lacuna, 17–20, lacuna, 6–16, 27–320, lacuna, 23–26, 22, lacuna, 21. Many pages are severely injured by worms, and whole parts on the top or at the sides destroyed.

Bought by the Bodleian Library, Dec. 5, 1886, for £2, from H. A. Stern, B. A.

Ff. 320, ll. 23–25; Nasta'lîḳ; size, 13¼ in. by 9¼ in.
[Ms. Pers. c. 5.]

1964

Rauḍat-alshuhadâ (روضة الشهدا).

Another modern copy of the Rauḍat-alshuhadâ, see above, Nos. 134 and 135. Beginning: اى شربت درد تو الخ.

Bâb I, on fol. 8ᵃ; II, on fol. 60ᵇ; III, on fol. 89ᵇ; IV, on fol. 112ᵇ; V, on fol. 140ᵇ; VI, on fol. 170ᵇ; VII, on fol. 188ᵃ; VIII, on fol. 207ᵇ; IX, on fol. 240ᵇ; X, first faṣl, on fol. 348ᵃ; second faṣl, on fol. 385ᵇ. Khâtimah, on fol. 391ᵃ, first line (heading omitted).

Dated the 24th of Dhû-alḥijjah, A. H. 1229 = A. D. 1814, Dec. 7, by Muḥammad Karîm of Allâhâbâd.

Ff. 407, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 6¼ in.
[Bodl. Or. 772.]

Indian History: Emperors of Dihlî.

1965

Fragment of a detailed history of the early Râjahs of India, with full genealogies and statistics, defective both at the beginning and end. The first Râjah that can be deciphered in this extremely damaged and worm-eaten little MS. is on fol. 2ᵃ, مهاراجه پربو برت, the last راجه روهيت.

Ff. 31, ll. 17; Nasta'lîḳ; size, 11½ in. by 8½ in.
[Ms. Pers. d. 20.]

1966

Fragment of a collection of official letters, chiefly from the time of the emperors Jahângîr and Shâhjahân. The *first* letter is addressed to Jahângîr by Shâh 'Abbâs I of Persia after the capture of Kandahâr, A. D. 1621, beginning: نسائم دعواتی که از نفحات اجابت آن غنچه الخ. The *second* is the emperor's answer; see another copy of both above in No. 255, ff. 64b and 66a, etc. This collection is not only incomplete at the end, but also defective in the middle; after fol. 23 there are three leaves missing.

Ff. 15–42, ll. 15; clear and neat Nasta'lîk; size, 8½ in. by 5½ in. [Bodl. Or. 781.]

1967

Pâdishâhnâma (پادشاهنامه).

Another complete copy of the history of the emperor Shâhjahân's reign, by 'Abd-alhamid and Muhammad Wârith; see above, Nos. 232–235, in three volumes. It is styled incorrectly on the printed slip pasted on the inside of the binding, 'Shah Jehaun Nammeh.'

The *first volume* (Caps. Or. D. 1) begins, on fol. 43b, in the usual way: نگارین کلامی که گذارش آن دامن سامعه الخ. It is preceded, on fol. 1b sq., by a sketch of Shâhjahân's life before his accession to the throne, taken from Mu'tamadkhân's اقبالنامهٔ جهانگیری (see above, Nos. 224–230), and styled, on fol. 1a, احوال شاهزادگیٔ شاهجهان پادشاه تصنیف معتمد خان, and beginning: ذکر سطوع نیر جاه وجلال وطلوع کوکب دولت واقبال یعنی ولادت با سعادت شایسته الخ.

Second volume (Caps. Or. D. 2), beginning, on fol. 1b: سپاس والا اساس دادگار کارساز بی انباز را که.

Third volume (Caps. Or. D. 3), beginning, on fol. 1b: بر سر هر نامه دبیر قلم الخ.

This volume is styled, on fol. 1a: دفتر سیوم شاهجهاننامه از منشآت شیخ محمّد وارث شاگرد رشید ملّا عبد الحمید لاهوری.

This volume ends on fol. 165a, dated the 19th of Jumâdâ-althânî, A. H. 1197 = A. D. 1783, May 22. Ff. 166a–196a contain an extract from Sâlih Kanbû's عمل صالح, here incorrectly styled از شاهجهاننامه (شاهجهاننامه نوشتهٔ شیخ محمّد صالح کنبو), which was completed A. H. 1070 = A. D. 1659, 1660; see Rieu i. p. 263 sq., and India Office Catal., Nos. 332–336. This extract begins: آغاز سال سی ویکم جلوس والا. The first volume of the Pâdishâhnâma is dated the 20th of Rabî'-althânî (without a year, probably A. H. 1197, like the third volume, = A. D. 1783, March 25); the larger part of fol. 48b in the same volume is left blank.

Vol. I, ff. 297; vol. II, ff. 175; vol. III, ff. 196; ll. 25; clear and distinct Nasta'lîk, written by the same hand throughout; size, 14¼ to 14⅝ in. by 8½ to 8¾ in. [Caps. Or. D. 1–3.]

1968

Another copy of the *second* and *third* volumes of the same.

Second volume, on fol. 1b; *third* volume, on fol. 239b. Beginning as usual. No date.

Ff. 462, ll. 17; Shikasta; size, 13⅞ in. by 8¼ in. [Fraser 138.]

1969

Akhbâr or news-letters from various places; the *first* is headed: اخبار در بار نوّاب وزیر الممالك بهادر سیوم ربیع الاولی روز جمعه سنهٔ ۲۷ مقام پتول الخ. The twenty-seventh year is no doubt that of Shâh 'Âlam's reign = A. H. 1200 (A. D. 1786, Jan. 4). On fol. 2a, l. 10, appears as date the last of Rabî'-alawwal, A. H. 1200 = A. D. 1786, Jan. 31; on fol. 5a, l. 13, the 7th of Rabî'-althânî, in the same year, A. D. 1786, February 7. The *last* heading is اخبار حیدربك خان.

Ff. 7, ll. 19–20; Shikasta; size, 10 in. by 6¼ in. [Ms. Pers. d. 15.]

Minor Dynasties of India.

1970

Waka'i'-i-Holkar (وقائع هولکر).

A history of the last years of Marattah rule, with special reference to the great family of Holkar, founded by Malhâr Râo Holkar I (died A. D. 1768), whose short biography begins on fol. 5a. The main portion of the book deals with the history of A. H. 1213–1223 = A. D. 1798–1808, see the beginning of Jaswant Râo Holkar's history (died A. D. 1811), on fol. 29b, and the date A. H. 1213, on fol. 35a.

The book was completed A. H. 1223. No author's name appears anywhere. The first owner of this copy was Mr. Watkins (Feb. 24, 1812).

Beginning: خداوندا ادای مراتب ثنای که اولیا و انبیا کوس ما عرفناك حقّ معرفتك الخ.

Ff. 183, ll. 11; clear and distinct Nasta'lîk; size, 10⅝ in. by 6⅛ in. [Bodl. Or. 779.]

History of Persia.

1971

Ta'rîkh-i-Nâdirî (تاریخ نادری).

Another copy of Mirzâ Muhammad Mahdîkhân's history of Nâdirshâh, see above, Nos. 302–306. Beginning as usual. This copy is almost complete, only a few lines at the end are wanting; the last words agree with Elliott 365 (No. 304 above), last page, l. 5 ab infra. Worm-eaten towards the end.

No date.

Ff. 192, ll. 18–19; large and distinct Nasta'lîk; size, 14¼ in. by 8⅝ in. [Ms. Pers. c. 2.]

Special Histories.

1972

History of the Rohilla Afghâns.

An anonymous history of the Afghân chiefs of Kather or Rohilkand, from their first establishment to their final defeat in A. H. 1188 = A. D. 1774 (see fol. 19a, l. 1), identical, as a comparison proves, with the تاريخ فيض بخش, by Shîw Parshâd, which was completed A. H. 1190 = A. D. 1776 (see Rieu i. p. 306), and with the Persian work, on the basis of which Mr. Ch. Hamilton wrote his 'Historical relation of the origin, progress, and final dissolution of the Rohilla Afgans,' London, 1787. The present copy begins, like Rieu's (after an introduction which is not found here), with Shîrshâh, and concludes in the last two pages (ff. 19b and 67a) with the release of Ḥâfiẓ Raḥmat's and Dûndikhân's families from their captivity in A. H. 1189 = A. D. 1775.

Beginning: در ايّام فرمان روائی و حكومت محمّد فريد مخاطب به شيرشاه بن حسن سور الخ.

The leaves of this MS. are in the utmost disorder; they must be re-arranged in the following order: ff. 1, 2, 62–66, 61, 20–58, 3–16, 59, 60, 17–19, and 67. A lacuna after fol. 66.

Arguments in English of the events narrated are written on the margin of the respective pages. No date. Another copy of the same history, and with the same beginning, identified by an English note on the fly-leaf with the original of Mr. Ch. Hamilton's work, is preserved in the India Office Library, No. 2585.

Ff. 67, ll. 14–20; Shikasta, by several hands; size, 8¾ in. by 4½ in. [Caps. Or. C. 2.]

1973

History of Kashmîr.

One of the most modern of the histories of Kashmîr, composed A. H. 1251 = Samvat 1890, A. D. 1835, by Pandit Bîrbal, known as Kâćar (پندت بيربل معروف كاچر), see fol. 4b, ll. 6–8, mainly on the same basis as all the other known histories of this country (comp. above, Nos. 315–320), viz. the Râjatarangiṇî, but continued to the writer's own time; see, for instance, the beginning of the reign of Mahârâjah Ranjit Singh, A. H. 1220–1255 = A. D. 1805–1839, on fol. 277b. The author mentions on fol. 4a sq. three older prominent adaptations and amplifications of the original Sanskrit work by Kalhana (here spelt كلهن, fol. 4a, l. 3), viz. 1. That by Ḥaidar Malik of Ćâdwarah (so here چادوره instead of the correct form چاروره Ćârwarah), about A. H. 1027–1030 = A. D. 1618–1621; see above, Nos. 316 and 317; Rieu i. p. 297. 2. That by Narâyan Kûl, A. H. 1122 = A. D. 1710; see above, No. 318; Rieu i. p. 298. 3. That by Khwâjah A'ẓam, A. H. 1160 = A. D. 1747, styled واقعات كشمير; see above, No. 319; Rieu i. p. 300. Neither the oldest Persian paraphrase by Mullâ Shâh Muḥammad of Shâhâbâd, A. H. 998 = A. D. 1590, re-written by 'Abd-alḳâdir Badâ'ûnî, A. H. 999 = A. D. 1591, under Akbar (see Rieu i. p. 296), nor some of the later ones, viz. the بهارستان شاهی, A. H. 1023 = A. D. 1614, see Rieu i. p. 297, and India Office Library, No. 943; the تاريخ كشمير by Ḥasan bin 'Alî, A. H. 1024 = A. D. 1615, see above, No. 315; the نوادر الاخبار by Rafi'-aldîn Aḥmad, with the takhalluṣ Ghâfil, A. H. 1136 = A. D. 1723, see Rieu i. p. 299; the گوهرنامهٔ عالم by Abû-alḳâsim Muḥammad Aslam Mun'imî, about A. H. 1188 = A. D. 1774, see above, No. 320; Rieu iii. p. 956; and the حشمت كشمير by 'Abd-alḳâdir Khân, A. H. 1245 = A. D. 1830, see Rieu iii. p. 1016, find any distinct mention here. The author only remarks that the Râjatarangiṇî extended to A. H. 725 = Samvat 1367 (! clearly a mistake, see Rieu i. p. 296), and that two or three others continued the work to the conquest of Kashmîr by Akbar, A. H. 995 = A. D. 1587. On the earliest attempts at giving accounts of Kashmirian history in Persian, see above, No. 320; on the most modern Persian work on the same subject, the لبّ التواريخ, A. H. 1262 = A. D. 1846, Rieu iii. p. 957.

Beginning: حمد بيحدّ مرخالقی را سزاست كه بقدرت كامله الخ.

Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 399, ll. 13; large and distinct Nasta'lîḳ; size, 10 in. by 6 in. [Ms. Pers. d. 5.]

Biography.

1974

Short fragments of Persian tadhkiras, containing the memoirs of *Amîr Mu'izzî* (died A. H. 542 = A. D. 1147, 1148) and *Athîr-aldîn Akhsîkatî* (died A. H. 608 = A. D. 1211, 1212, see above, No. 620), on fol. 2a; of Jalâl-aldîn *Adîb Ṣâbir* (died A. H. 540 = A. D. 1145, 1146), Nizâm-aldîn *Maḥmûd Ḳamar* of Iṣfahân, and Ḳâḍî *Shams-aldîn*, on fol. 2b; of *Nâṣir bin Khusrau*, on fol. 3a; here appears the following interesting passage, which gives the first correct view of the author's Zâd-almusâfir (comp. H. Ethé, Nâṣir bin Khusrau's Leben, Denken und Dichten in 'Actes du 6ième Congrès International des Orientalistes,' 2ième partie, section 1, p. 198, Leide, 1885): درقصيدهٔ ميگويد

زتصنيفات من زاد المسافر – كه معقولات را اصل است وقانون

اگر بر خاك افلاطون بخوانی – برشك آيد ازو جان فلاطون.

Ff. 3, ll. 19–20; large and clear Nasta'lîḳ; size, 12½ in. by 7¾ in. [Ms. Pers. c. 6.]

Tales.

1975

Ṭûṭî-nâma (طوطی نامه).

A small portion of the shorter redaction of Ḍiyâi Nakhshabî's Ṭûṭî-nâma (see above, Nos. 444–448), by

Muhammad Khudâwand (or as he is called in other places—see, for instance, fol. 21^b, l. 4 ab infra—Khudâbanda)-i-Kâdirî; see Rieu ii. p. 754; J. Aumer, p. 54. This fragment goes down to the middle of the fifth story (داستان پنجم), which begins on fol. 21^b.

Beginning: پس از جنس جنس ثنا و صفت و بعد از گوناگون حمد و تعریف خداوند الخ.

Dated on the paper cover: Putey (!) Nama, 1766.

Ff. 22, ll. 9–13; careless and often incorrect Nasta'lîk, mixed with Shikasta; size, $11\frac{3}{4}$ in. by $8\frac{1}{8}$ in. [Ms. Pers. d. 19.]

1976

Bahâr-i-dânish (بهار دانش).

Another splendid copy of 'Inâyat-allâh's collection of tales, the framework of which is formed by the romance of prince Jahândâr Sultân and Bahrawar Bânû, see above, Nos. 466–472. The author of the introduction, which begins here in the usual way, Muhammad Sâlih Kanbû, 'Inâyat-allâh's pupil and younger brother, is identical with that of the عمل صالح, or history of Shâhjahân, and of the بهار سخن, or collection of letters and refined prose-writings, see above, No. 1967, and Rieu i. pp. 263 and 398. The author's own preface begins here on fol. 5^a thus: شروع تصنیف عنایت الله' پیرایه دهٔ دیباچهٔ سخن حمد حکیمی است که ملك معنی را بوساطت تیغ ناطقه الخ; the story itself on fol. 10^a.

Other editions of the work are those of Calcutta, 1836; Dihli, 1849; Bombay, 1877; and also of Lucknow. An earlier translation than that by Jonathan Scott was published by Alexander Dow, London, 1768; German translation by A. T. Hartman, Leipzig, 1802.

No date; eleventh and twelfth century of the Hijrah. This MS. was bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 337, ll. 17; splendid Nasta'lîk; illuminated frontispiece; all the pages surrounded by variegated stripes; size, $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [Ms. Pers. d. 3.]

Epic, Lyric, and Didactic Poetry.

1977

Shâhnâma (شاهنامه).

An exquisite copy of the Shâhnâma (see above, Nos. 493–503), dated 4th of Sha'bân, A.H. 852 = A.D. 1448, October 3, by 'Abdallâh bin Sha'bân bin Haidar alashtarjânî, with the same rare preface, containing a legendary life of Firdausî, his satire on Sultân Mahmûd, and an account of the deposition of Hasan Maimandî, which is noticed in Rieu ii. p. 536 (Add. 27,302), and is also found, with some alterations in the beginning, in Hyde 49 of the Bodleian Library, see above, No. 497. Beginning of the preface, on fol. 3^b: سپاس و ستایش مر خدایرا عزّ و جلّ که خدای هردو جهانست و آفریدگار زمین و زمان است الخ.

Beginning of the poem, on fol. 7^b: بنام خداوند جان و خرد الخ.

Blanks are left throughout for pictures, only *one* of which is filled in, viz. on fol. 272^a. Bought by the Bodleian from Quaritch for £36, in April, 1886.

Ff. 539, 4 coll., each ll. 25; splendid Nasta'lîk; the first two pages beautifully embellished in ultramarine, red, gold, and other colours; an equally gorgeous frontispiece on fol. 7^b; all the headings (with the exception of a few which are left blank) illuminated in the most charming way; excellent eastern binding, probably the finest the library possesses; size, $13\frac{7}{8}$ in. by $10\frac{1}{8}$ in. [Ms. Pers. c. 4.]

1978

Farâmurznâma (فرامرز نامه).

One of the imitations of the Shâhnâma (see above, Nos. 507–511, and Mohl's preface to the 'Livre des Rois') relating the adventures of Farâmurz, the son of Rustam, and beginning:

بنام خداوند روزی دهان - یکی قصّه آرم برون از نهان

The heading is: بنام دادگر' آغاز داستان فرامرز نامه'.

Bought of Mr. Sidney Churchill, Taharân, through Dr. Ch. Rieu, Jan. 4, 1886.

Ff. 56, 2 coll., each ll. 15; clear Nasta'lîk; size, $7\frac{7}{8}$ in. by $5\frac{3}{8}$ in. [Ms. Pers. e. 13.]

1979

Bîzhannâma (بیژن نامه).

This is no imitation, but part of the Shâhnâma itself. Beginning: بنام خداوند گردان سپهر الخ.

From the fifth bait, چه کیخسرو آمد زکین خواستن الخ, down to fol. 57^a, l. 9, it agrees (with certain omissions and numerous additions) with Turner Macan's edition, vol. ii. p. 755, l. 13, to p. 802, l. 20. The rest is different. The last bait

چه (چو read) زین داستان دل بپرداختم
سوی رزم برزو همی تاختم

is an obvious counterpart to Turner Macan, vol. ii. p. 805, l. 5 ab infra:

چو از کار بیژن بپرداختم - زگودرز و پیران سخن ساختم

The heading is: بنام ایزد بخشاینده بخشایشگر مهربان' آغاز داستان بیژن نامه'.

Written by the same hand as the فرامرز نامه, and bought of Mr. Churchill through Dr. Rieu, Jan. 4, 1886.

Ff. 59, 2 coll., each ll. 16; clear Nasta'lîk; size, $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in. [Ms. Pers. e. 14.]

1980

Dîwân-i-Anwarî (دیوان انوری).

A short fragment of the dîwân of Anwarî (see above, Nos. 543–558), beginning, on fol. 1^a: مقدّری نه بآلت بقدرت مطلق الخ. It contains kasîdas on ff. 1–7, with a large lacuna after fol. 6, and another one after fol. 7; a portion of the kit'as on ff. 8–14, again with lacunas

after ff. 12 and 14; and some parts of the rubâ'is on ff. 15–17, where it breaks off.

Ff. 17, 2 coll., each ll. 14–15; Nasta'lîk; size, $9\frac{5}{8}$ in. by $5\frac{1}{4}$ in. [Ms. Pers. d. 8.]

1981

Khamsa-i-Nizâmî (خمسۀ نظامی).

Nizâmî's five mathnawîs (see above, Nos. 585–617), viz.:

1. مخزن الاسرار, on fol. 1ᵇ, beginning:

هست کلید درگنج حکیم - بسم الله الرحمن الرحیم

As date appears here on fol. 29ᵇ, l. 4, A.H. 579 (probably a mistake for 573, نه having been written instead of سه):

ازگه و تأریخ شده این زمان - پانصد وهفتاد نه افزون برآن

2. خسرو و شیرین, on fol. 29ᵇ. Beginning as usual.

3. لیلی و مجنون, on fol. 96ᵃ. Beginning as usual.

4. هفت پیکر, on fol. 142ᵇ. Beginning as usual.

5. اسکندر نامه, *first part*, on fol. 195ᵇ. Beginning as usual.

No date. Probably tenth to eleventh century of the Hijrah. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 264, 4 coll., each ll. 24; Nasta'lîk; large illuminated frontispiece at the beginning of each poem; the first seven leaves greatly effaced; waterspots throughout; parts of the margin torn away; size, $13\frac{7}{8}$ in. by $8\frac{1}{8}$ in. [Ms. Pers. c. 1.]

1982

Kalîd-i-Sikandarnâma (کلید سکندرنامه).

Key to Nizâmî's Iskandarnâma (see above, Nos. 607–617), being a glossary of difficult Arabic and Persian words, with interlinear Persian explanation. No author's name. The first words are:

خدایتعالی=الله, and underneath اسم ذات.

نام محمّد=احمد, etc.

No date.

Ff. 1–12; careless Nasta'lîk, mostly Shikasta; size, $8\frac{5}{8}$ in. by $5\frac{1}{2}$ in. [Ms. Pers. e. 11.]

1983

Bûstân (بوستان).

Another excellent copy of Sa'dî's Bûstân (see above, Nos. 727–742), beginning:

بنام خداوند جان آفرین - حکیم سخن در زبان آفرین

No date; ninth century of the Hijrah. A new English translation of the Bûstân has lately appeared: 'The Garden of Fragrance, being a complete translation of the Bostán of Sádi, from the original version into English verse, by G. S. Davie, M. D., London, 1882.'

Ff. 62, 4 coll., each ll. 17; small, but clear Nasta'lîk; the first two pages luxuriously adorned; the chapter-headings on gold ground; two full-size pictures on ff. 9ᵇ and 34ᵃ, and a slightly smaller one on fol. 59ᵇ; size, $9\frac{5}{8}$ in. by $6\frac{1}{4}$ in. [Marsh 517.]

1984

Gulistân (گلستان).

Another copy of Sa'dî's Gulistân (see above, Nos. 698–717).

Beginning as usual. Bâb I, on fol. 9ᵇ; II, on fol. 37ᵃ; III, not marked; IV, on fol. 79ᵇ; V, on fol. 84ᵃ; VI, on fol. 101ᵇ; VII, on fol. 107ᵃ; VIII, on fol. 124ᵇ.

No date; twelfth century of the Hijrah.

Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 143, ll. 12; Nasta'lîk; size, $8\frac{1}{4}$ in. by $5\frac{5}{8}$ in. [Ms. Pers. e. 2.]

1985

Fragment of the same Gulistân.

This fragment begins in the seventh bâb: نام نیکوئی الخ, corresponding to Eastwick's edition, p. 165, l. 14, and goes down to the end of that bâb; the eighth bâb begins on fol. 11ᵃ. A lacuna between ff. 14 and 15, corresponding to Eastwick, p. 200, l. 7, to p. 204, l. 4. It ends on fol. 25ᵃ, and is copied by Sayyid 'Abd-alkarîm, the 15th of Rabî'-alawwal, A. H. 1100 (الف ومائة) = A. D. 1689, Jan. 7. On ff. 25ᵇ and 26ᵃ are added by another hand invocations by Ghauth-ala'żam, i. e. 'Abd-alkâdir Gilânî, the great founder of the Kâdirî order, who died A. H. 561 = A. D. 1166: مناجات غوث الاعظم, beginning: من بندۀ شرمسارم تو رحم کن رحیما الخ.

Ff. 26, ll. 13; clear Nasta'lîk; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in. [Ms. Pers. d. 10.]

1986

A Hindûstânî translation of the Gulistân.

This Hindûstânî translation, beginning شکرانه تحقیق خدا بزرگ کا که بندگی وسکا سبب نزدیکی کا هی اور الخ, is quite different from that of Mîr Shîr 'Alî Afsûs, made under the direction of Dr. Gilchrist, and noticed above in No. 718 (its correct title is باغ اردو, see Garcin de Tassy, Histoire de la littérat. hindouie etc., i. p. 123). A translator's name does not appear. End of dîbâća and beginning of bâb I (which is not especially marked), on fol. 7ᵇ; bâb II, on fol. 39ᵃ; III, on fol. 63ᵇ; IV, on fol. 83ᵃ; V, on fol. 87ᵃ; VI, on fol. 99ᵃ; VII, on fol. 103ᵃ; VIII, on fol. 115ᵃ.

No date.

Ff. 1–131, ll. 15; Nasta'lîk; size, $8\frac{7}{8}$ in. by $5\frac{5}{8}$ in. [Ouseley 104.]

1987

Ghazaliyyât-i-Hâfiż (غزلیّات حافظ).

A rather uncouth and greatly damaged copy of the ghazals of Hâfiż (see above, Nos. 815–850), in alphabetical order, beginning with the usual initial poem, الا یا ایّها الساقی الخ. It is written by a number of different hands, the oldest of which is found on ff. 6–40 and 42–46. No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 116, 2 coll., each ll. 15; unequal Nasta'lîk; size, $7\frac{5}{8}$ in. by $4\frac{1}{4}$ in. [Ms. Pers. e. 7.]

1988

Fragment of an Arabic commentary on Ḥâfiẓ.

Four short incoherent pieces of an Arabic commentary on the ghazals of Ḥâfiẓ, beginning without a preface at once with the explanation of the usual initial bait, الا يا ايّها الخ, in these words: المعنى يقول يا هذا الساقى ادر الكوس و ناولها لانّ العشق الخ.

Ff. 17, ll. 25; Naskhî; size, $8\frac{3}{4}$ in. by $6\frac{1}{4}$ in., on ff. 1 and 8–11; $9\frac{1}{4}$ in. by 7 in., on ff. 2–7 and 12–17. [Ms. Arab. d. 12.]

1989

Ćihil ḥadîth-i-nabî (چهل حديث نبى).

Another copy of Jâmî's metrical Persian paraphrase of forty Arabic traditions, which has been noticed above, in No. 894, 20. Beginning of the Persian preface: صحيحترين حديثى كه راويان مجالس دين و محدّثان مدارس يقين املا كنند الخ.

The first Arabic sentence runs thus: لا يؤمن احدكم حتّى يحبّ لاخيه ما يحبّ لنفسه.

Persian paraphrase:

هركسى را لقب مكن مؤمن - گرچه از سعى جان و تن كاهد
تا نخواهد برادر خود را - آنچه از بهر ديگران خواهد،

Dated the 24th of Dhû-alḳaʻdah, A.H. 1038=A.D. 1629, July 15.

Ff. 39^b–46, ll. 16; Nastaʻlîḳ; size, $8\frac{3}{8}$ in. by $4\frac{1}{2}$ in. [Laud Or. 205.]

1990

A defective copy of the same.

This copy of the forty traditions, with Jâmî's poetical paraphrase, styled here اربعين حديث, is considerably older than the preceding one, having been finished by ʻAbd-alḳâdir alḥusaini, A.H. 976=A.D. 1568, 1569, but unfortunately defective, in consequence of a lacuna of two leaves after fol. 3. There are consequently only twenty-eight traditions found here. Beginning as usual.

Ff. 1–7^a, ll. 9 in the preface, three sentences in each page, written in letters of gold in Naskhî; the Persian paraphrase in Nastaʻlîḳ, in common ink; splendidly illuminated frontispiece; luxurious ornaments on the first two pages, smaller illuminations throughout; size, $9\frac{1}{4}$ in. by 6 in. [Ouseley Add. 18.]

1991

Dîwân-i-ʻUrfî (ديوان عرفى).

A collection of ḳaṣîdas by ʻUrfî (see above, Nos. 1051–1053), without any order, beginning: اى متاع درد در بازار جان انداخته الخ. They break off on fol. 138^b. The beginning of the last ḳaṣîdah here, of which only two baits are found, corresponds to Ouseley 112 (No. 1051 above), fol. 56^b, l. 3 ab infra.

Ff. 52–138, 2 coll., each ll. 15; clear Nastaʻlîḳ; size, $9\frac{7}{8}$ in. by 6 in. [Ms. Pers. d. 11.]

1992

Nal u Daman (نل و دمن).

Another copy of Faiḍî's mathnawî, Nal u Daman (see above, Nos. 1057 and 1060–1062), beginning: اى در تگ و پوى تو زآغاز الخ.

The date is torn away; eleventh century of the Hijrah in the older part; ff. 1–10 and 16 supplied by a more modern hand. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 139, 2 coll., each ll. 15 (the last few leaves ll. 15–17); Nastaʻlîḳ; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in. [Ms. Pers. e. 5.]

1993

Dîwân-i-Fiṭrat (ديوان فطرت).

Part of the dîwân of Mîr Muʻizz Fiṭrat, who died A.H. 1106=A.D. 1694, 1695; see above, No. 1214 (p. 741, l. 20), and A. Sprenger, Catal., p. 408. It contains ghazals and rubâʻîs mixed in alphabetical order, beginning with a poem rhyming in ما:

بسكه دارد داغ حسرت چشم غم پر درد ما الخ

It is incomplete at the beginning and partly worm-eaten. Dated end of Ṣafar, in the fifth year of Aḥmad-shâh's reign, A.H. 1166=A.D. 1753, beginning of January.

Ff. 1–51, 2 coll., each ll. 15; Nastaʻlîḳ; size, $9\frac{7}{8}$ in. by 6 in. [Ms. Pers. d. 11.]

1994

Dîwân-i-Ṭâlib (ديوان طالب).

A defective copy of the poems of Mirzâ Abû Ṭâlib ibn Maghfûr Ḥâjî Begkhân Tabrîzî aliṣfahânî, the author of the Khulâṣat-alafkâr (see above, No. 391), and of the famous book of travels in Europe, styled مسير طالبى فى بلاد افرنجى (see above, No. 1855), which he commenced immediately after his return to Calcutta, A.H. 1218=A.D. 1803. These poems have been edited, with an English translation, by George Swinton, in 'Poems of Mirza Abu Talib Khan,' London, 1807. A poem on Lady Elgin's beauty, by the same Abû Ṭâlib, has been translated by Hammer-Purgstall. This dîwân contains:

1. Ghazals, on fol. 71^b, beginning:

پرتوى از نور اعلى ديده ام - روح قدسى آشكارا ديده ام

2. A mathnawî on the peculiarities of London and England (مثنوى موسوم در شرح خصوصيّات لندن و انگلند), describing wonderful places, buildings, customs, and the beauty of English women, on fol. 90^b, beginning:

زهى لندن و وضع بيمثالش - هم آن آب و هواى اعتدالش

3. Another mathnawî, as appendix to the preceding one, descriptive of the charms of Miss Baril (در صفت مس بارل), beginning, on fol. 116^b:

چو مس بارل بخوبى كس نديده
خدا از دست خويشش آفريده

4. A munâẓarah, or strife-poem, between reason and madness (مناظرهٔ عقل و جنون), on fol. 121^a.

5. An elegy on Ḥusainkhân (مرثيّهٔ تفضيل حسين خانمرحوم), on fol. 121^b, followed by some ḳiṭʻas and

rubâ'is; in the beginning of the first rubâ'i, on fol. 123^b, last line, the copy breaks off.

Ff. 71–123, 2 coll., each ll. 13; Nasta'lîk; worm-eaten throughout; size, $8\frac{3}{8}$ in. by $5\frac{5}{8}$ in. [Ms. Pers. e. 9.]

1995

Portion of a modern heroic poem, describing the history of Baltî or Bultî (also Bultistân, see Thornton's Gazetteer of India, London, 1857, p. 152), a small state in the north of Kashmîr, also called Little Tibet, and, after the name of its capital, Iskardoh (see also J. H. Stocqueler, Oriental Interpreter, pp. 104–106, where the country is called Beldestan). It was annexed by Gulâb Singh, the ruler of Kashmîr, about A.D. 1845 or 1846. This fragment is without beginning or end; the second bait, appearing here on fol. 1^a (the first is too much injured to be deciphered), runs thus:

برآمد چو خاور زچرخ کبود - زروی جهان زنگ ظلمت زدود

The first heading that appears, on fol. 4^a, is to this effect: مناقشه نمودن و یاغی شدن مرزا خان از کشتن وزیر اومخان و نسبت خویشی نمودن مرادخان با اومخان و باتّفاق بر سر مرزاخان آمدن.

Bought with the Schlagintweit Tibetan Collection in March, 1885. Schlagintweit received this MS. from the late Râjah of Shigar (probably Thornton's Shuhghur, Gazetteer, p. 879, a petty native state in the province of Sangor and Nerbudda), Haidarkhân ibn Assam (A'żam?) Khân, October 12, 1856, at Kashmîr.

Ff. 67, 2 coll., each ll. 10; Nasta'lîk; several pages injured by worms; size, $9\frac{1}{4}$ in. by 5 in. [Ms. Pers. d. 6.]

1996

Fragmentary hymns and lamentations in Persian verse, for all possible emergencies in life; there appear, on fol. 3^a, a فصل دوم در یاد آوریهاء مسافر بدعای خیر (prayers for travellers), and on fol. 3^b, a باب پنجم بر چهار فصل اوّل در ناله وزاریٔ هجران جهان الخ.

Lacunas after ff. 2 and 3.

Ff. 4, diagonal lines; Nasta'lîk; size, $8\frac{3}{8}$ in. by 6 in. [Ms. Pers. e. 16.]

Şûfism.

1997

Ta'rîkh-i-Mażhar-i-Buzurgân (تاریخ مظهر بزرگان).

A very curious book, of the wildest mystic contents, purporting to give a detailed account of the system and doctrines of the Kalandarî order of dervishes, by an anonymous author. As first Shaikh of the sect appears here Sayyid Khiḍr-alrûmî alḥusainî (see fol. 11^a sq.), who went from Rûm to Dihlî in the time of Khwâjah Kutb-aldîn Bakhtiyâr Kâkî (who died at Dihlî A.H. 633=A.D. 1235), and later on to Bijâpûr; Sayyid Najm-aldîn became his pupil. He is said to have founded the Kalandarî and Cishtî order (see fol. 11^b, ll. 2 and 3: والآن در هندوستان سلسلهٔ او بر پاست و سلسلهٔ او قلندریّه و چشتیّه است). His spiritual successor was Sayyid Najm-aldîn; later on followed Shâh Kutb-aldîn, in the reign of Ḥusain Shâh Sharkî bin Maḥmûdshâh bin Ibrâhîmshâh Sharkî (the last independent ruler of Jaunpûr, who ascended the throne after his brother Muḥammad, A.H. 856=A.D. 1452, and died, deprived of his realm, A.H. 905=A.D. 1499); then Shaikh Muḥammad, Shâh 'Abd-alsalâm, Shâh 'Abd-alkaddûs (who died, like some of the preceding Shaikhs, in 'Alaupûr, 12th of Shawwâl, A.H. 1052=A.D. 1643, January 3), and so on to the last Khalîfah mentioned here, Shâh Shukr-allâh, who became head of the order, 26th of Rajab, A.H. 1104=A.D. 1693, April 2.

On ff. 1^b–4^b there is a detailed index (in the heading the work is styled کتاب تواریخ مظهر محبّت از بزرگان), which gives the contents up to fol. 390, but the text in this copy only goes to fol. 275 of the Arabic pagination, so that almost a third of the work seems to be missing.

Beginning, on fol. 5^b: بعد از انشای ثنای منشی که کاتب قلم علم قدرت الخ.

The mukaddimah, on the origin of the order (مقدّمه در بیان سلسلهٔ قلندریّه), on fol. 9^a; the beginning of the doctrinal work, on fol. 14^a (طریق طریقهٔ سلسلهٔ قلندریّه). Many additions on the margin.

Bought for the Bodleian, May 22, 1885, from Mawe & Co., London, for £1 1s.

Ff. 280, ll. 18–19; Nasta'lîk and Shikasta, by different hands; size, $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in. [Ms. Pers. d. 1.]

1998

Kashf-alasrâr (کشف الاسرار).

A mystical treatise, compiled for prince Ḥusain 'Alî Mîrzâ (see fol. 5^a), the son of Fatḥ 'Alî Shâh, who was born A.H. 1203, and died A.H. 1251=A.D. 1789–1835, by Aḥmad ibn 'Abd-alkarîm almûsawî alshîrâzî (see fol. 3^a, last line sq.), who may be identical with the transcriber himself, called in the colophon Aḥmad ibn Muḥammad 'Alî alshîrâzî. At any rate the date of the copy on fol. 93^b, viz. the 17th of Rabî'-alawwal, A.H. 1227=A.D. 1812, March 31, cannot be much later than the date of the actual composition.

Beginning: بهترین مقالی که در افتتاح سخن چون وی گوهری در بحر عمان سخنوری الخ.

Mukaddimah, on fol. 5^b. Explanation of the following Şûfic terms: ممتنع الوجود, واجب الوجود, مفارق, لازم, اختیار, قدرة, اراده و مشیت, ممکن الوجود, and اضطرار.

Makâlah I, on fol. 10^a, in several fasls: در بیان جبر و تفویض وامر بین الامرین.

Makâlah II, on fol. 44^a, also in several fasls: در قضا و قدر (on predestination).

On fol. 94^a a few verses from Jalâl-aldîn Rûmî's mathnawî.

Bought by the Bodleian, Dec. 5, 1886, from H. A. Stern, B. A.

Ff. 1–94, ll. 9; clear and distinct Nasta'lîk; illuminated frontispiece; size, 6 in. by $3\frac{7}{8}$ in. [Ms. Pers. f. 1.]

1999

Two unconnected fragments of a Persian work on Ṣûfism, the first on ff. 1–6; the second on ff. 7–14. The first contains the last part of a second نظر, and the first part of a third نظر, which begins on fol. 3ª: نظر سیوم در بیان حال (on ecstasy). The second fragment contains also the last part of a second نظر; a whole third نظر on fol. 8ª: نظر سیوم در پیروان حکما و ره سپران این مذهب والا; and a portion of a twelfth تعلیم, in three نظر: نظر اوّل در لختی از عقائل صوفیّه on fol. 10ᵇ; نظر دوم در بیان نبوّت و تأویل ظاهر اقوال مطابق کشف اهل حال صوفیّه on fol. 13ª. The copy breaks off in this second نظر; the third, according to the index on fol. 10ᵇ, is headed دربعضی اشخاص ایشان.

This is apparently the twelfth Ta'lîm of the Dabistân, see above, No. 1791, and Rieu i. p. 142ᵇ.

Ff. 14, ll. 22; clear and distinct Nasta'lîk; size, 9⅛ in. by 6⅝ in. [Ms. Pers. d. 16.]

Rhymed Prose, Inshâs, etc.

2000

Fragments of a collection of moral tales, interspersed with verses, in the style of Aḥmad bin Sulaimân ibn Kamâlpâshâ's Nigâristân (see above, Nos. 1362 and 1363). There appears, for instance, on fol. 32ª, a باب سیوم در فضیلت قناعت, just as in the Nigâristân, but a comparison with Ouseley 108 shows that the two works are entirely different. Lacunas after ff. 6, 22, and 36. Defective both at beginning and end.

Ff. 53, ll. 11–15; Shikasta; size, 8⅜ in. by 6 in. [Ms. Pers. e. 20.]

2001

Kanz-allaṭâ'if (کنز اللطائف).

The treasure of niceties, an Inshâ or collection of models of letters for every occasion, in fifty short risâlas, by Aḥmad bin 'Alî bin Aḥmad (see fol. 71ᵇ, l. 2). H. Khalfa (v. p. 248, No. 10891) calls it کنز البلاغة; comp. G. Flügel ii. p. 214, and Krafft, p. 27.

Beginning: سپاس بی قیاس موجودیرا تقدّست اسماؤه که دُر وجود از صدف عدم بفیض فضله الخ.

The first risâlah is فی الاشتیاق.

It seems incomplete at the end, since the appendix on titles, addresses, etc., found in other copies, is missing here. No date.

Ff. 67ᵇ–112ᵇ, ll. 13; clear and distinct Nasta'lîk; size, 7 in. by 5⅛ in. [Sale 87.]

2002

Another Inshâ-book, containing specimens of letters, addressed to the different classes of society, from the Sulṭân down to the various relations of the writer, with corresponding answers, compiled by Imâm bin 'Abd-alrashîd almâlî alamîrî alshîrâzî; see fol. 2ᵇ, ll. 5 and 6. A title does not occur anywhere in the text, but on fol. 1ª it is called, like the preceding work, کنز اللطائق.

Beginning: حمد حمد بر منشئ اوّل اوّل هو الاوّل والآخر والظاهر والباطن الخ.

Dated the 12th of Muḥarram, A. H. 907 = A. D. 1501, July 28.

Ff. 1–63, ll. 13; Nasta'lîk; size, 7 in. by 5⅛ in. [Sale 87.]

Astronomy and Chronology.

2003

An astronomical treatise, defective both at beginning and end. It is divided into faṣls; the second, on fol. 56ª (first page of the copy), the names of the days of the week, در ایّام جمعات یعنی روزهای هفته; the third, ib., the Arabic months, در تأریخ عربی; the fourth, on fol. 57ᵇ, the Syriac months, در تأریخ رومیان; the fifth, on fol. 58ª, the Persian months, در تأریخ فارسیان; the sixth, on fol. 58ᵇ, the Malikî or Jalâlî era, which began the 10th of Ramaḍân, A.H. 471, در تأریخ ملکی در عهد جلال الدین ملکشاه; the seventh, on fol. 59ª, the seven planets, در علامت کواکب هفتگانه; the eighth, on fol. 59ᵇ, the twelve signs of the zodiac, در معرفت بروج دوازده گانه; the ninth, on fol. 60ª, the rate of the stars' movements, مقدار روش ستارگان; the tenth, on fol. 60ᵇ, the dragon's head and tail (one of the four spheres in the moon), and the moon's width, در معرفت جوزهرین و عرض قمر; the eleventh, on fol. 61ª, the hours and heights of stars, در ساعات و ارتفاعات; the twelfth, on fol. 61ᵇ, the astrological observation of stars, در نظر کواکب; the thirteenth, on fol. 63ª, the aspects of the moon and the other circumstances connected with it, در ممازجات قمر ودیگر حالات او; the fourteenth, on fol. 64ª, the stations of the moon, در معرفت منازل قمر; the fifteenth, ib., the rising and setting of stars and other conditions of the same, در ظهور و خفا ودیگر احوال کواکب.

The headings and numbers of the following faṣls, all dealing with certain qualities of the planets, are left blank; the last subdivision, on fol. 70ᵇ, is styled, در احوال روزها (the conditions of the various days).

Ff. 56–70, ll. 17; Nasta'lîk; size, 9 in. by 5 in. [Ms. Pers. d. 12.]

2004

Persian almanacks.

Six Persian almanacks for A. H. 1194–1196, viz.:

1. Ff. 16; size, 8½ in. by 6 in.

An almanack for A. H. 1194, 13th of Rabî'-alawwal, to A. H. 1195, 23rd of Rabî'-alawwal = A. D. 1780, March 19, to A. D. 1781, March 19, beginning: فاتحهٔ حمد و سپاس و ستایش در کلّ حال حکیمی را سزد الخ.

The other eras which are given here as equivalents for the Muḥammadan date are: Rûmî 2091; Samvat

1839; Malikshâhî (Jalâlî) 705; Yazdajirdî 1149; Ṣâḥibḳirânî II (i.e. Ilâhî Shâhjahânî) 154.

2. Ff. 15; size, 10 in. by 8½ in.

Another almanack for the same Persian year, beginning: بمیمنت و اقبال و سعادت و اجلال سال خیر مآل الخ.

3. Ff. 14; size, 9½ in. by 9¼ in.

A third almanack for the same year, beginning as No. 2.

4. Ff. 14; size, 9½ in. by 7⅛ in.

An almanack for A.H. 1195, 24th of Rabî'-alawwal, to A.H. 1196, 5th of Rabî'-althânî = A.D. 1781, March 20, to 1782, March 20. Beginning: چون تحویل آفتاب عالمتاب روز سه شنبه بیست و چهارم ربیع الاوّل سنهٔ ۱۱۹۵ هجری الخ.

5. Ff. 14; size, 10¾ in. by 8¼ in.

Another almanack for the same Persian year, beginning as No. 2.

6. Ff. 15; size, 10¼ in. by 9½ in.

A third almanack for the same year, beginning as No. 2.

[Ms. Pers. d. 21.]

2005

A fourth almanack for A.H. 1194, 13th of Rabî'-alawwal, to A.H. 1195, 23rd of Rabî'-alawwal.

Ff. 14; size, 12⅞ in. by 10¼ in. [Ms. Pers. c. 8.]

2006

A fourth almanack for A.H. 1195, 24th of Rabî'-alawwal, to A.H. 1196, 5th of Rabî'-althânî.

Ff. 26; size, 13¼ in. by 9⅝ in. [Ms. Pers. c. 9.]

Grammar and Lexicography.

2007

Mîzân dar 'ilm-i-ṣarf (میزان در علم صرف).

Another complete copy of the Mîzân, or the conjugation of the regular Arabic verb (see above, No. 1669), beginning: الحمد لله . . . . . بدان اسعدك الله فی الدارین که جملهٔ افعال متصرّفه الخ.

No date.

Ff. 14, ll. 9; large and clear Nasta'lîḳ; size, 8⅝ in. by 5⅞ in. [Ms. Pers. e. 17.]

2008

Naẓm u lughat (نظم و لغت).

The same poetical glossary which is noticed above in No. 1759, 7, beginning: از پس حمد خداوند زمین و آسمان الخ.

Another title of the little work seems to be نظم مثلث.

Dated, on fol. 7ᵇ, the 9th of Dhû-alḳa'dah, A.H. 1199 = A.D. 1785, Sept. 14. Ff. 8ᵇ and 9ᵃ contain in another handwriting the initial baits of the same poem; fol. 8ᵇ, baits 1–4; fol. 9ᵃ, baits 1 and 2; both being evidently fragments of other copies of the same work.

Ff. 9, ll. 15; Nasta'lîḳ; size, 8¼ in. by 6 in. [Ms. Pers. e. 18.]

2009

Fragment of a work on Persian grammar, rhetoric, tropical figures, etc., in Persian, with numerous specimens and poetical quotations. The first item, on fol. 1ᵃ, is مثال شین مصدر, as خورش, پرش, کاهش, etc.; on fol. 1ᵇ an interesting وضع کردن لفظ چنان و چنین, with two specimens of Persian verses; on the same page begins a chapter on the various Kâfs (کافهای استعمال فارسی), viz. کاف علّت, کاف بیان, کاف ربط, کاف, کاف هرکه, کاف بلکه, کاف کدام کس, کاف صفت, کاف تصغیر, کاف مدح, کاف دعا, کاف شفقت, مقوله, کاف تعظیم, کاف حیله, also with numerous examples taken from Persian poetry.

On fol. 3ᵇ the حروف ندا, the الف فاعل (as گویا), and the نون فاعل (as نالان); on fol. 4ᵃ the الف زائد (as بدا سلطان), the الف مصدر (probably a mistake for نون مصدر), as زدن, کردن, آفریدن, آمرزیدن, etc.; the لفظ کده (as غمکده), the لفظ ناك (as غمناك), the لفظ زار (as گلزار); on fol. 4ᵇ the لفظ لاخ, etc.

On fol. 4ᵇ begins a قاعدهٔ هفتم از جهانگیری در ذکر حروف و کلماتی که بجهت حسن و زینت کلام می آورند (taken from the introduction to the Farhang-i-Jahângîrî, see above, Nos. 1734–1746, to which the whole fragment has a great resemblance, although not being identical with it).

On fol. 5ᵇ the important chapter of الاستعارة.

On ff. 6ᵃ and 6ᵇ بیان تشبیه, with the subdivisions تشبیه کنایت, تشبیه مشروط, and تشبیه تسویه; in the last subdivision this fragment breaks off.

Ff. 6, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 6 in. [Ms. Pers. e. 15.]

2010

Farhang-i-Rashîdî (فرهنگ رشیدی).

A fragment of 'Abd-alrashîd bin 'Abd-alghafûr's Persian dictionary, styled Farhang-i-Rashîdî (see above, No. 1753), beginning as in Elliott 131. It consists of two portions, separated by a lacuna; the *first*, on ff. 1–9, corresponds to Elliott 131, ff. 1ᵇ–15ᵃ, l. 13; the *second*, on ff. 10–25, to ff. 30ᵇ, l. 15–63ᵇ, l. 6 in the same copy.

Ff. 25, ll. 20–27; Nasta'lîḳ, mixed with Shikasta; worm-eaten and greatly damaged; size, 10–10⅝ in. by 7½ in. [Ms. Pers. d. 18.]

2011

Tuḥfat-alhind (تحفة الهند).

Part of the well-known Persian work on Indian sciences, Sanskrit language, music, etc. (see above, No. 1763), beginning with the *second* شعبه of the *third faṣl* of the *fifth* باب (Sangît): در بیان راگهای شش‌گانه, in six nau's = Elliott 383, fol. 117ᵇ, ll. 3 and 4. *Third* شعبه of the same, on fol. 3ᵃ: در بیان راگنیها, also in six nau's. *Fourth* شعبه, on fol. 9ᵃ: در بیان پترها یعنی پسران راگهای شش‌گانه, again in six nau's.

Fourth faṣl, on fol. 10ᵃ: در بیان راگ و راگنی الخ =

Elliott 383, fol. 123[b], in three شعبه: the *first* on fol. 10[b], in six nau's; the *second* also on fol. 10[b]; the *third* on fol. 11[b].

Fifth fasl, on fol. 12[a]=Elliott 383, fol. 125[b]; of the four شعبه only *three* are found here, on ff. 12[b] (twice) and 14[a]; the *fourth* is missing, since the copyist has jumped from the end of the *third* immediately to the

Sixth fasl, first شعبه, beginning on fol. 14[a], lin. penult.=Elliott 383, fol. 127[b], l. 4; *second* شعبه on fol. 14[b]; *third* on fol. 15[b]. The copy breaks off at the end of the second قسم of the fifth نوع of this شعبه= Elliott 383, fol. 130[b].

Ff. 18, ll. 11; large and clear Nasta'lîḳ; size, 13⅜ in. by 6 in. [Ms. Pers. d. 14.]

2012

A Patan-Persian-Arabic-Urdû-Turkish vocabulary, with explanatory text in Persian. The first set of words is—

Turkish.	Urdû.	Arabic.	Persian.	Patan.
ایشتماق	سُنْنَا	سَمِعَ	شنیدن	اوریدل

It goes down to fol. 28[a], mostly in five columns; ff. 29–32 are left blank; ff. 33–37 contain, for practice in Hindûstânî, a parallel *Urdû* and *Persian* text (the latter sometimes omitted), beginning:

Urdû: مجرائیونکی سلام لیتی کی حق مین جانا چاهیی کہ سلام کرنا الخ.

Persian: در باب گرفتن سلام مجرائیان وغیره باید دانست که سلام کردن الخ.

Ff. 37, ll. 15; clear and distinct Nasta'lîḳ; size, 13½ in. by 8⅞ in. [Ms. Pers. c. 10.]

2013

Fragment of an Urdû-Persian dictionary, arranged according to the *first* and *last* letters. It comprises the باب لام, beginning with اللّأم در عربي جمع لامة ولامة زره را گویند و بحساب ابجد (i. e. لأمة, plural لأم) سی عدد است, and goes down to about the middle of the fasl ز (فصل اللام مع الزاء).

The last word explained here is لعل طراز یعنی آفریننده لعل و نگارنده آن.

Ff. 8, ll. 21; Nasta'lîḳ; size, 13 in. by 8¼ in. [Ms. Pers. c. 11.]

Theology and Law.

2014

Uṣûl-i-dîn (اصول دین).

A short tract, laying down the fundamental doctrines of the Imâmî order, one of the Shî'ite sects (اصول دین ومذهب طائفهٔ امامیّه), which are the following five: توحید, عدل, نبوّت, امامت, and معاد. Beginning: بدانکه اصول دین الخ. Dated by Muḥammad Taḳî the 7th of Rabî'-alawwal, A.H. 1234=A.D. 1819, Jan. 4.

Ff. 97–106, ll. 7; large Nasta'lîḳ; size, 6 in. by 3⅞ in. [Ms. Pers. f. 1.]

2015

A small portion of a Persian work on ecclesiastical law, probably from the باب الصلوة, beginning: جائز است چنانکه بعضی مخلوق را سجده کنند بتأویل الخ.

The proper order of the leaves is: 6, 7, 4, 5.

Ff. 4–7, ll. 7; large Nasta'lîḳ; size, 8⅜ in. by 4⅝ in. [Ouseley 419.]

2016

Another copy of Padre Juan's translation of the Psalms, made A.D. 1616 (=A.H. 1025, here again is written, on fol. 2[b], ll. 5 and 6, by mistake, هزار و سیصد و شانزده instead of ششصد); see above, Nos. 1827–1829.

Contents:

a. Introductory words, on fol. 1[b]: الله اکبر اوّل از سخنهای تو راستی الخ.

b. فهرست کتاب (قهرست, as is written here), on fol. 1[b], the names of the canonical books according to the Roman Catholic rite.

c. دیباچه, or preface, by Padre Juan, on fol. 2[b].

d. شرح بخوانندهٔ زبوران, or St. Augustine's introduction to the Psalms, on fol. 4[a].

Beginning of the first Psalm (زبور اوّل), on fol. 7[a].

Ff. 100, ll. 15; Nasta'lîḳ, very incorrectly written; size, 10¾ in. by 8⅜ in. [Bodl. Or. 277.]

2017

Fragment of the same translation of the Gospels, which has been noticed above, in No. 1840. The Gospel according to St. Matthew on fol. 1[b]: کتاب نسب یسوع مسیح فرزند داوُد فرزند ابراهیم الخ.

A large lacuna after fol. 10[b], which breaks off in the twentieth fasl=Elliott 13, fol. 13[b], l. 3; fol. 11[a] begins in the eightieth fasl=Elliott 13, fol. 44[b]. The Gospel according to St. Mark on fol. 19[b]; it breaks off on fol. 22[b] in the eleventh fasl=Elliott 13, fol. 59[b], l. 10.

Ff. 22, ll. 14; distinct Nasta'lîḳ; size, 9¼ in. by 7½ in. [Ms. Pers. d. 13.]

Music.

2018

A short tract on Indian music, beginning: علم موسیقی عبارتست از معرفت احوال الحان الخ. On fol. 2[a] a fasl, در بیان مقامات وغیره.

Abû Naṣr Fârâbî (the great philosopher Alfarabius, who died A.H. 343=A.D. 954) is quoted on fol. 1[a], ll. 2 and 3, with regard to melody: در تعریف نغمه.

Ff. 4, ll. 13–15; Shikasta; size, 9⅞ in. by 5¾ in. [Ms. Pers. d. 17.]

Varia.

2019

Ẓafarnâma-i-Buzurjmihr (ظفرنامهٔ بزرجمهر).

Another copy of the book of victory, that is, the moral teachings of Nûshirwân's wazîr Buzurjmihr,

translated from Pahlawî by Ibn Sînâ (see above, No. 1241, 43). It is styled here كتاب المظفّر. Beginning: الحمد لله . . . . . . بدان اسعدك الله فى الدارين كه حكايت آورده اند كه روزى نوشيروان عادل بوزرجمهر وزير خود را طلب فرموده گفت كه براى ما كتابى اختراع كند كه از آن نفع حاصل گردد الخ.

No date.

Ff. 13–15, ll. 13; Shikasta; size, $8\frac{5}{8}$ in. by $5\frac{1}{2}$ in. [Ms. Pers. e. 11.]

2020

The last will of Nawwâb Âṣafjâh Bahâdur (وصيّت نامۀ نوّاب آصفجاه بهادر), i. e. Niżâm-almulk Âṣafjâh, the Niżâm of the Dakhan, alleged to have been drawn up on the very day of his death, the 4th of Jumâdâ-alâkhar, A. H. 1161 = A. D. 1748, June 1, for his son and successor, Nawwâb Niżâm-aldaulah Mîr Aḥmadkhân Bahâdur Nâṣirjang. Beginning: چند كلمه كه نوّاب نظام الملك آصفجاه طاب ثراه قرين رحلت بنوّاب نظام الدوله مير احمد خان بهادر ناصرجنگ شهيد بتأريخ چهارم جمادى الآخر سنۀ ١١٦١ هجرى روز دو شنبه بعنوان وصيّت نمود، اوّل آنكه بر رئيس دكن لازم است الخ.

There are altogether seventeen items in this will.

Ff. 7, ll. 11; large and distinct Nasta'lîk; size, 7 in. by $4\frac{1}{8}$ in. [Ms. Pers. e. 19.]

2021

A letter from his Royal Highness 'Abbâs Mirzâ, (born 1783, died 1833), Prince Royal of Persia, to the Right Hon. the Earl of Liverpool, first minister to his Majesty George the Fourth, King of the United Kingdom of Great Britain and Ireland, in Persian text and English translation. The text comprises five long lines on a large sheet (size, 23 in. by $17\frac{1}{8}$ in.) in splendid Nasta'lîk, beginning: وزير صائب تدبير مشترى نظر عطارد نظير الخ.

Given to the Library in 1886 by Mr. Greville Chester.

[Ms. Pers. c. 7.]

2022

An index to the second volume of Khwândamîr's general history, the Ḥabîb-alsiyar (فهرست جلد ثانئ تأريخ حبيب السير), see above, Nos. 72–74.

Ff. 11, ll. 28; Nasta'lîk; size, $15\frac{1}{4}$ in. by 10 in. [Bodl. Or. 784.]

2023

James Fraser's common-place book, containing, among other scraps:

1. Ff. 5^a–31^a and 32^b–55^a. Arabic-Persian vocabulary, entitled Miftâḥ-almu'dilât (مفتاح المعضلات), or the key to insurmountable difficulties; see fol. 5^b, l. 7 in the preface, culled from Abû-alfaḍl's مكتوبات or مكاتبات (see above, Nos. 1378–1383), by Shaikh Burhân سيكرى (سكرى ? comp. W. Pertsch, Berlin Catal., p. 643, note 2); see fol. 5^b, ll. 1–4. At the end some Arabic phrases, mostly taken from the Kurân, the first three of which have a Persian interlinear paraphrase. Ff. 55^b–97^b left blank.

2. Ff. 98^a–109^a. A tract on ethics, without title or author's name, beginning: چون دنياء فانى سر بسر غلط است و ازو هم آدمى براستى نمودار مينمايد الخ. Ff. 109^b–215^b left blank.

3. Ff. 221^b–218^a. A treatise on the manufacturing of Frankish swords, apparently a portion of a work on polytechnics; it is called the eleventh bâb (باب يازدهم در ساختن تيغ فرنگى), and begins: چنانچه چون كاغذ بپيچند و نشكند الخ. It is subdivided into two faṣls.

4. Ff. 229^b–223^b and 217^b–216^a. An Arabic glossary, with paraphrases in Latin, English, and occasionally in Persian too.

5. Ff. 234^b–231^b. A few scattered Persian and Rekhta verses.

Nos. 3–5 are written in European fashion.

Ff. 234; size, $8\frac{1}{8}$ in. by $3\frac{1}{2}$ in. [Fraser 58.]

2024

Adversaria.

Extracts in prose and verse from Persian authors, partly accompanied with a Latin translation.

Ff. 57–88; European handwriting; size, $12\frac{3}{4}$ in. by $7\frac{3}{4}$ in. [Marsh 454.]

LATEST ADDITIONS.

HISTORY.

2025

Makhzan-i-Afghânî (مخزن افغانی).

A complete copy of the original and fuller redaction of Khwâjah Niʿmat-allâh bin Ḥabîb-allâh Harawi's famous history of the Afghâns, styled تاریخ خانجهانی المشتهر بمخزن افغانی, completed the 10th of Dhû-al-ḥijjah, A. H. 1021=A. D. 1613, Feb. 1, see fol. 286[b], last four lines, and the following copy, fol. 124 (118)[b], l. 3; comp. also Rieu i. p. 210 sq.; Elliot, History of India, v. p. 67 sq.; W. Morley, p. 74 etc.; and B. Dorn, History of the Afghans, translated from the Persian of Neamat Ullah, London, Part I, 1829, Part II, 1836.

Beginning: حمدی که مؤرّخان وقائع نگار ومستخبران بدائع افکار بلسان گوهربار وبلاغت دثار الخ.

Mukaddimah, on fol. 3[b], last line: Story of Jacob, his children, and his genealogy.

Bâb I, on fol. 12[b]: Story of King Saul, the Ark, Saul's descendants, and the migration of the Afghâns to the mountains of Ghûr, etc.

Bâb II, on fol. 36[b]; III, on fol. 58[b]; IV, on fol. 102[a]; V, not marked, but probably beginning on fol. 150[a], last line, as a comparison with the following copy shows; VI, on fol. 162[b], last line; VII (only indicated by ذکر), on fol. 196[b].

Khâtimah, on fol. 223[b].

For further details of contents we refer to Rieu, loc. cit., and to Dr. Dorn's translation.

This copy, of rather recent date, as the modern Shikasta shows, is the Codex B of John Lee, Doctors' Commons, 1833, who had purchased it from M. Straker, in the same year, for £3 13*s.* 6*d.* It belonged originally to Captain Turner Macan, the editor of the Shâhnâma, whose autograph is found on fol. 1[a], as a note by Dr. Rosen, on the fly-leaf, dated 2nd of June, 1834, affirms. The notes on the margins are by the Rev. G. C. Renouard, of Swanscombe, who noticed this MS. in the Addenda to his Hartwell Catalogue, compiled by him in June, 1840, where it appears as No. 170[b]. This MS. was lent to him and returned June 5, 1861. Another note on the fly-leaf says: 'At the request of Dr. Dorn, communicated to Dr. Lee, in a letter dated Kharcoff, the 31st of March, 1834, this MS. has been delivered to Dr. Rosen, to be forwarded to Dr. Dorn, and Dr. Dorn is at liberty to keep it until he has translated it, and afterwards he is requested to return it to Dr. Lee, 5 College, Doctors' Commons, London.

'2nd June, 1834. Benj. Smith.'

According to a further note, by Dr. Lee himself, the MS. was returned by Dr. Dorn, through the medium of the Royal Asiatic Society, Dec. 11, 1839. Bought by the Bodleian for sixteen shillings at Sotheby's, Nov. 10, 1888.

Ff. 287, ll. 13; Shikasta; size, 11⅞ in. by 6⅝ in.
[MS. PERS. c. 14.]

2026

Another slightly defective copy of the same.

This is Codex A of Dr. John Lee (Hartwell Cat., No. 170, p. 56), which was lent to Dr. Dorn (according to his own statement, found on the fly-leaf of this copy), the 2nd of June, 1829, on his undertaking to return it safe to Dr. Lee in the course of a twelvemonth. Dr. Lee has added to this statement: 'Notwithstanding the above arrangement, the learned Dr. Dorn, whose departure from England is much regretted, is at liberty to keep this manuscript for a longer time, if he pleases.

'2nd June, 1829. John Lee.'

The MS. was returned to Dr. Lee on the 9th of September, 1830. Dr. Dorn had made use of it for the second part of his translation, and the annotations to the first, see the preface to the second part, p. ii sq. The notes on the margin of the leaves which refer to Codex B (i. e. the preceding copy) are by the Rev. G. C. Renouard, who collated the two MSS. (A and B), and returned them to Dr. Lee at Doctors' Commons, 5th June, 1861. Bought by the Bodleian for seven shillings at Sotheby's, Nov. 10, 1888.

This copy is defective at the beginning, some leaves being missing; the first abrupt words of the mukaddimah, ... درین آب غسل برآرو خود را مطیّب مطهّر سازالخ, correspond to the preceding copy, fol. 5[a], l. 3. The first two pages are besides greatly injured, so that only a very small portion of the text is really available for use.

Bâb I, on fol. 4[a]; II, on fol. 13[b]; III, on fol. 22[b]; IV, on fol. 40[a]; V (without a heading, just as in the preceding copy), on fol. 59[b], l. 3 ab infra; VI, on fol. 64[a]; VII, on fol. 74[b]. Khâtimah, on fol. 86[a], l. 3 (not marked). The text, as contained in the preceding copy, ends here, on fol. 118[b], l. 13, dated 22nd of Dhû-al-ḥijjah, A.H. 78 (1078=A. D. 1668, June 3); but on ff. 118[b], l. 13–123[a], a number of نقل are added, the first of which is the same appendix, which is added to Rieu's second copy (Add. 26,283), on the genealogy of Haibatkhân, and translated by Dorn in the preface to the second part, pp. iv–viii, headed: نقل است امّا بعد این کلمهٔ چند است دربیان سلسلهٔ انساب کمترین اضعف العباد هیبت خان الخ. The other نقل deal with

traditions of various Shaikhs, Khwâjah Yahyâ, Hadrat Makhdûm-i-Jahâniyân, Khwâjah Yahyâ Kabîr, Hasan Batnî, pupil of the preceding one, etc. There appears on the fly-leaf of this MS. another interesting statement, viz. 'In the Hartwell Library there is a history of the Afghans, printed in *Turkish* in October, 1729, at Constantinople. That work, entitled Taríkhu-s-sayyáh (i. e. the Traveller's Narrative), was translated from the Latin of Father Jude Krusinski, a Jesuit, whose work is entitled: "Prodromus ad tragicam vertentis belli historiam." It was printed at Lemberg (Leopolis) in 1734, so that Ibrahím's Turkish version must have been made from Krusinski's MSS., see the "Relation de Dourry Efendi," Paris, 1810.' From Brunet's Manuel du Libraire, Paris, 1861, ii. p. 109, we learn that this Turkish version of Krusinski's unpublished Latin 'Prodromus' was already, 1731, re-translated into Latin (before the original Latin ever appeared), by Joh. Chr. Clodius: 'تاریخ سیّاح, i. e. chronicon peregrinantis, seu historia ultimi belli Persicorum cum Aghwanis gesti; ex codice turcico, in officina constantinopolitana impresso, versa ac notis illustrata, cum tabula imperatorum familiae othmanicae, opera et studio Joh. Chr. Clodii,' Leipzig, 1734. The Bodleian Library contains besides a second revised and enlarged edition of Krusinki's original work, entitled: 'Tragica vertentis belli Persici Historia, per repetitas clades, ab anno 1711 ad annum 1728 vum continuata, post Gallicos, Hollandicos, Germanicos ac demum Turcicos Authoris typos Auctior, authore patre Thadaeo Krusinski Societatis Jesu Missionario Persico accessit ad eandem historiam Prodromus iteratis typis subjectus,' Lemberg, 1740. Clodius' Latin version has again been translated into English, by George N. Mitford, under the title: 'The chronicles of a traveller, or a history of the Afghan wars with Persia, in the beginning of the last century, being a translation of the Tareekh-i-seeah, from the Latin of J. C. Clodius, by G. N. Mitford,' London, 1840.

Ff. 123, ll. 22; very careless Nasta'lîk; some portions (from the middle of fol. 85b) by other hands, in a still more difficult writing; size, 12⅝ in. by 8½ in. [Ms. Pers. c. 13.]

2027

A genealogical roll of the world, 30 feet 9⅝ in. by 12⅝ in., beginning with Âdam. The chief ancestors are marked in red ink, and are followed in a straight line down by their respective offspring. First come the Israelitish patriarchs and sages, alternating with the Persian kings (beginning with Gayûmarth) and interspersed with Hûd the prophet, Sâlih the prophet, Khidr, etc. Next to David stands the wise Lukmân, next to Sulaimân (Solomon) Jâlût and Urtughrul, midway between Nûshirwân and Iskandar Dhû-alkarnain, flanked on the right by 'Uthmân Ghâzikhân, the first 'Uthmâni Sultân. Between Ûrkhân and Murâd, the next two Turkish Sultâns, and Bâyazîd I, the fourth Sultân, appears Miryam (the holy virgin), parallel with Sultân Muhammad, the fifth Turkish ruler, and 'Îsâ (Jesus), etc. A little further down to the right of Sultân Sulaimân (A. H. 926–974) is 'Abd-almuttalib, then Muhammad the prophet, and the twelve Imâms. Further down are the 'Abbâside Khalîfs (طبقهٔ عبّاسیّان), after these Tîmûr and the Tîmûrides in India, Bâbar, Humâyûn, etc., to Aurangzîb 'Âlamgîr; after these follow the Bûyides (آل بویه), the Ghaznawides, the Khwârizmshâhs, the Isma'ilis and the Saljûks; with the last-named dynasty this curious roll concludes.

[Ms. Pers. c. 12 (R.).]

Tales.

2028

Tûtî-nâma (طوطی نامه).

A fragment of Muhammad Khudâwand-i-Kâdiri's shorter redaction of Diyâi Nakhshabî's Tûtinâma, or rather of an abridgment of this shorter redaction, since the text is still more simplified, as a comparison with No. 1975 above proves.

Beginning: بعد از جنس جنس ثنای صفت پیدا کنندهٔ آسمان وزمین الخ.

This fragment breaks off towards the end of the *third* story, which begins on fol. 60a. Fol. 72 is missing. On the first pages an interlinear English paraphrase.

Ff. 77, ll. 9; large Nasta'lîk; size, 10¾ in. by 3 in. [Ms. Pers. d. 25.]

Poetry.

2029

Fragment of the dîwân of Hâfiz, with the Turkish commentary, or rather literal paraphrase of Maulânâ Sham'i, which was completed (see Rieu, Turkish Cat. p. 158) the end of Dhû-alhijjah, A. H. 981 = A. D. 1574, April 22. Although Sham'i's name does not appear, there can be no doubt, from the whole tenor of the work, that it is Sham'i's. It neither agrees with Surûri's (see Nos. 851–853 above), nor with Sûdi's commentary. This fragment begins with the fifth bait of the *first* ghazal (Brockhaus i. p. 7), and breaks off with the eighth bait of the *seventh* ghazal (Brockhaus i. p. 41). Many marginal glosses besides.

Ff. 8, ll. 25; Turkish handwriting; the Persian text marked by a red line overhead; size, 8 in. by 4⅝ in. [Ms. Pers. e. 22.]

Astronomy.

2030

Kifâyat-alta'lîm fi sanâ'at-altanjîm (كفاية التعليم فى صناعة التنجيم).

A work on astronomy, by Muhammad bin Mas'ûd bin Muhammad bin Zaki alghaznawi (see fol. 1b, last three lines), about whose life-time nothing is known. At any rate, he must have flourished before A. H. 865 = A. D. 1460, 1461. It is divided into two جنس, each of which contains various subdivisions, nau's, fasls, fanns, makâlas, tafsîls, etc.

جنس اوّل در علم هیأت, on fol. 2a, in three نوع, viz. 1. درهیأت زمین, on fol. 3b. 2. درهیأت افلاك و حركات ایشان, on fol. 5b. 3. درهیأت ستارگان و حرکتهاء ایشان بذات و عرض, on fol. 14a.

جنس دوم درعلم احکام, on fol. 32b, in five نوع, viz. 1. در شناختن قانون احکام, on fol. 35b. 2. در احکام عالم, on fol. 61a. 3. در احکام موالید, on fol. 86a. 4. در احکام مسائل, on fol. 108b. 5. در اختیارات, on fol. 112a.

Beginning: سپاس خدای را جلّ جلاله که آفریدگارست بی مخائل حاجت و آفرین‌گار بدلائل و حجّت الخ.

Ḥ. Khalfa mentions two works on astronomy and astrology by our author, viz. قانون التعليم فى صناعة التنجيم, iv. p. 495, No. 9346, and كفايت التعليم فى احكام النجوم, v. p. 219, No. 10779. From the title of our present copy it becomes evident, that these alleged two works are in reality *one*.

Dated the 28th of Ramaḍân, A. H. 865=A. D. 1461, July 7, by Muḥammad bin Ḥâjî Aḥmad. Collated.

Ff. 115, ll. 29; Naskhî; size, 10⅝ in. by 6¾ in. [Marsh 150.]

Music.

2031

Two leaves of a collection of Hindû popular songs, with Persian introduction: on fol. 2a a دهُرپت در راگ بهرودر چوتاله; comp. on the Dhurpats or Dhurpads, No. 1846 above.

Ff. 2, ll. 12; careless Nasta'lîḳ; size, 8⅛ in. by 4⅝ in. [Ms. Pers. e. 23.]

Varia.

2032

Miscellanies and fragments.

A collection of Persian (and a few Hindûstânî) fragmentary pieces and single leaves, partly torn from other MSS. and greatly varying in size and handwriting.

Contents:

1. Ff. 1–4: Beginning of the Â'în-i-Akbarî by Abû-alfaḍl, see above, Nos. 213–216, beginning: ای همه در پردهٔ نهان راز تو الخ. The fragment is written by a European hand, with a literal English paraphrase of the first lines.

2. Ff. 5 and 6: Part of the story of the 'travelling pigeon' (first story of Kalîlah and Dimnah), in parallel columns, representing the versions of the Anwâr-i-Suhailî, the 'Iyâr-i-dânish, and a Hindûstânî translation of Kalîlah and Dimnah. It is likewise written by a European hand.

3. Fol. 7: A few mathnawî-baits, apparently from the Shâhnâma. Fol. 8 left blank.

4. Fol. 9: Four lines from the Ardâvirâfnâma (fol. 4 alt. exempl. p. 2, l. antepenult., Hyde, pp. 18 and 277), see above, No. 1950, with Persian interlinear paraphrase and Latin translation.

5. Ff. 10–17: Various contributions to the science of the Hindû Râgs and Râginîs, see No. 1847 above; fol. 16 in Devanâgarî, with transliteration in Arabic characters; on fol. 18, three Rekhta baits.

6. Fol. 19: Eight Persian mathnawî-baits, headed ترجمهٔ اشعار یونانی.

7. Fol. 20: A Rekhta ḳaṣîdah by Saudâ (died A. H. 1195=A. D. 1781).

8. Fol. 21: اقوال خواجه امیر خسرو, in Persian.

9. Ff. 22–24: Ghazals, rubâ'îs, and fards, by Khâḳânî, Ḥâfiẓ, Dârâ Shukûh, also some Rekhta poetry.

10. Fol. 25: Beginning and index of the اخلاق ناصری, by Naṣîr-aldîn Muḥammad Ṭûsî, see above, Nos. 1435–1442. Beginning: ابتدای خوض در مطلوب و فهرست فصول کتاب الخ. This fragment corresponds to Fraser 251, fol. 5a, l. 10, to fol. 5b, l. 3 ab infra.

11. Fol. 26: Short poetical specimens from the dîwâns of Muḥammad Ḳâsim Mahdî, Waḥshî (see No. 1039 sq. above), Ṭâlib Âmulî (see No. 1090 sq. above), etc., copied in Shikasta by Lachmî Singh.

12. Fol. 27: A few lines from a كتاب صراط المستقيم.

13. Fol. 28: Anonymous Persian letter, dated A. D. 1792.

14. Fol. 29: Another letter, written by Lachmî Singh, see No. 11, the 19th of Rabî'-althânî (year not stated).

15. Ff. 30–34: Various assessments or rent-rolls, and other statistical accounts; the first, on fol. 30, is the rent-roll of the Carnatic, کیفیّت جمعبندئ سرکار کرناتك; on ff. 33 and 34 a list of Naukars, etc.

16. Ff. 35 and 36: A large ḳaṣîdah, according to the takhalluṣ by Ḥâfiẓ, beginning: آنگلبن باغ وفاوان سرو بستان صفا. It is not found in Brockhaus' edition.

17. Fol. 37: Persian inscription on the only gate remaining at Etawa (Etâvah, in the district of Âgra), taken down by Major Bruce, Febr. 1780. The fortress of Etâvah was captured by the Rohillas, the 29th of Ramaḍân, A. H. 1187=A. D. 1773, Dec. 14; see Rieu iii. p. 960b.

18. Ff. 38–41: Pieces of letters, and single leaves, torn out of MSS.; the *third*, written by Muḥammad Ṣâdiḳ, is the end, as it seems, of a history of the Ṣafawis, and gives an account of the accession of the last king of that dynasty, Sulṭân Ḥusain Mirzâ, son of Shâh Sulaimân, to the throne of Persia, in A. H. 1106=A. D. 1694. The last date found in that fragment is A. H. 1134=A. D. 1722, the year in which Maḥmûdkhân marched against Iṣfahân. The *fourth* is a story related by Ḥakîm Ruknâ, i. e. Rukn-aldîn Mas'ûd Kâshî, the well-known poet and penman (see above, No. 1115, and Rieu ii. p. 603), beginning: دمی بصحبت شیخ الزمانی حکیم رکنای کاشی رسیدم الخ.

19. Fol. 42: The first leaf of the Ḥasaniyyah (حسنیّه), a short exposition of the creed and the religious observances of the Shî'ites, see Rieu i. p. 35. Beginning: حمد بیحدّ وثناء بیعدّ مر واجب الوجودی الخ.

20. Ff. 43 and 44: The first forty baits of the first book of Jalâl-aldîn Rûmî's mathnawî.

21. Ff. 45 and 46: Two unconnected leaves of a treatise on Persian metres.

22. Fol. 47: First leaf of a work on theology and law,

beginning: . . . . . رَبّ العالمين (الله in the text) الحمد لله بدانکه ایمان اقرارست بزبان یعنی گفتن کلمهٔ طیّب الخ.

23. Ff. 48 and 49: Two unconnected leaves of a work on Ṣûfism or Ṣûfic ethics.

24. Fol. 50: One leaf of another treatise on ethics.

25. Ff. 51 and 52: Fragment of the same Persian translation of the Gospels, which is described above in Nos. 1837–1839. These two leaves comprise the Gospel according to St. Mark iii. ver. 10 to iv. ver. 22 = Bodl. Or. 587, ff. 78ᵇ, l. 3, to 81ᵃ, l. 4.

26. Ff. 53–56: Fragment of a historical compendium, dealing in a summary way with the Timûrides of Persia, from A. H. 862 to 937 = A. D. 1458–1531.

27. Ff. 57–62: Fragment of a Persian romance in a very simple and unaffected style. To what story it belongs, is impossible to find out from the contents of these few leaves, which may fit into any of the common tales of adventure and love.

Ff. 62. [Ms. Pers. c. 16.]

2033

Picture-book, with specimens of calligraphy. Garden and hunting scenes, harem-life, love episodes, and portraits.

Chief contents:

Lailâ and Majnûn, on fol. 3ᵇ.

Portrait of Aʿẓamshâh, on fol. 5ᵇ.

Portrait of Amân Singh Râjah, on fol. 6ᵃ.

Interior of the Tâj Mahall, on fol. 7ᵇ.

Portrait of Prince Darâ Shukûh's horse, on fol. 9ᵇ.

A peculiar sea-monster with a fine woman's head, designated as خیال طلسمات, on fol. 10ᵃ.

Portrait of a lady, on fol. 11ᵇ. A large vignette with the inscription: پادشاه غازی ابن شاهجهان محمّد دارا شکوه, A. H. 1054 = A. D. 1644, 1645, on fol. 12ᵃ.

Portrait of Akbar, on fol. 12ᵇ.

Portrait of Shâhjahân, on fol. 13ᵃ.

Two illustrations to Saif-almulûk and Badîʿ-aljamâl (see above, Nos. 460–463), on ff. 14ᵇ and 15ᵃ.

Two illustrations to Shîrîn and Khusrau (or Farhâd), on ff. 16ᵇ and 17ᵃ.

Jahângîr, on an elephant (a drawing), on fol. 18ᵇ.

Portrait of Muẓaffarkhân, on fol. 21ᵃ.

Portrait of Sulṭân علائی, on fol. 22ᵇ.

Portrait of Mahâbatjang, on fol. 23ᵃ.

Large picture of Shâh ʿAbbâs I, on fol. 24ᵇ.

Majnûn and Lailâ's messenger (مجنون وقاصد لیلی), a fine drawing, on fol. 25ᵃ.

Majlis of Shâhjahân, on fol. 26ᵇ.

Portrait of Jahângîrshâh, on fol. 27ᵃ.

Jesus and Maria (عیسی و مریم), on fol. 29ᵃ.

Majnûn, in the desert, visited by his parents, on fol. 32ᵇ.

Portrait of Sulṭân Ibrâhîm Adham, on fol. 33ᵃ.

Portrait of Alexander (سکندر), on fol. 34ᵇ.

Bâbar, in battle, on fol. 35ᵃ.

Hîr and Rânchâ (هیر و رانچها), on fol. 38ᵇ.

The following dates and names of scribes appear in the calligraphic specimens: A. H. 804 = A. D. 1401, 1402, on fol. 8ᵇ; Mîr ʿAlî, A. H. 1195 = A. D. 1781, on fol. 15ᵇ; Jahângîrshâh, A. H. 1020 = A. D. 1611, 1612, on fol. 17ᵇ; Jahângîrshâh, A. H. 1010 or 1011 = A. D. 1601 or 1602, on fol. 19ᵇ; Muḥammad Ṭâhir (without date), on fol. 20ᵃ; Maḥmûd bin Isḥâḳ alshihâbî, A. H. 987 = A. D. 1579, on fol. 28ᵃ; Muḥyî alkâtib (without date), on fol. 35ᵇ; Muḥammad Muʾmin alḥusainî, A. H. 1050 = A. D. 1640, 1641, on fol. 39ᵇ. An entry from A. H. 1224, 16th of Jumâdâ I = A. D. 1809, June 29, on a piece of paper, pasted on the last page; splendid eastern binding. Bought by the Bodleian in October, 1888, for £4 4s., from J. Noble, bookseller, Inverness (it may be the missing Ouseley Add. 168).

Ff. 39; size, 16⅞ in. by 11⅝ in. [Ms. Pers. b. 1.]

2034

Specimens of calligraphy.

Twenty-six leaves of different size, containing various specimens of Persian (and in a few cases Arabic) calligraphy; ff. 3–10, dated Iṣfahân, A. H. 1194, partly in the month Muḥarram, partly in Ṣafar = A. D. 1780, January, February, by Muḥammad Ḳâsim; fol. 12, dated the 17th of Ṣafar, A. H. 1199 = A. D. 1784, December 30; fol. 13, written for Mr. (Richard) Johnson (جانسین); fol. 17, for the same; fol. 19, for the same, the 24th of Ṣafar, A. H. 1199 = A. D. 1785, January 6, at Ḥaidarâbâd; fol. 20, for the same, the scribe seems to be Mîr Abû-alḳâsim Ẓâhir; fol. 22, written by Mûsâ ibn al-Aḥmad al-Ḥâjî alḥaramain bin Muʾmin bin Muḥammad Karîm, the second of Jumâdâ II, A. H. 1196 = A. D. 1782, May 15; fol. 23 contains a taʾrîkh in mathnawî-baits, on an episode of A. H. 1196 = A. D. 1782, as it seems, by Mullâ Muḥammad Ismaʿîl (محمّد اسماعیل معجز . . .), copied A. H. 1199 = A. D. 1785; fol. 25, written by Ḥâjî Muḥammad, end of Jumâdâ I, A. H. 1196 = A. D. 1782, May 13; fol. 26, written by Ḥâfiẓ Muḥammad Khwurshîd, A. H. 1189 = A. D. 1775.

Ff. 26. [Ms. Pers. c. 15.]

2035

Fragment of a collection of *Akhbâr* or news-letters, without beginning or end. Neither date nor place appear.

Ff. 1–6, ll. 14–17; Shikasta; size, 10 in. by 7¼ in. [Ms. Pers. d. 22.]

2036

Fragment of an official report on the commission-fees or percentages allowed to Zamîndârs (نقشهٔ دستورات از برای امورات مالی وملکی) for the years 1178–1193 of the Bangâlî era.

Ff. 14, ll. 16–19; Shikasta; size, 11 in. by 8¼ in. [Ms. Pers. d. 24.]

2037

Copies of letters of Mr. Richard Johnson, from A. D. 1789, beginning with the 13th of June in that year (= A. H. 1203, 18th of Ramadân, 2nd آساڑھ of the Bangâlî year 1196). They are addressed to various native Indians of rank, partly in reply to letters received from them; for instance, the *first* and *third* are replies to letters of Nawwâb Mubârak-aldaulah; the *second* is an answer to a letter of Nawwâb Sayyid ʿAlikhân, etc.

Ff. 6, ll. 12–15; Shikasta; size, $9\frac{1}{4}$ in. by $6\frac{5}{8}$ in.
[Ms. Pers. d. 23.]

2038

An anonymous Persian letter on private affairs, without any historical value, dated A. H. 1243 = A. D. 1827, 1828. Beginning: بنام یزدان پاکی برون تن پیراستن الخ. It was found in the Ms. Arab. d. 9 (bought by the Bodleian, December 5, 1888, from H. A. Stern, B. A.)

Ff. 2, ll. 12; Nastaʿlîk; size, $8\frac{1}{2}$ in. by 6 in.
[Ms. Pers. e. 21.]

END OF THE CATALOGUE OF PERSIAN MSS.

